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# *The Baptist magazine*

Baptist Missionary Society





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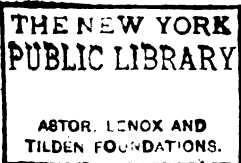


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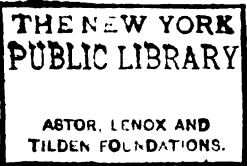


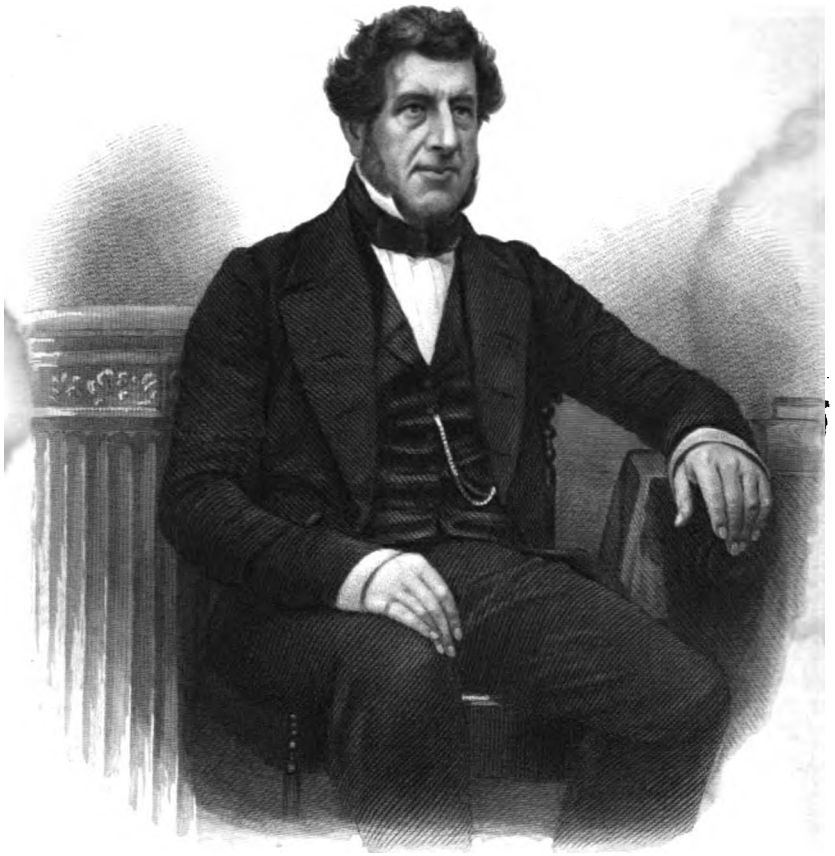




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J. H. B. 1840

WILLIAM GARDNER, A.M., OF THE MASSACHUSETTS.

*President of the Massachusetts Historical Society.*

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FOR

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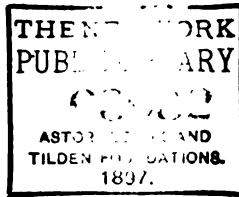
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## PREFACE.

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THIS volume is peculiarly rich in biography. An unusual number of eminent persons have been summoned hence during the last twelve or fourteen months, and not a few of them have been of our denomination. It has been our business to receive and record such particulars respecting their history as could be obtained, and were likely to conduce to the public good. It is matter of congratulation that a depository existed in which they might be preserved for the benefit of future ages, after having refreshed contemporary readers. It was not so in the eighteenth century, except at very limited times, and hence it is very difficult to obtain information respecting the worthies of that period. The Baptist Magazine was begun in 1809, and since that time there has been no excuse for leaving any Baptists to oblivion, who deserved to be remembered. But, alas! we have lost the co-operation of those who commenced the enterprise. Of the originators of the work but two continue on the earth, and they are debilitated and laid aside from active labour. Whether their successors will be as zealous, and avail themselves as fully of the

facilities which such a work affords for promoting the interests of the churches as those who now sleep have done, remains to be seen.

The preface of last year was written under the impression that it would be the last that the editor would write, as he would very soon be called to present his final account. It has pleased the Great Disposer of all things, however, to continue him in the sphere of active labour a little longer, and therefore he has once more to subscribe himself,

The willing servant of Christ's churches and ministers,

WILLIAM GROSER.

8, *Cleveland Road, Downham Road, Islington.*

*November 23, 1855.*

THE

# BAPTIST MAGAZINE.

JANUARY, 1855.

## MEMOIR OF THE LATE REV. J. T. GRAY, PH.D.

BY THE REV. SAMUEL DAVIES.

RECOLLECTIONS of departed worth are often found eminently subservient to piety. Hence it has pleased God to make his word, in a great measure, a book of memoirs, thus giving to man's life, when it has ceased, an instructive influence. Indeed, it is in the nature of those affections which solid excellence attracts to itself to preserve with care *mementos* of it, so as to call back at will the forms of the once living, the voice which pleased the ear, and the virtues which adorned the life. Thus, in the present state of mortality, every heart becomes an obituary and every memory a living shrine.

The subject of the following sketch, Joshua Taylor Gray, fifth son of the late Rev. Wm. Gray, formerly pastor of the baptist church meeting in College Street, Northampton, was born at Plymouth-dock (now Devonport), February 9, 1809. He was about six months old when his father, having accepted an invitation to take charge of the baptist church at Chipping Norton, was journeying thither with his family. Whilst

on their way the babe became so alarmingly ill that his life was despaired of, both by parents and physicians. It therefore became necessary to tarry for sometime with him at Bristol, where his anxious parents watched over him in momentary expectation of his death. But the great Arbiter of life disappointed these fears, and gave back to them the infant treasure which piety had already virtually resigned. That drooping languishing flower, destined to unfold and to scatter seeds of immortal truth in many minds, revived. His grateful parents received him as one raised from the dead. In very early childhood he was remarkable for great thoughtfulness, diligence in study, and tenderness of conscience. It is related of him by a faithful servant of the family that soon after his commencing the study of the Latin and Greek languages, seeking to amuse her with some of his recent acquisitions, she said to him, "If you become so learned you must be a minister." As he made no reply, she turned to look at him, and

seeing his face suffused with tears she inquired the cause, when he replied, "O! Mary, I am not fit to be a minister. My heart is not changed, and you know that without that *all is wrong*."

There is, however, reason to believe that with this conviction of spiritual unfitness for the ministry he regarded it with desire and hope; for, about the same period of his childhood, having stolen away from the usual sports and amusements of his brothers, he was surprised by his mother in some garret, haranguing an ideal audience from a pulpit which he had rudely constructed for the purpose. Gifted with a retentive memory, and delighting to exercise it in the acquisition of lessons in the different books put into his hands, his preceptor has often been fatigued in listening to him as he proceeded from page to page. He subsequently repaired to the Grammar School, at Mill Hill, where, from the flattering testimonials received from his tutors respecting him, he appears to have prosecuted his studies with equal diligence.

Our friend was, in very early life, the subject of that important change whose absence we lately saw him lamenting, though at what precise period does not appear; nor was it to be expected from one whose reserve was constitutional that any private document of his own would remain to elucidate this point. Probably, as in many instances of conversion in the families of pious parents, the incorruptible seed of heavenly truth which developed itself in youth was silently germinating in childhood itself, having been caught from parental lips in some moment when a father's or mother's love formed the channel of communication. Thus silently, as the day-star ushers in the dawn, may we conclude the light of divine truth gained the ascendant in his heart.

The church at Northampton, of which in the meantime his father had become

pastor, being satisfied with the indications of his piety, he was baptized in company with his brother William, and eight others. It was a deeply solemn affecting occasion when the father, taking his sons by the hand, conducted them into the water, and, in the presence of a crowded audience and with emotions too big for utterance, immersed them in the sacred name. Nor was the season of their reception into the church and commemoration of the Saviour's dying love less so when the minister, having addressed the company of candidates with the solemnity of the Christian pastor on their first celebration of an institute so affecting, the sense of pastoral responsibility became merged in that of parental love, turning to his children, he said, "Oh, the pleasure I have felt! (I cannot describe it) in receiving *you* into this church! But great as is that pleasure, sooner would I follow you to an early grave than that you should live to dishonour the profession you have this day made."

Shortly after, in hope that our young friend had gifts which might subserve the interests of the kingdom of Christ, he was requested to speak before the church with a view to an unreserved consecration of himself to the ministry of the gospel. The text which he selected on that occasion was Psalm xxvii. 14. At the sight of so youthful a disciple entering the pulpit no small measure of interest was excited, not unmingled with fear, and prayer to God on his behalf; but his clear voice, self-possession, and facile and appropriate quotations from the word of God soon dispelled anxiety and awakened sanguine hope that his future career would be eminently successful. For several months, about this time, he was engaged in the work of tuition with the late Rev. J. Hinton, of Oxford; during which time he availed himself of such opportu-

nities of preaching the gospel as offered, besides embracing sundry private advantages for the cultivation of his mind in connexion with the university of that place.

Leaving Oxford, he entered the Baptist College, at Bristol, where he continued nearly four years. The following remarks relative to his character and proficiency as a student are kindly furnished by the Rev. T. S. Crisp, the resident tutor of the institution :—

"He entered the college in January, 1827, and left it in the autumn of 1830. I am unable to recall any particular circumstance occurring in his college course, but remember his general habits to have been such as to furnish no occasion in any single instance to express or feel myself dissatisfied with his conduct. He was a diligent and successful student, while his demeanour was always unassuming and amiable. His college exercises, as far as I can now recollect them, were characterized by accuracy and power. He made considerable proficiency in Hebrew, and stood high in classical attainments. The late eminent and learned Dr. Pritchard, who was in the habit of attending the annual examinations in the Bristol College, in speaking of Dr. Gray several years after his college course was ended, expressed in strong terms his commendation of the accuracy and extent of his classical attainments, as well as of the mental power which he displayed on those occasions."

Whilst at Bristol it was his privilege to attend the ministry of that eminently great and good man the late Rev. Robert Hall, who often invited him to his house, and thus furnished to him sources of improvement and enjoyment which he readily appreciated, and which combined to render his time at college more than ordinarily valuable, and to place its reminiscences among the happiest of his life. Friendships, too, into which he

entered with his college companions, some of whom still occupy posts of honourable usefulness in the church of God, were preserved to the end of life with grateful remembrance and unabated regard.

An incident illustrative of Mr. Gray's correct exposition of the word of God at this period may not be unacceptable to our readers. Having spoken in the vestry of Broadmead chapel on some passage of scripture, Mr. Hall, who was accustomed to add a few remarks of his own to those offered by the student, *on this occasion*, after a short pause, arose and observed, "The passage from which our friend has spoken has been so correctly expounded that there is really nothing left for me to say."

- Having left college in 1831, he was ordained pastor of the baptist church at Cambridge. Mr. Edmonds, the former pastor, took part in the interesting services of the day; the charge was delivered by his beloved father; and the address to the church was given by his friend the Rev. Dr. Steane, of Camberwell.

Thus commenced, under appearances every way gratifying, the stated ministry of our beloved friend. All things indicated prosperity, the congregation was good, the church interested in the services of their minister, and his discourses were referred to with marked approbation. So great was the encouragement felt to be that a new chapel was commenced, but ere the topstone had been put to the building a darkened cloud, from a source which none could have anticipated, threw its gloom over this bright scene. No divisions in the church, nor disaffection on the part of the congregation, arrested the success of our brother in the promising work which he had undertaken. From within his own mind, and from no assignable cause, arose suspicion of the want of adaptation to his great work. The

possession of adequate mental powers to his engagements even himself could not doubt; his spiritual fitness for the ministration of the word would be questioned by none but himself. A morbid feeling of dejection, however, arising probably from an exaggerated view of the responsibilities of the pastoral work, and a depreciating estimate of himself, increasingly prevailed. To prosecute the work of the ministry under the pressure of this constant weight upon his mind could not be longer borne. He resigned to the church the solemn charge which at their solicitation he had received. Many indulged the hope that this was but a passing cloud, a temporary obscuration, but it proved otherwise; nor did he ever resume the work of the Lord amongst his beloved friends at Cambridge.

In the meantime he had entered into the most endeared of all earthly connexions with Miss Bligh, daughter of Mr. Samuel Bligh, of Whitechapel, London, a lady deservedly esteemed for her amiable disposition and eminent piety.\*

Leaving Cambridge, and rending himself from the people of his charge, he took up his residence at North Brixton, in the neighbourhood of the metropolis, where he commenced an educational establishment. Here he united himself with the church at Camberwell, under the pastorate of the Rev. Dr. Steane, on whose earnest solicitation he accepted the office of deacon. Nor did he wholly relinquish the preaching of the gospel, but in the absence of his pastor, he discharged the friendly part of occupying the pulpit for him, his services being on these occasions, as in other congregations also, highly appreciated.

On the decease of Mr. John Bligh, to whose educational establishment he succeeded, he removed to South Crescent, Bedford Square. Distance precluding him from the discharge of the duties of the deacon's office, he sent in his resignation, but retained membership with the church at Camberwell until his death. It was during his residence at South Crescent that he became known to the writer of this sketch, who cannot withhold a passing tribute to the memory of a friendship and intercourse in which it were difficult for him to say, whether the pleasure or advantage preponderated.

Having relinquished his scholastic occupations, the death of his venerable father induced Dr. Gray once more to visit his family, with whom he remained some weeks, a solace and support to his beloved and widowed mother, who still survives him in Bristol, the place of her early associations.

At the commencement of 1849 he visited Hastings; and the church meeting in Wellington Square chapel being at that time without a minister, he consented to become their pastor. Here he continued but a short time in consequence of an earnest solicitation from the committee of the Baptist College, Stepney, to become one of its tutors, an engagement for which he was deemed eminently qualified. Believing this, therefore, to be the will of God, he yielded to the request made him, and entered upon his new sphere of duty in October, 1850. Here, in unison with his respected friend and colleague, Dr. Angus, he devoted his energies to the important occupation of training the minds of his younger brethren in the ministry for the holy work to which they had consecrated their lives.

The endowments of his mind, his known scholarship, and love of tuition, gave rise to the hope that he would long occupy this post of labour to he

\* A brief memoir of Mrs. Joshua Gray appeared in the Baptist Magazine of 1867.

advantage of the institution and the lasting benefit of the churches of God. It was not permitted, however, that this hope should be realized. In the month of June, 1852, a slight cough and other unfavourable symptoms, followed by a rupture of a blood-vessel on the lungs, confined him for a time to his chamber.

As soon as practicable he journeyed to Bristol, and thence, under the advice of a physician, sought the more genial air of Cornwall and Devonshire. The decided benefit arising from this change awakened the hope of a speedy resumption of his beloved duties.

In this, too, he experienced disappointment. After a second consultation his medical advisers recommended a voyage to America, as adapted to invigorate his frame. To this, not without reluctance, he consented; and after paying a hasty visit to his brother at Northampton, he set sail from the port of Liverpool.

The kind consideration shown him by his fellow passengers conduced greatly to his comfort, and he appears to have much enjoyed the voyage.

His friends, too, at home were cheered by hearing that he had once or twice conducted divine service on deck. He visited New York, Boston, and Philadelphia, and being furnished with numerous letters of introduction, he was at no loss for valuable Christian society. Availing himself as much as possible of rest from ministerial engagements, he ventured only once to address an American audience, and after a short stay in a land endeared to him by the Christian courtesy and friendly hospitality he enjoyed, and to which he never alluded but with manifest pleasure, he hastened back to pursuits which he regarded amid all changes, and even in declining health, with unabated interest.

On October 2nd, 1853, he arrived at

Liverpool after a voyage somewhat unpropitious. The vessel had recently encountered a heavy gale, and the passengers had consequently been much exposed. This in all probability renewed his malady. The cough returned, yet as it was not at first to any alarming extent, our beloved friend hastened back to Stepney to resume his loved employ, exclaiming in the language of the apostle, "To me to live is Christ."

He was by no means sanguine as to the result, but entertained the hope that he should be enabled to prolong his labours to the end of the session. But about the month of April it became so evident that his strength was failing, that his beloved relatives affectionately urged him at once to resign his engagements. To this suggestion, which appeared much to distress him, he replied, "O no, not yet! I still enjoy the College hours, and hope to hold out until after the examination, when I will gladly hasten home, and receive all the kind attentions that my weakness requires."

His fond wish, however, was not to be realized. Ere the session terminated, he was unable to reach the College, and his brother, unexpectedly calling on him, found him in bed, surrounded by his loved but silent companions, his wasted frame evidently indicating that the enemy was rapidly approaching the citadel, and that no time should be lost in removing him to the parental roof. Yielding, therefore, to the kind solicitation of his brother and Dr. Angus, he left London, accompanied by the former, June 20th, 1854. It was a beautiful summer day, and as they emerged from the smoke and noise of London into the balmy air of the country, the poor sufferer, delighted with the prospect, exclaimed, "It is like enchantment to me!" A kind friend who felt deeply interested in his comfort sent his private carriage to the terminus to meet



him on his arrival at Bristol. The look of gratitude which recognized this act of thoughtfulness will not soon be forgotten.

On reaching the maternal abode, he was compelled to retire to his room to leave it no more till death should set his spirit free. The delightful composure of his mind in regard to his present circumstances, and the near approach of eternity is evident in his reply to the kind inquiry of a member of his family, "Is there any little thing I can do for you before I return home?" "I have," said he, "set my house in order both in regard to this world, and the things of the next." Among the incidents of the closing scene, may be mentioned a call from the Rev. W. Robinson of Cambridge, who perceiving the nearness of his dying friend to the eternal world, was much affected, and taking his hand, after the first emotions had subsided, said, "My brother, my dear brother, *is it you?* Well, I am almost prepared to envy you so near the haven of rest! while we," said he, glancing at the venerable parent of Dr. G——, "have perhaps to encounter many more of the storms of life."

To his beloved sister proposing to read to him a portion from the epistles, he said, "Let me hear read *Christ's own words* now." Among the hymns which at this time were peculiarly sweet to him, were those beginning with the words,

"Jerusalem, my happy home,"

and—

"What, though downy slumbers flee."

Both his mother and the sister above-named were privileged to be present when "the silver cord was loosed, and the golden bowl broken;" the former was endeavouring with meekness to "kiss the rod," and bow submissively to "Him that had appointed it;" the latter, bending over the ema-

dated form, was in the act of repeating the lines,

"Vital spark of heavenly flame,  
Quit, O quit this mortal frame,"

when the spirit winged its happy flight to mansions in the skies.

Thus died our lamented friend at the age of forty-five years.

In this brief review of his course, his so eminently peaceful end invites us more attentively to observe his character. "Mark the perfect man, and behold the upright, for the end of that man is peace."

The thoughtfulness of disposition and tenderness of conscience which as we have seen distinguished the subject of this memoir in childhood continued to characterise him through life. Not that this alone is able to command a peaceful death, it has need to connect itself with that faith in the gospel of Christ, which is the true support of the soul in prospect of the judgment of the great day. Toward that gospel our friend directed the early and the more matured powers of a mind remarkable for its acumen, and fitted by severe discipline, a thorough knowledge of the principles of reasoning, and exact scholarship, to interpret with precision and accuracy the terms in which it has pleased God to reveal to man his covenant of salvation. His piety was consequently adorned by intelligence, while his intelligence was sanctified by religion.

In his natural disposition he was somewhat reserved, and would probably be accounted taciturn. He had indeed no taste for frivolous discourse, nor could he endure the speaking evil of others, regarding it not only as an offence against society but as criminal in the sight of God.

In his religious exercises also, there was the same characteristic modesty, the same shrinking reserve, lest he might seem to challenge to himself

more than he possessed. In this originated his known reluctance to take a prominent part in public religious services. The call of *duty* indeed he would obey, but it was with timidity and diffidence, and a deep sense of his responsibility to God. As ministers publicly addressing their fellow men upon the important *things of God*, and uttering in the ear of omniscience confessions, prayers, and aspirations more or less important, necessarily assume a state of mind which they cannot *always* realize, so our beloved friend trembled lest in such exercises he should be assuming before God that which at the time he might not really possess, whilst it must also be admitted, that had he been enabled to rise above this difficulty, even then the delicacy of his apprehension was such that his retiring spirit would have felt itself in such exercises to have been still too prominently before the eye of man.

The deep humility which adorned his life, encircled as a halo its closing scene; and the manner in which every attention from his beloved relatives and a faithful domestic servant was received plainly indicated the presence of this grace. The physical weakness of a body wasted by disease and sinking in death, had no power to awaken petulance, but meekly submissive to the divine will, the smallest attentions shown him excited gratitude and praise.

His remains were interred in the cemetery at Bristol beside those of his beloved father, and a funeral sermon was subsequently delivered in King Street chapel, in that city, to a crowded congregation.

Our lamented friend is known to the public by the efforts of his pen. His "Thoughts on Education," "Exercises in Logic," and "Immortality of the Soul," establish his reputation for clearness and power of thought. Valuable contributions to our periodical litera-

ture have appeared in the "Baptist Magazine"\* and "The Church." The pages of the "Journal of Sacred Literature" are also enriched by articles from his pen. We may mention particularly a critique on Matt. xviii. 10 (1848); on 1 Pet. iii. 18—22 (1852); an article on "Josephus and the Bible" (1850), and on the much agitated question of "Inspiration and Infallibility of the New Testament" (1854).

This appears to be the last piece our venerated friend ever wrote, and the circumstances of extreme physical weakness under which it was composed, and during which his college engagements were punctually fulfilled, furnish a striking instance of unimpaired mental action under even very far advanced consumption of bodily energy. That failure of strength which would generally have been admitted as a sufficient plea for relinquishing all effort of every kind seemed only to stimulate him as giving warning that the "night in which no man can work," was at hand.

The characteristics of power and clearness of thought which attach to his published writings, marked his compositions for the pulpit. They were of a nature at once to demand and repay attention. The writer has been favoured with communications attesting the great advantage derived by the church from his ministry, even when its duties were discharged under the weight of mental suffering above-mentioned; and pleasing instances of usefulness to unconverted persons have recently been brought into notice by the event of his decease. It is a pleasing thought that the servants of Christ may find "a crown of rejoicing" hereafter in persons unknown to them here.

Wallingford.

\* See Papers on Prophetic Subjects, 18:1.

# NOTES OF A SERMON BY THE LATE REV. JOHN FOSTER.

FISHPONDS, AUGUST 2, 1818.

"Come now, and let us reason together, saith the Lord; though your sins be as scarlet, they shall be as white as snow: though they be red like crimson, they shall be as wool."—ISAIAH i. 18.

It would be worth while to recollect what things there are deserving attention and observation, which through familiarity have ceased to affect our minds. We might think of many such things that never make the impression they would make if seen only once, or for the first time. The sun, the sky, the stars, are all marvellous works of God on this earth, in which attentive observers might find something to increase our sense of the majesty and glory of their Maker. But the seasons, day and night, may pass on, and a man, if brought to account, would confess that he was not impressed five times in the 365 days of the year by these wonderful works of God. Now there must be something wrong in this, that a thing deserving to make an impression should make none.

Take, for example, a short expression in the text, "Thus saith the Lord;" this is one of the things published often and heard, but through familiarity, the impression it ought to make, is lost. Let us ask ourselves, Have you in reading the bible for weeks past given your fixed attention to this expression that occurs so often there? Let us reflect, what might, and glory, and magnificent power there is in this expression. Think of the infinite Being concentrating all his mighty mind to direct its significance to a point, and that point this world! Let a man think how many things more God can do than reason. How many? We are quite sure if his reasoning be resisted, something else will follow. Sometimes we say, when we have reasoned with a man, 'I will do no more; let him go to the

ends of the earth, I have done with him." But a man who has despised God's reasoning will not be so given up. He may, indeed, be so given up as no longer to be reasoned with, but not freed from all further account. He must meet God in another way. Think of the contemned reasoning and the uncondemnable power and justice of God.

This expression is very striking as addressed to those who are sinning—those who are doubting—those who are repenting—those who are trifling. It is chiefly in reference to sin that men are called to reason with God; but that God should thus invite men is a most gracious thing: it augurs well. He who holds the dart of death, the keys of the eternal prison, lays them down and calls men to reason with him.

In conversing with God our sins are likely to appear in a most dangerous and hateful light. What should we think of a man who says, "I have been reasoning with God, and my sins appear so dark, I am persuaded I have seen them in a wrong light, I am sure they look worse than they should do, I will contemplate them in some other light?" What should we think of that man's wisdom and sense?

No, my friend, go and look at them in the light you have seen them in before. You said they were too dreadful to be seen; but if you wish to be delivered from sin is it not right to see them in a light that will show them to be infinitely odious? and whether you do or not that is the true light. But the doing so may produce a fearful apprehension lest the day of grace should expire, in the light

of which you must look at them, as on the day the Redeemer died the sun was eclipsed; it may tend to depress the mind; it may excite the thought, "What can I do with myself?" It is quite in vain to call on the rocks and mountains to hide from the face of him that sitteth on the throne. If in the centre of the earth I should not be hid from the face of him who sits on the throne. No depths of darkness can conceal a sinner from his view.

But how dreadful a thing to look at our sins and God at the same time. There is infinite purity; and what is opposite? the sin of Adam, the sin of Judas, and my sins too, there is the black substance just by the eternal throne of light. Yet I cannot come without bringing this, these indications of my character; what can I do? Thus it is necessary the invitation should be combined with a promise, "Though your sins be as scarlet, they shall be white as snow; though they be red like crimson, they shall be as wool." But then the promise affords a strong reason why we should often contemplate sins in that light. This would give the greatest value to the declarations of the divine mercy. Think of the eternal power bringing down all his light, forming it into one ray, to fix on man,—this object in the dust. That he should revolve in his mind what to say, and transfer it to the language taught to our children, and used in common life, and put it into a permanent record.

Think of this, and can you suffer familiarity to destroy the impression?

On how many subjects has God spoken to man? What man ever talked on so many subjects? You will find some subjects that men never do talk upon. You wonder why a serious friend has never talked to you on some subjects. The best friends are worse instructors than God; he is a richer, ampler instructor than all. He has said so much

that many determined sinners wish he had said less. This day it has been the thought of many minds, "We wish God had not said that," for it must tell against them, unless they alter; for that which they so much dislike will be there in the bible to-morrow, and there at the last day; the day they are to be judged. How many texts will be preached from this day, that will excite the wish that God had not said it. It is a great grievance to his creatures that God has said so much, though all is beneficent, and profitable, and needful; though many things are accusing: and this shows man's character, for a just being could never feel pleasure in speaking the language of condemnation to weaker beings; he could take no pleasure in harrowing up their feelings and terrifying them; his talking shows what they are, and this shows the bad state of the human mind. How many things God has said of a consolatory kind; and this shows God's character, for if these milder things are all sincere, how good and gracious must be the being who has said so to man. It has not been said in heaven where all might be gracious, but on earth where men are sinners.

Is there any one that can affirm God has not said something to console under every form of distress and suffering, unless such as arises and continues from love to sin. How beneficent must he be who thus speaks, and how should we attend! This would deserve some signal commotion of the earth to make man consider; some sign in heaven; but it is left to our consciences to make us listen. Men cannot hold too much intercourse with God. There are many forms of doing this; there is listening to what God says, and directing solemn thoughts and petitions to him. In our text it is called reasoning. This is a strange expression of almighty condescension, "Let us reason together."

Think who are they that come together in this conference; think of the minds of the two parties; think of the difference; think of the Almighty mind; think how marvellous it is that he should thus call men, give them a responsible character in this dialogue; think of the mind that knows all; that needs no proof; that has perfect intuition; that he should condescend to reason with his creatures. It is a gracious time, when he who can command and punish, and justly too, invites men to reason with him; he who could command all to judgment, and command them all to be silent there, but he summons them to a throne of grace!

There will be a throne at which men will probably say nothing. Whether they join the spiritual assembly that frequent the throne of grace or not, they must attend that other throne, for there will be much to hear but nothing to say. I repeat, men are called to be thinking beings in God's presence. We should consider how we should think before God. I have to think before God: it cannot be insignificant how I think. All thoughts ascend to God as smoke to the sky; his infinite breadth, so to speak, his infinite presence receives all thoughts. When we think of the value of the soul let us say, I am thinking of

this in God's presence. Some men "think themselves to be something when they are nothing, not thinking of themselves as they ought to think:" they think of attending to religion sometime hereafter. How strange to think this before God! He calls men to think of salvation now, "Now is the accepted time." Yet some men seem to say, "If that is thy day, Eternal Power, it is not mine." That is said by the thoughts of a man who intends to be religious some future time. It is a very serious thing that we cannot help thinking in the presence of God. We need to have a solemn reasoning with God, for there is confessedly a great difference of mind. We often should think what is there in our minds that does not agree with the divine mind. How is that to be settled by reasoning? Those who do not thus reason will have a great deal to settle at a very inconvenient time. What perverseness in those whom God reasons with, and are still unconverted! What can be said to those who will not be persuaded by the reasoning of God? Who say, I can meet his reasoning and refuse to be persuaded, Is there anything else to meet? My stout heart can resist his reasoning; Have I anything else to meet with in any part of the universe, or of eternity?

## BEYOND THE GRAVE.

BY THE REV. JOSEPH DREW.

THE grave is a great devourer. No voracity is so literally insatiable as hers. "It is enough," is language she has never uttered, can never be induced to utter, will be as far as now from uttering when her last victim shall have been received into her gloomy domain. How much of most of us is already in the grave. They are there who have

carried our hearts with them, although for a little while we are left behind. Yet who does not feel that the grave is repulsive to every sense? Who ever looked into that narrow house, with all its coldness and dreariness, with all its rottenness and pollution, and reeking circumstance, without humiliation and horror? Who ever first thought of

himself as there without a shudder and a start! Most of us can remember the emotions with which we first gazed into an open grave,—the silence more eloquent than words, the hot tears, the dumb astonishment, produced by that exhibition of the trophies of sin. Familiarity with the spectacle may since then have deadened us to those horrors, and brought us to view them with comparative indifference; nevertheless to this hour, when we trouble ourselves to reflect on the subject, we still recognise in the grave the greatest mystery connected with the career of mankind. What a chasm between the generations that once lived and those which are now living on the earth!

But there is a world *beyond* the grave. Blessed truth! Eternal praise to Him who revealed that truth to dying men! The grave looks different now. Regard it well, and you will see life and immortality start from its darkest depths. The home of death becomes the womb of a new birth, the vestibule of a new and deathless world. "I am the resurrection and the life," exclaimed a despised peasant in Judea more than eighteen hundred years ago, and he vindicated that daring assertion by breaking away from the grim custody of death. "He was buried and rose again, according to the scriptures," are words which, from the time they were first written, have never failed to light up the grave. "Come, see the place where the Lord lay,"—no guards, visible or invisible, human or demoniac; could keep him there beyond the appointed time. He is the Lord of death, as of life; and he is risen from the dead, "the first-fruits of them that slept." The whole harvest will be gathered in by and bye.

"Strong Son of God, immortal love,  
Whom we that have not seen thy face,  
By faith, and faith alone, embrace,  
Believing where we cannot prove.

"Thine are these orbs of light and shade;  
Thou madest life in man and brute;  
Thou madest death, and, lo, thy foot  
Is on the skull that thou hast made.

"Thou wilt not leave us in the dust;  
Thou madest man; he knows not why;  
He thinks he was not made to die;  
And thou hast made him; thou art just."

No, there is a light upon the grave; the clearest light we have ever had. It is dark enough through life; but "at the evening time there shall be light." It comes to us from those realms of light towards which we are so rapidly approximating, shining in upon us through the chinks and interstices of our crumbling cottage. Many have found it so. While the outward eye has been growing dim, the inward eye has been acquiring new susceptibility and clearness. "It is very light," was the dying exclamation of an aged Christian who had been stone blind for several days. "It is very light." No doubt it was; why should there have been any darkness then? It was not with his outward sense that Stephen saw the opened heavens and the enthroned Son of God. The film of death may have already gathered over his swollen eyes, but the *soul* can see. We see in dreams when the eyes are closed; how much more then in that great awakening from all dreams! Dying men, beyond the suspicion of fanaticism, and in possession of perfect consciousness, have seen strange apparitions before death. They have felt themselves to be more the companions of spiritual than of human intelligences; have heard unspeakable things, which they have found it impossible to utter. The forms of human speech were never adapted to experiences like these; the secrets of the world to come may in part be revealed to those on whom that world is opening, but they shall not be permitted to divulge them to their dearest friends whom they are about to

leave behind. I see no reason to doubt the fact of these communications. Is our own experience the line by which everything has to be measured? Shall we limit God's power to comfort the spirits whom he is about to take to himself? Shall we affirm that no voices sound across the frontiers of the invisible kingdom? That no lights from the spiritual world can mingle with the shadows of a dying bed? Illusion! disordered imagination! morbid condition of the brain! one hears the physicians and the philosophers exclaim. But after allowing all that can justly be claimed for these explanations, there will still remain a number of cases to which they cannot apply. And I would as soon believe that the sublime ecstasy of the great apostle of the gentiles is to be subsumed under one of these categories as that they are the true account of cases to which almost every minister of the gospel can bear witness. Why may not the spirit, about to part with her corporeal envelope altogether, become in a measure independent of it before they are finally separated? It is true no one has a right to expect such manifestations for himself; and as little perhaps is he entitled to deny them when they appear to be vouchsafed to others.

But after death? Once pass over the marches of the unseen dominion, and what visions await you there! None have made that transit and come back to tell us what they saw. Or the few who have sojourned there for a time, and come back again to earth, have either had an embargo laid on their speech or else have found the language of mortals wholly unequal to the task of conveying their discoveries to their fellows.

"When Lazarus left his charnel cave,  
And back to Mary's house returned,  
Was this demanded, if he yearned  
To see her weeping near his grave?"

"Where wert thou, brother, those four days?  
There lives no record of reply,  
Which showing what it is to die,  
Had surely added praise to praise.

"Behold a man raised up by Christ!  
The rest remaineth unrevealed;  
He told it not, or something sealed  
The lips of that evangelist."

It may seem a hard condition, but we must die to solve the great problem of death. The grave surrenders none of her secrets saving to those whom she receives into her private chambers. The eternal kingdom is traversed by no wayfarers who can return and publish their discoveries to the world. Men may explore the arctic regions, and examine the surface of the moon, and wander amongst planets and comets, and turn their telescopic vision to the atmosphere of the sun, and sweep the distant fields of fixed constellations, and tell you all they have seen; but here is a region between which and you there may be but a step, yet that step you cannot take, and retrace, and tell us how it went with you there. This constitutes a principal element in the solemnity of death. A rapt and awed feeling comes over us in the anticipation of a condition altogether new. For—

What are we going to be after death? It is almost impossible not to think of this. It will be ourselves, the veritable conscious beings we now are; but how changed, how different, we cannot guess. "It doth not yet appear what we shall be." Shall we be possessed of a body, or will our spirits be "unclothed" and pure? If the former, which appears the more probable (for God, and perhaps God only, is a pure spirit), what will our bodies be like? Will they bear any analogy to those we left in the grave? If so, in what points will the analogy hold, and where will it fail? What will be the conditions of our minds? Untrammelled by this system of flesh and blood, of bones and nerves, under

what laws will their operations be carried on? How will they come by the knowledge of things external to themselves? Will our knowledge be given us in the tuition of a subtler sense, or by a gazing on its objects face to face? Questions which the living may ask, but which we must die to answer. On the matter, however, of deepest concernment to ourselves we are not left bare of all information. "We know that, when he shall appear, we shall be like him; for we shall see him as he is." Yes, Christ is the archetype of our glorified, as he is of our moral humanity. As he was, so are we in this world; and as he is, so shall we be in heaven. To know this is enough for our faith and comfort, if not for our curiosity. Our knowledge and our satisfaction, our bliss and our glory, will come to us as his came to him, flowing from the same state and from the same sources. Infinite love is preparing for us a grand surprise. "That which is in part" will then be done away, and "we shall know even as we are known;" we shall be even as our Redeemer is.

Where we shall be? Granting our meetness for death, what will that country be like to which we are going? It is immediately before us; it is round about us; yet we have no reply to so interesting an inquiry. We possess no geography, or rather uranography of that clime. And of the mere glimpses and shadowy images of it furnished in the sacred writings, how much is left for devout thoughtfulness, and sanctified imagination to fill up; how much that they cannot fill up, even portray merely in outline. The picture is sure to be either false or inadequate. If we divest it of all that pertains to matter and appeals to our senses, we are in danger of losing ourselves in a mere abstraction; it vanishes under our pencil. Whereas, if we borrow our

colours from telluric objects and cloathe it with all that is sweet and vernal—with all that is tender and lovely—with all that is grand, sublime, and glorious, in this beautiful planet, we are conscious of having degraded the subject, and of having represented to ourselves, not heaven, but the elysium of the Greeks or a Mohamedan paradise. But in all the figurative descriptions of heaven to be found in the bible nothing can be more obvious than the effort to exclude from them whatever would be likely to generate the ideas of sensual enjoyment and ease. Most real as we are made to feel the place to be, its whole constitution and furniture is shown to be adapted to an order of beings infinitely removed from everything that is low and groveling. As a place, it is everything that the loftiest intelligence can desire, immeasurably more than the grandest fancy can delineate to itself. It is a "land flowing with milk and honey;" "A city which hath foundations, whose maker and builder is God; a place prepared by Christ for his followers, his Father's house of many mansions; a house not made with hands, eternal in the heavens;" the presence of God, where there is fulness of joy, his right hand, where there are pleasures for evermore; an "exceeding and eternal weight of glory;" the temple, and palace, and throne of the Eternal. How wonderful that our hearts are not more frequently there.

Our companions? Every inspired account of heaven implies a state of society, as well as social occupations and enjoyments. It is impossible to conceive of a human being in this world as a pure unit, dissociated from his fellows, standing out of all relation to his race. And the social element in the human breast is constantly asserting itself,—as much in the moody wretchedness of the misanthropist as in the exquisite pleasures of the open and



loving heart. Nay, is there not a deep inward yearning in the bosom of every man after the bonds that would draw him closer to his kind? Hate and malice are like the torment which would be produced by tearing our living members away from each other. And the suffering proceeds from a similar, but profounder cause. In the one case we should only be severing what is no essential part of ourselves, while in the other we are doing violence to relations meant to be eternal, and rending a system which encompasses and unites us all. The Author of nature has seen to it, that none shall injure his neighbour without being the greater sufferer for it himself. He would thus protect society as well by the selfishness as by the beneficence of its parts.

A perfect theory of society is always struggling for development in the conceptions and speculations of thoughtful and philosophic men; the same perfection is ever struggling towards realization as a fact in history. The one can only accomplish itself through and in the other. We shall never grasp the idea before we have witnessed the fact, the latter and the former will be given as at the same moment. Meanwhile the progress towards both is most real. The incarnation of Jesus of Nazareth signalled the genesis of the great principle that is to unite the whole human household in one. The divine germ then introduced to humanity is destined to renovate the entire social fabric by renovating each of its parts. Every principle of disunion shall be gradually eliminated and destroyed; every man's heart shall beat in sympathy with the heart of his brother, and the peace, and union, and blessedness of heaven shall be mirrored in the blessedness, and union, and peace of the earth. A perfect society will be exhibited here when Christianity shall have made its last conquest; and it will be seen in the

form of a perfect church. All the dreams of philosophers and revolutionists about the regeneration of nations have been so many faint witnesses of man's longing after a faultless community. But they have all been characterised by two fundamental errors—the oblivion of the individual in the mass, and contempt of the only principle that can ever really unite two human hearts, the principle of disinterested religious love. All history testifies to the fact, that men actually coalesce only when they are raised out of the region of personal interests into the higher and purer atmosphere of a common and all-pervading charity. In this way they become attached to the same centre, round which they mutually revolve, and from which they derive the momentum and the influence which incline them towards each other, and which keep them true to the laws of the entire economy. If society is ever to be perfect in this world, it will be when the grand designs of Christianity have been effectuated, and all mankind shall be united in Christ.

In heaven the union is perfect, always and for ever. The polity under which its inhabitants live is faultless. Their Father and Lord is the fountain of all justice, wisdom, and love. And every individual there is perfectly exempt from all defect. Even the once disordered spirits of men are "made perfect" there. And, vast though the multitudes of blessed ones are, they have all one mind, one heart, one work, one joy, and one song. In the whole glorious company we shall meet no one whom we cannot perfectly love, and who will not perfectly love us. The blessed and only Potentate, the King of kings and Lord of lords, the Creator and Judge of the universe, will indulge us with the beatific vision of himself. We shall see as he is that Saviour whose name even here is more than music to

our ears, and whose presence has virtue enough to bring heaven down to earth. We shall mingle with the morning stars of the creation and enter into communion with those sons of God who shouted for joy over the virgin beauties of the new-made world. All the choice spirits from every part of the divine empire will assemble there to offer up in the temple of their Maker the fragrant oblation of united and adoring praise. Nor shall we be least interested in finding amongst them the redeemed and sanctified, and glorified members of our own once guilty race. Patriarchs, prophets, apostles, martyrs, and a multitude that no man can number, gathered from every clime and from every tribe; and with them not a few whom we knew, and loved, and valued, while on earth. Parents and children, wives and husbands, brothers and sisters, and friends, dear as life itself, will all come together again. Fellow labourers and fellow sufferers, those who once walked and learnt, suffered and rejoiced together, will "clasp blest hands with joy and bliss in over-measure for ever." They will all be throned, and crowned, and banqueted there.

Our employment? The only book which can speak to us authoritatively of that state represents it more than once as a *rest*. And no account could be more grateful to the feelings of the tried and weary pilgrims who are on their way towards it. The rest of heaven, however, must not be conceived of as cessation from employment, as a state of inaction and sloth. It is rest in the same sense as our sabbath is a rest—a rest in occupations suited to the spiritual nature of man. It will be the same as rest if the employment be unaccompanied by fatigue. And fatigue

is a thing unknown to the soul even now. It is only the friction of this material organism that occasions us that sensation. But for its physical medium, the mind would think with as little weariness as the planets feel in their course, as the sun in shining. Freed from her ponderable habiliments, the soul will rise by her own native buoyancy, and act from an exhaustless energy inherent to herself. Celestial agents can serve him day and night in his temple and never grow weary of the work. Their service is but the natural activity of their own faculties, directed to their proper objects, and subject to the necessary laws of their being. It is no more burdensome to them than fragrance is to the rose, than beauty is to the lily. The employment of heaven is all spontaneous, honourable, and delightful. Each is doing precisely what suits him best, what he would do if an indefinite discretion were confided to him, what no temptation could induce him to abandon, what enhances his own felicity and that of his companions, what is raising him for ever higher in the scale of divine lustre and excellence. No one knows a want nor an unsatisfied desire in heaven; no one wishes it were otherwise with him than it is. Every heart is rapture and every tongue is praise there.

But is there no other region beyond death than this? O yes, but we have no heart to dwell on it now! It is called the bottomless pit, a lake of fire and brimstone, the prison-house of lost spirits, the second death. And is there any danger of falling into it? Truly there is, and you, reader, will fall into it if you do not believe in Christ to the saving of your soul.

## TRUTH ELICITED IN LUKE XI. 34, 35.

BY MR. JOHN FREEMAN.

IN addition to specimens of lost truth recovered, as they have appeared in the Baptist Magazine in 1853 and 1854, the writer has reserved for 1855 other materials to be more systematically arranged. But truth *elicited*, having also its importance, the language of Luke xi. 34, 35, is here brought under contemplation, first as to the similitude, and then as to its application.

When in Luke xi. 34, the Saviour speaks of the eye as single or as evil, both eyes, as the medium of sight, are intended. And when Jesus commences the said verse by saying, "The lamp of the body is the eye," that lamp is regarded, not as shining internally, but as so emitting its rays externally as to give visibility to all things around our clay tenement. Thus aided we literally walk in the light, and, as the result, pursue our course in safety.

As long as the eye fully performs its functions, it is what the Saviour calls *single*, being without cataract or any other accession impairing vision. But when, by the invasion of disease, sight is impaired till it is totally lost, the eye becomes what the Saviour calls *evil*, and darkness, like that of the vaulted sepulchre, is what all surrounding light appears to be.

As to darkness under other circumstances, we all know that there is scope for mitigation. Thus the darkness of night may be relieved by the moon, or by artificial light. And, even in the absence of the moon, nocturnal darkness may be mitigated by visible stars. Or if the moon be absent and every star invisible, still some relief, however feeble, comes from the regions above. But when the very effulgence of day is, by a sightless eye, made as inefficient

for guidance as the darkness underground, we behold the limits of mitigation surpassed, and may say, according to the Greek order of words in Matt. vi. 23, "That darkness how great!"

In reference to the body's being *light* or *dark*, as expressed in the Greek, the English phrases "full of light" and "full of darkness" are not inappropriate, if we regard the said fulness as that overspreading a superficies, as in a field full of standing corn. Thus, in Luke xi. 34, the body spoken of as "full of light" is the body with light all over it, while the body there represented as "full of darkness" is the body encompassed with darkness.

In this aspect not only the whole body but even the hands or the feet are contemplated as a field is, when we say *into* it, *in* it, or *out of* it, while, if the same field be called a plain or a mountain, we say *to* it, *on* it, and *from* it. Thus, if the Greek of Luke xv. 22 be rendered literally, the father of the prodigal son thus speaks: "Bring forth the best robe, and put it on him; and put a ring into his finger, and sandals into his feet." As, therefore, *into* is thus twice put for *on*, we perceive that the Greek of Matt. vi. 23, and Luke xi. 35, as rendered "The light which is *in* thee," ought to be read, "The light which is *on* thee," in the sense of "The light which is all over thee."

Under the circumstances already detailed, then, Luke xi. 34, 35, may be translated as follows: "The lamp of the body is the eye. When, therefore, thine eye is sound, thy whole body is encompassed with light; but when thine eye is vitiated, thy body also is encompassed with darkness. Take heed, therefore, that the light which surrounds thee be not darkness."

In this world our position is never stationary. We are either pressing on "to fairer worlds on high," or we are going, as fast as time can carry us, to regions where hope never comes. Thus the soul's progress is a walk in one of these directions; and where the gospel is unknown, the walk is in darkness.

But, in the similitude before us, the Saviour's reference is to regions enlightened from above as Judæa then was, and was about to be, by the proclamation of eternal salvation.

Thus the similitude in Luke xi. 34, 35, applies to those who in the midst of gospel light walk either according to the Spirit with a sound eye, or else according to the flesh with a vitiated eye. So that the medium of sight indicated by the two eyes of the body is the soul's contemplative faculty conducting to views of things. Thus love to holiness resulting in seeing a *beauty* in holiness is a sound eye; while enmity to all that is good resulting in seeing no beauty in holiness is a sightless eye.

To see a beauty in holiness is to behold a holy God as infinitely lovely, while Jesus as Immanuel is contemplated with delight in all his characters, and while those on earth who bear his image appear, for that very reason, to be the excellent of the earth. And he who, in this aspect, loves the brethren, walks in light, and thus amidst precipices and pitfalls, pursues his godly career in safety. Thus in 1 John ii. 10, we read, "He who loveth his brother abideth in the light, and there is no stumbling block to him."

On the other hand, what is it to see no beauty in holiness, but to see no evil in sin? And he who sees no evil in sin, perceives not the need of a Saviour. To such a one Jesus has "no form nor comeliness," and the proclamation con-

cerning him appears to be "the foolishness of preaching." If, indeed, Satan could force as well as tempt, such blindness might be excusable. But, as matters stand, Satan tempts either to the rejection of the gospel or else to its perversion, and man sins and perishes. Thus in 2 Cor. iv. 3, 4, Paul says, "But if our gospel be veiled, it is veiled to them who are perishing, in whom the god of this world hath blinded the minds of them who believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them."

A man, then, living under the gospel, and having all the graces of the divine Spirit, as far as his position gives scope for them, walks in light; while another man living under the gospel but disdaining to be saved by any righteousness but his own, or making salvation from the power of sin no part of his creed, walks in darkness. And it will be more tolerable for Sodom and Gomorrah in the day of judgment than for those to whom the gospel comes, but who, instead of making it "a lamp to their feet, and a light to their path," put it under a bushel, and thus consign themselves to the guidance of darkness fearfully surpassing that of the cities of the plain. Yea, as the Saviour says, "How great is that darkness!"

Our duty then is to watch against evil tendencies, and to ask wisdom of him who "giveth to all men liberally and upbraideth not." In short, all adaptations for the good of our souls should be sought with avidity, in order that we may do as the Saviour has thus said: "Take heed, therefore, that the light which surrounds thee be not darkness."

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## SYRIAC WORDS IN THE NEW TESTAMENT.

THERE is something very remarkable in the few instances in which the evangelists give the very words which Christ used. As they could not be influenced by pedantry, there must be a reason for this singularity. Where is the use of saying *Ephphatha*, the word used by the Saviour, when a translation of it immediately follows? This is not a universal practice. Why then is it practised in a few instances? The reason is obvious to good taste at a glance. There is a sublimity in this form, on the solemn and awful occasions in which it is used. Every heart must feel it if it is susceptible of feeling. "There is something awful," says Dr. Leland, "in the particular relation of the very Syriac words which Christ pronounced on some of these occasions. Without searching for

the propriety of it, in the particular customs of his nation, it seems to command all the attention of the reader, and to prepare him for something wonderful and extraordinary."

This applies with still greater force to the solemn words pronounced by the Saviour on the cross, which the inspired historian quotes in his very words. This is a delicate and touching token of respect to the mighty Saviour. The very words which he used when under the hidings of his Father's face, on account of his position for us, are left us as a memorial. These are indeed consecrated words; but though they are consecrated by the Holy Spirit, they are translated. There is not the shadow of foundation in scripture for any holy mummery.—*Carson's Works*, vol. iii.

## THE CHRISTIAN'S ARMOUR.

Up, soldier of Jesus, awake and arise!  
 Stand firm on the watch to prevent a surprise;  
 For the foe will come quick thy defences to shake,  
 Haste, then, all the armour of heaven to take.  
 The warfare in which you are called to engage,  
 Is against powers of darkness abounding in rage,  
 And eager the forces of hell to employ,  
 The followers of Jesus to hurt and destroy.  
 Let truth, then, your loins like a girdle surround,  
 And righteousness always a breast-plate be found.  
 Let the gospel of peace be as shoes to your feet,  
 That the enemy's wiles you may surely defeat.  
 With the helm of salvation to cover his head,  
 The Christian will have no assailants to dread;  
 The good shield of *faith* you must never let go,  
 For with that you may quench all the darts of the foe;  
 And the sword of the Spirit right manfully wield,  
 For thus will the tempter be forced from the field.  
 'Twas thus our great Captain temptation withstood,  
 And finally conquered resisting to blood.  
 Cheer up then, ye pilgrims, be never dismayed,  
 For an almighty arm is stretched out for your aid.

*Radford.*

J. B.

## REVIEWS.

*Confessions of Faith, and other Public Documents, illustrative of the history of the Baptist Churches of England in the seventeenth century. Edited for the Hanserd Knollys Society, by EDWARD BEAN UNDERHILL. London: Printed for the Society, by Haddon, Brothers, and Co., Castle Street, Finsbury. 1854. 8vo. Pp. xv. 360.*

*Records of the Churches of Christ gathered at Fenstanton, Warboys, and Hexham. 1644—1720. Edited for the Hanserd Knollys Society, by EDWARD BEAN UNDERHILL. London: Printed for the Society, by Haddon, Brothers, and Co. 1854. 8vo. Pp. xxviii. 480.*

WE are persuaded that the council of the Hanserd Knollys Society would be among the first to deprecate the circulation of these volumes if the Confessions and Breviates which they contain were to be taken as standards of faith or practice by modern churches. There is nothing in which the earliest English baptists and those of present times agree more cordially than in the repudiation of all human authority in matters pertaining to religion. The only precedents which we can regard as authoritative are precedents set by inspired men; and decisions recorded by their pens are the only decisions which we hold to be binding. The editor of these works has indeed guarded his readers against the supposition that the Confessions were intended by those who framed them for any purposes adverse to the spiritual independence of the people whose interests they were intended to promote. He observes that they "were not creeds, compulsorily imposed on the members or churches of the baptist body. Speaking strictly they were apologies, taking the form of confessions or creeds, as the most convenient way of informing adver-

saries of the matter of their faith. "No one was required or bound to subscribe to them, and if adopted by any church as the expression of its sentiments, all others were left free, and even a considerable latitude of judgment allowed in the bosom of the church itself. They originated in the false accusations, the calumnies, and the misrepresentations of foes; they were not framed to procure unity among the churches that accepted them. They sought to reflect the existing harmony of sentiment, and the scriptural orthodoxy of the communities whose pastors signed them; they left the phantom of uniformity to the unavailing search of an establishment."

In the seventeenth century it was easier to misrepresent the baptists than to refute them. Pamphlets in abundance were produced which alleged many things and insinuated more which could not be endured silently by men who had any value for their own reputation. "Anabaptism" was shown by one author to be "the True Foundation of Independency," a charge not easily disproved, but very awful in the judgment of both presbyterian and episcopalian rulers; while another attempted to open the eyes of the virtuous part of the community by demonstrating that it must lead in time "to community of wives, community of goods, and destruction of all." Nothing, however, was better adapted to tell upon the public mind in the state in which it was after the restoration than "A Short History of the Anabaptists of High and Low Germany." In emergencies, indeed, when the battle was waxing uncomfortably warm, our paedobaptist brethren often found the men of Mun-

ster very acceptable allies, and we have known critical seasons in modern times in which their shades have been invoked. The English baptists, however, obstinately disowned all relationship, connection, and sympathy with these foreign swordsmen, as well as with those who joined in the insurrection of Venner, who were reputed to be "independents." In the "Humble Apology of some commonly called Anabaptists," therefore, presented to Charles II. in 1660, it is said: "We most sadly see and feel that among many it is become enough to render any man criminal to be called an anabaptist, or at least a ground sufficient to question his loyalty and fidelity to the king's majesty. We may not therefore be so negligent of our duty unto God in respect of our profession, or unto ourselves and families, as silently to suffer our names and profession to be buried under such causeless infamy; neither may we be so much wanting of our duty to our king, as by such sullen silence to offer to his majesty just occasion of being jealous and suspicious of our loyalty and obedience, or, to leave him without all possible rational security of our humble subjection and fidelity to him. We acknowledge that the histories of Germany relate most dreadful things of the impious opinions and practices of some reputed anabaptists, destructive to all government and human society. Although it is to be observed what Cassander, a learned and moderate papist, relates in his epistle to the duke of Gullick and Cleve, to this purpose;—That there were certain people in Germany bearing the denomination of anabaptists, who resisted and opposed the opinions and practices of those at Munster, and taught the contrary doctrine, whereby (in his opinion) they appeared to be incited by a

"godly mind, and rendered themselves rather worthy of pity than persecution and perdition. And that in Holland those who have succeeded them do in doctrine and practice adhere to the same peaceable principles, is publicly known. But the misguided zeal of some (otherwise minded in the point of baptism) hath frequently, though unduly, imputed the like impious opinions, designs, and intentions unto all that are called by that name; although their souls abhor the very memory of such impious doctrines and their bloody consequences. That such evil opinions and practices are no natural or necessary concomitants or consequences of the doctrine about baptism, nor of any possible connection with it, is easy to be discerned; yet by the like mistake we now suffer under jealousies, through the wicked treason, rebellion, and murder, of a few heady and distempered persons, pretending to introduce a civil and temporal reign and government of Jesus Christ by their words, and to subvert all civil government and authority.

"Yet we cannot imagine a reason why their bloody tenents and tragical actings should reflect upon those of our persuasion, the persons not being of our belief or practice about baptism; but to the best of our information, they were all (except one) assertors of infant baptism, and never had communion with us in our assemblies. Nor hath there been any correspondence or converse between us; but contrarywise, in their meetings they have inveighed bitterly against us, as worshippers of the beast, because of our constant declaring against their conceited, wild interpretations of dark prophecies, and enthusiastical impulses, and professed and practised our duty of subjection to the civil magistracy.

"And it is notoriously known, the very same persons, or at least the leaders, and the most of them, formerly advanced their pretended standard of Jesus Christ as much against us as against any others. And it is as publicly known, that even in this their rebellion, such of us as were called thereunto (which were many) were ready to hazard our lives to suppress them.

"And if such a constant continued opposition unto the impious tenents and practices of these persons, both in our doctrine and lives, will not be esteemed a pregnant and cogent evidence of our unspotted innocence from their treason and rebellion, and satisfy every man that our souls never entered into their secrets, we can only appeal to the all-seeing God, the judge of all the earth, to vindicate us in his righteous judgment, who we are assured will judge and do right (Gen. xviii. 25). In his presence we protest that we neither had the least foreknowledge of the same late treasonable insurrection, nor did any of us in any kind or degree whatsoever, directly, or indirectly, contrive, promote, assist, abet, or approve the same, but do esteem it our duty to God, to his majesty, and to our neighbour, not only to be obedient, but also to use our utmost industry to prevent all such treasons, murders, and rebellions, and to use in all our assemblies, constant prayers and supplications for his majesty."—*Confessions*, pp. 344—346.

These, and similar memorials numerously signed, were however presented in vain. Charles II., for whose services to the established church the worshippers belonging to that communion give thanks publicly once every year, hating the nonconformists with that hatred to really religious people which is natural to a libertine, united with the clergy

and gentry to annihilate the liberty of conscience which at Breda he had promised. "The meeting-houses were invaded by a rude and savage soldiery, and the prisons were soon filled to repletion with the victims of intolerance and arbitrary power."

Among the names attached to the memorial just cited was that of Henry Denne, an influential evangelist, and a teacher of the churches at Fenstanton and Warboys. He had been educated at the University of Cambridge, and at the time of his ordination by the bishop of St. David's, in the year 1630, had been strongly attached to the hierarchy and polity of the established church. In 1641, however, he was a zealous church-reformer, and in a visitation sermon which he preached at Baldock he charged the clergy with dissolving in the tavern that which they confirmed in the pulpit, and asked, "What is become of apostolical zeal, of primitive courage, when we are so careful and so fearful that we dare not inform truly, rebuke boldly, for fear of displeasing our patrons, for fear of losing, or hope of getting, preferments? Look we into the church. What means the heaping up of ecclesiastical preferments, pluralities, simonies, &c.? If all these proceed not from the root of covetousness, pardon my ignorance, I know not whence they come."

At this time the sentiments of the baptists were beginning to excite attention. "Of late," says Dr. Daniel Featly, in a pamphlet to which he gave the elegant title of "The Dippers Dipt, or the Anabaptists Duck'd and Plung'd over head and ears"—of late, "since the unhappy distractions which our sins have brought upon us, the temporal sword being other ways employed, and the spiritual locked up fast in the scabbard, this sect, among others, hath so far presumed on the patience of the state, that it hath held weekly conven-



"tides, re-baptized hundreds of men and women together, in the twilight, in rivulets, and some arms of the Thames, and elsewhere, dipping them over head and ears." "Of all heretics and schismatics," said this amiable writer, in dedicating his work to the houses of parliament, "the anabaptists ought to be most carefully looked unto, and severely punished, if not utterly exterminated and banished out of the church and kingdom. . . . They preach, and print, and practise their heretical impieties openly; they hold their conventicles weekly in our chief cities and suburbs thereof, and there prophesy by turns. . . . They flock in great multitudes to their Jordans, and both sexes enter into the river, and are dipt after their manner with a kind of spell, containing the heads of their erroneous tenets. . . . And as they defile our rivers with their impure washings, and our pulpits with their false prophecies and fanatical enthusiasms, so the presses sweat and groan under the load of their blasphemies." To most questions, however, there is more than one side; and some good people at Warboys looked at these proceedings from a different standpoint from that of Dr. Daniel Featly. In their church records, commencing in 1644, they say, "It pleased God about this time to stir up some in this town to search the scriptures; and by the Lord's providence, one Henry Denn, an able and learned teacher, did by preaching and writing manifest the great love of God the Father to mankind, in giving his only Son, the Lord Jesus Christ, to die for every man; and further declaring that whosoever did believe in him and repent of their sins, ought to be dipped in water (which is baptism), and from thenceforth to walk all their days in obedience to the holy scriptures, declaring such to be the church of God. And by the preaching of the said Henry Denn, many in this

"county received the faith, of which some were of this town; who, considering that lest Eusebius Hunt, parish teacher of Warboys, should be offended at it, thought good to acquaint him with it; and finding an opportunity when he had sprinkled an infant, one William Dunn told him he had no ground for so doing in the scriptures, but it was a tradition of man, desiring him to take it into consideration and leave it. Eusebius Hunt said, he would dispute it. Whereupon Henry Denn being sent for came to Warboys, accompanied with sundry of the brethren; and Henry Denn preached in the public meeting places, who confirmed them much in the truth of the gospel. Afterwards Henry Denn was desired to come again, who, after a long dispute with Eusebius Hunt, Henry Denn demanded whether he judged it best to sprinkle infants, or let them alone. Eusebius Hunt answered, To let them alone. Henry Denn said, Surely we are to do the best way. William Dunn, with the rest, being resolved to join with Henry Denn, acquainted him of their mind. who exhorted them not to delay the time of their baptism. Not long after, these, by name, were baptized: William Dunn, John Richards, John Ward, John Kidson, William Askew." —*Records*, pp. 267, 268.

Similar results appeared to have ensued from other conferences with paedobaptist ministers. One took place at St. Clement Dane's church in the Strand, at the request of a lady whose mind was perplexed on the subject, between Mr. Denne and Dr. Gunning, which thousands, it is said, flocked together to hear. The lady was baptized by Mr. Denne a few days afterwards. In like manner, the records of the church at Hexham mention the effort of three clergymen at Muggleswicke, a village about twelve miles off, "their great design being to set up

"infant sprinkling, and the people in great expectation." But it is added, "The Lord so appeared on our side, that six persons, the same evening, desired the ordinance of baptism, and the next morning were baptized." In these volumes we find no trace of the unscriptural practice which has prevailed in many places in our own times of bringing candidates for baptism before the church, that it might determine whether they should obey Christ's command, or not.

The churches at Fenstanton and Warboys were what is called, General Baptists; the church at Hexham consisted of what are called, Particular Baptists. Having said this, we feel that it is necessary to explain the meaning of the terms we have used, for there are none in the English language more commonly misunderstood. Usage, trust-deeds, and testamentary documents, have rendered it almost impossible to abandon them, but they convey erroneous ideas to the mind of every one who hears them for the first time. It is usually supposed that a General Baptist church is a church practising open communion, that is, receiving paedobaptists at the Lord's table; and that a Particular Baptist church is a church practising close communion, that is, receiving at the Lord's table those only who have been baptized. Nothing can be more incorrect. The phrases have no reference to differences relating to baptism and the Lord's supper, but to diversities of opinion on points of doctrine. A General Baptist is an Arminian Baptist; and a Particular Baptist is a Calvinistic Baptist. But here again we must explain. It will be asked, What is a Calvinist, and What is an Arminian? and perhaps we cannot do better than refer the inquirer to one of the volumes before us. "To the Arminian, or General Baptist class," we are told in

"the preface, "belong the confessions of 1611, 1660, and 1678. To the Calvinist, or Particular Baptist class, belong the Confessions of 1646, 1656, and 1688." It is sometimes said it is a pity that they ever separated from each other, so as to form two distinct bodies, or denominations; but here, again, there is a mistake. The General and Particular Baptists never did formally separate; for this plain reason, they never were united. There were some churches two hundred years ago who were inclined to Arminian views in different parts of England; and in other districts there were at the same time churches inclined to Calvinistic views; they never were united into one denomination. All these Confessions, are in a greater or less degree, evangelical. That "the efficient cause of our justification is God's free grace;" that "the meritorious cause is the blood of Christ;" that "the material cause is Christ's active obedience;" that "those that are united unto Christ by effectual faith, are regenerated, and have a new heart and spirit created in them, through the virtue of Christ's death, resurrection, and intercession, and by the efficacy of the Holy Spirit, received by faith, and are sanctified by the word and spirit of truth, dwelling in them;" that "hence it is we are baptized in the name of the Father, of the Son, and Holy Ghost, and so we worship a trinity in unity, and unity in trinity," is the actual language of one of these General Baptist Confessions, and is in accordance with the spirit of them all. After these days, when persecution had ceased, a great number of the General Baptist churches grew indifferent to these doctrines, and fell gradually into what is called unitarianism; but about eighty years ago, in consequence of this, many of the churches separated and formed "The New Connection of General

Baptists." The sentiments of these differ so little from those of the greater part of the Particular Baptist churches, that the difference is scarcely perceptible in their preaching; and many ministers who are decided believers in the truth of what is called Calvinism, of whom the writer of this article is one, agree with him in lamenting that there should be any technical impediments in the way of a thorough identification with our body of such men as the late Mr. Pike of Derby.

It may gratify many of our readers if, before we conclude, we copy from the first English Confession, that of 1646, the articles respecting church government; omitting the numerous references to passages of scripture which are given as proofs:—

## XXXVI.

"Being thus joined, every church hath power given them from Christ, for their well-being, to choose among themselves meet persons for elders and deacons, being qualified according to the word, as those which Christ hath appointed in his testament, for the feeding, governing, serving, and building up of his church, and that none have any power to impose on them either these or any other."

## XXXVII.

"That the ministers lawfully called, as aforesaid, ought to continue in their calling and place, according to God's ordinance, and carefully to feed the flock of God committed to them, not for filthy lucre but of a ready mind."

## XXXVIII.

"The ministers of Christ ought to have whatsoever they shall need supplied freely by the church, that according to Christ's ordinance they that preach the gospel should live of the gospel by the law of Christ."

## XXXIX.

"Baptism is an ordinance of the New Testament, given by Christ, to be dispensed upon persons professing faith, or that are made disciples; who upon profession of faith, ought to be baptized, and after to partake of the Lord's supper."

## XL.

"That the way and manner of dispensing this ordinance, is dipping or plunging the body under water; it being a sign, [it] must answer the thing signified, which is, that interest the saints have in the death, burial, and resurrection; and that as certainly as the body is buried under water and risen again, so certainly shall the bodies of the saints be raised by the power of Christ in the day of the resurrection, to reign with Christ."

## XLI.

"The person designed by Christ to dispense baptism, the scripture holds forth to be a disciple; it being nowhere tied to a particular church officer, or person extraordinarily sent, the commission enjoining the administration, being given to them considered as disciples, being men able to preach the gospel."

## XLII.

"Christ hath likewise given power to his church to receive in and cast out any member that deserves it; and this power is given to every congregation, and not to one particular person, either member or officer, but in relation to the whole body, in reference to their faith and fellowship."

## XLIII.

"And every particular member of each church, how excellent, great, or learned soever, is subject to this censure and judgment; and that the church ought not, without great care

"and tenderness, and due advice, but  
"by the rule of faith, to proceed against  
"her members.

## XLIV.

"Christ, for the keeping of this  
"church in holy and orderly com-  
"munion, placeth some special men  
"over the church, who by their office  
"are to govern, oversee, visit, watch ;  
"so likewise for the better keeping  
"thereof, in all places by the members,  
"he hath given authority, and laid  
"duty upon all to watch over one  
"another.

## XLV.

"Also such to whom God hath given  
"gifts in the church may and ought to  
"prophesy, according to the proportion  
"of faith, and so teach publicly the  
"word of God, for the edification, ex-  
"hortation, and comfort of the church.

## XLVI.

"Thus being rightly gathered, and  
"continuing in the obedience of the  
"gospel of Christ, none are to separate  
"for faults and corruptions (for as long  
"as the church consists of men subject  
"to failings, there will be difference in  
"the true constituted church) until  
"they have, in due order and tender-  
"ness, sought redress thereof."

To this Confession are subscribed the  
names of William Kiffen, Thomas  
Patient, Hanserd Knollys, and others,  
who suffered much for their allegiance  
to the Lord Jesus.

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*The Epistles of Paul the Apostle. An Original Translation, with Critical Notes and Introduction. By JOSEPH TURNBULL, PH. D., V.D.M., Honorary Secretary of the Anglo-Biblical Institute. London: Samuel Bagster and Sons, 15, Paternoster Row. 1854. 8vo. Pp. xxxiv. 146. 7s.*

THANKS to the man, be he who he  
may, who assists us in our endeavours  
to understand the apostle of the gen-

tiles ! If it be but one mistaken inter-  
pretation from which his instructions  
preserve us ; if it be but one phrase  
the meaning of which he enables us to  
discern with more clearness than we  
perceived it with before ; if it be but  
one argument the cogency of which he  
helps us to feel more powerfully, he is  
a benefactor who has rendered us an  
important service. The epistles of Paul  
are the portion of the divine volume  
in which the system of revealed truth  
is most fully developed, in which it is  
presented in the most concentrated  
form, and in which the solid food adapted  
for adults is most plentifully furnished.  
It is in these that we find the philo-  
sophy of the Christian religion. No  
earlier part of revelation is so rich in  
disclosures of the heavenly wisdom, and  
it is not presumptuous to express belief  
that no future manifestation of truth  
to those who dwell in houses of clay  
will ever equal the letters which Peter  
speaks of as written by his beloved  
brother Paul "according to the wisdom  
given unto him," and which it is the  
more necessary to study diligently be-  
cause they contain "some things hard  
to be understood."

The manner in which the author of  
this work has prepared himself for its  
performance bespeaks our respectful  
attention. "If more than *forty years*  
"of study and ministration in the  
"holy scriptures, and *seven years* of  
"unremitted application to this 'trans-  
"lation of Paul's epistles, collating it  
"with upwards of thirty versions in  
"various languages, ancient and mo-  
"dern, word for word, and sentence for  
"sentence, in solitude, without any one  
"either to assist or to hinder, much  
"less to influence ;—if this be any  
"evidence of a sense of the importance  
"of the work, and of the responsibility  
"connected with it, the author can say  
"with truth, that such are the circum-  
"stances under which this translation

"appears before the reader." It may be added that he evidently possesses two qualifications the importance of which is not often overrated: one, the love of those principles which the apostle intended to illustrate; the other, independence of human authority. He is rather severe indeed when animadverting on the submission of King James's translators to his orders for the retention of the "old ecclesiastical words." We are not prepared to follow him in speaking of them as "the mere servile agents and instruments of a designing policy, calculated to perpetuate the gloom and the prejudices of bygone ages of darkness, superstition, and priestcraft."—*Introduction*, p. xxi.

The aim of Dr. Turnbull has been to furnish a more free translation of Paul's epistles than that which is in common use, as well as one of more modern aspect. He thinks the fault of most of the European versions is that they are too close: "they adhere too rigidly to the letter of the text, and thus translate the words without expressing the sense." There are advantages it must be admitted in each of the modes to which different translators incline, the literal and the free. To the former a degree of obscurity necessarily attaches; while the latter leaves the reader more dependent than the former upon the correctness of the translator's perception of the author's meaning. It is well that the reformers did not content themselves with giving liberal translations, as these would have answered but partially the purposes for which translations were needed. The closeness of our common version has done much to render our nomenclature scriptural, to familiarize us with the minutiae of apostolical reasonings, and to encourage instructive verbal criticism; yet, it must be confessed that it hinders the perception of the meaning

of some passages, and of the connexion of different parts of a discourse with each other. It has long appeared to us that the purposes in view would be most completely answered by the application to the scriptures of the plan of double translation; a version being given in one column as literal as possible, word for word, as far as the idioms of the two languages would allow, words being transferred instead of translated wherever English usage would admit of their being naturalized; and, in another column by its side, a version perfectly free, aiming at the full and exact expression of the thought, without any attempt to make the words conformable to those of the text. The liberal version would be explanatory of the other, giving a more perspicuous view of the inspired writer's argument than could be given by a close version, while the close version would furnish a wholesome check upon the interpreter, and in many cases afford evidence of the correctness of his representations.

To a certain degree the work before us would answer this purpose if used in conjunction with the English vulgate. We should be sorry to see it supersede the common version, but as a companion we can recommend it cordially. A specimen may be given advantageously:—

#### HEBREWS IX.

- 1 The first one, then, had ordinances of worship and the sanctuary furnished; for a tabernacle was set up,
- 2 in the first part of which were the lampstand, and the table, and the presentation of the loaves; this is
- 3 called, "Holy." And, after the second veil, the tabernacle which is
- 4 called, "Most Holy," having a golden censer, and the ark of the covenant, entirely covered over with gold, wherein were a golden vase containing the manna, and the rod

of Aaron which blossomed, and the  
5 tablets of the covenant : and above  
it, cherubim of glory overshadowing  
the mercy-seat ; respecting which  
things it is not our intention to  
speak particularly.

6 "Now, these things being so ar-  
ranged, the priests performing the  
7 services, enter continually into the  
first tabernacle ; but, into the se-  
cond, the high priest only, enters,  
once in the year ;—not without  
blood, which he offers for himself  
8 and for the sins of the people. By  
this, the Holy Spirit indicates, that  
the way of the "Moss HOLY" is not  
yet brought to view, while the first  
9 tabernacle has a standing. Which  
is a type, up to the present time ;  
according to which both gifts and  
sacrifices are offered, not able to  
perfect the worshipper as to the  
10 conscience ; only as to meats and  
drinks, and various ablutions, cor-  
poral observances, imposed until a  
11 period of rectification. But CHRIST,  
having become HIGH PRIEST of the  
good things which were to be, hath  
entered once into the holy places,  
through the greater and more per-  
fect tabernacle, not made by human  
12 hands, that is, not of material crea-  
tion ; and, not with the blood of  
goats and calves, but with his own  
blood, having obtained eternal re-  
13 demption. For, if the blood of  
bulls and goats, and the ashes of a  
heifer, sprinkling the defiled, sancti-  
fies for the purification of the body,  
14 how much more will the blood of  
the Christ, who, by the Eternal  
Spirit, offered up himself spotless  
to God, purify your conscience from  
dead performances for the worship  
of the living God.

15 "Beside, for this reason, he is ME-  
DIATOR of a new covenant, that he,  
having suffered death for expiation  
of the trespasses against the first

covenant, the called might receive  
the promise of the eternal inherit-  
16 ance. For where there is a cove-  
nant, the death of the appointed  
17 victim bears a necessary part. For  
a covenant is confirmed by things  
dead ; since it has no force whatever  
18 while the victim is alive. Hence,  
the first was not solemnized without  
19 blood ; for every precept throughout  
the law having been spoken to all  
the people by Moses ; taking the  
blood of the calves and goats, with  
water, and scarlet wool, and hyssop ;  
he sprinkled both the book itself  
20 and all the people, saying, "This is  
the blood of the covenant which  
21 God has appointed for you." And  
the tabernacle also, and all the  
utensils of the divine service he, in  
the same way, sprinkled with blood.  
22 Indeed, almost all things are, ac-  
cording to the law, purified by blood ;  
and without blood-shedding there is  
23 no pardon. Of necessity, therefore,  
the representations of things in the  
heavens were to be thus purified ;  
but the heavenly things themselves,  
with better sacrifices than those.  
24 For the Christ has not entered into  
the sanctuary made by the hand of  
man, the resemblance of the true  
One ; but into heaven itself, to ap-  
pear now in the presence of God on  
25 our behalf : neither, in order that  
he might frequently offer himself ;  
just as the high priest enters yearly  
into the holy places, with blood  
26 other than human ; since, in that  
case, it is necessary that he should  
often suffer, from the creation of the  
world : but now, once, at the com-  
pletion of the time, he has been  
27 manifested for remission of sin, by  
his own sacrifice : and, as men are  
28 subject to death once, and, after  
this, judgment, so also, the Christ,  
having been once offered for taking  
away the sins of many, the second

time he will be seen, without a sin offering, by those who are expecting him for salvation."

The whole of the epistle to the Hebrews we read aloud, at one sitting,

and were greatly refreshed in spirit by the exercise. It seemed to give us new views of the beauty and conclusiveness of that inestimable treatise, and to call into delightful activity, faith, gratitude, and hope.

## BRIEF NOTICES.

*The Annotated Paragraph Bible: containing the Old and New Testaments, according to the Authorized Version. Arranged in Paragraphs and Parallelisms, with Explanatory Notes, Prefaces to the several Books, an entirely New Selection of References to Parallel and Illustrative Passages, Maps, Tables, &c. Part IV. The Prophetical Books.* London: Religious Tract Society. 1854. Super royal 8vo. Pp. 328. Price 4s.

Between the shipwreck of Jonah and the completion of Malachi's labours there elapsed four centuries. Eventful centuries they were; for they included the earliest predictions of the overthrow of the Assyrian, the Babylonian, the Tyrian, and other gentile states, the fulfilment of the astonishing anticipations thus excited, the captivity and the restoration of the Jews, the destruction of the magnificent temple erected by Solomon, and the substitution of a smaller one in its place. The possessors of the three previous parts of this publication will gladly, we doubt not, add this, the fourth; for the portions of scripture it contains require more than any other part of the sacred volume the assistance to be derived from judicious exposition, and the execution of this part of the work is as praiseworthy as that of those which have preceded it. The object of the editors of this publication appears to be to condense into a small compass as much pertinent information as possible, availing themselves of the aid of modern investigators, but taking care to avoid the sceptical tendencies which too many of them have evinced. In some of the notes, a very few words suffice to render intelligible a very obscure and perplexing sentence.

*The Messiah as predicted in the Pentateuch and Psalms; being a New Translation and Critical Exposition of these Ancient Oracles.* By J. R. WOLFE, Author of "The Practical Hebrew Grammar." London and Glasgow: Richard Griffin and Company. 1855. 8vo. Pp. lxxxiv. 166. Price 10s. 6d.

The author divides the Messianic psalms into two classes; the first consisting of those in the exposition of which we are limited, either by their contents or by New Testament authority, to Christ as their exclusive object, which he reckons to be six, and to each of which he gives a descriptive title, thus:—

Psalms II, the Son of God; Psalm XVI, the Resurrection; Psalm XXII, the Crucifixion; Psalm XLV, Elohim; Psalm LXXII, Messiah's Kingdom; Psalm CX, Melchizedek. The second class are denominated Metaphrases, "where the words of the Psalmist are only the substratum for the New Testament writers' own ideas." It is in an evangelical spirit that the author discusses these important portions of the inspired volume, and his criticisms deserve consideration. We have not the pleasure of knowing anything more of Mr. Wolfe than what we learn from this publication; but the authoritative tone in which he writes indicates that he is the centre of some circle in which he is looked up to with great deference. It is this, perhaps, that has led him so often to travel beyond the record, and call parties before him to receive judgment, who were not in court. The late Dr. Carson might certainly expostulate, asking in the language of Samuel, "Why hast thou disquieted me, to bring me up?" Had Mr. Wolfe refuted any fallacious argument, or corrected any mistaken assertion which had fallen from that acute writer, he would have rendered a service to the interests of truth for which we should have been bound to thank him; but he has not attempted anything of the kind. He has merely summoned the good old man to receive sentence for alleged loss of temper. Surely this was unnecessary in the case of one who had slept quietly enough in his grave several years; and we cannot see what prophecy in the pentateuch or what Messianic psalm the case illustrates.

*Nineveh and its Ruins: or, the History of the Great City.* By the Rev. ROBERT FERGUSON, LL.D., F.S.A., Member of the Royal Irish Academy, &c., &c. London: Partridge, Oakley, and Co. 1854. 4to. Pp. 102.

Many publications have issued from the press intended to illustrate the most remarkable discovery of modern times; but we have seen none more likely to be generally acceptable than this. Dr. Ferguson has taken a comprehensive view of his subject; his style is clear and impressive; and the pictorial embellishments of the work are numerous and well-executed. An introductory chapter describes briefly the three great cities of eastern antiquity,

Babylon, Nineveh, and Tyre; after which there are chapters treating more fully of the Rise and Progress of "Nineveh, that great city," the Scripture Account of it, its Sins and Repentance, its Overthrow and Ruin, the Discovery of its ruins, and finally, the Assyrian Court in the Crystal Palace at Sydenham.

*The Mosaic Record in Harmony with the Geological.* Edinburgh: Thomas Constable and Co. London: Hamilton, Adams, and Co. 1854. 16mo. Pp. vii. 147. Price 3s.

This is an additional attempt to reconcile scripture with geology; the author judging all previous efforts to be unsatisfactory. One reason of their failure he discerns in the want of closer attention to sacred philology and criticism. The principal feature of the theory now offered is connected with this department of study. A new interpretation is suggested of the term "day," in the first and second chapters of Genesis. It is assumed that Moses is not referring to the time God spent in the work of creation; but to the way in which a knowledge of that work was revealed to himself—that God revealed the facts to him by vision at seven different times; the term "day" signifying the period in which he saw the vision, and that of "evening" the time in which it was withdrawn. The book, though small, is evidently the production of a mind thoroughly familiar with the various phases of geological science, and is replete with observations on scripture of considerable value. It adds but little, however, to our knowledge of the chief question, and from its numerous assumptions is as open to objection as any theory of reconciliation which has been yet supplied. W.

*Our Friends in Heaven, or the Mutual recognition of the Redeemed in Glory Demonstrated.* By the Rev. J. M. KILLEN, M.A., Comber. Edinburgh: John Shepherd. London: Hamilton, Adams, and Co. 1854. 16mo. Pp. xiv. 272. Price 4s.

The hope of the re-union and recognition of friends in the future world, is one the Christian loves to cherish. It gives intensity to affection here on earth, and sustains and cheers in the hour of bereavement. But with most it results from instinct rather than conviction, and springs from the heart rather than the judgment. It is a hope for which comparatively few can furnish solid grounds. We are glad to see the arguments in its support presented in so concise and simple a manner. The appeal to the law and to the testimony is fairly made, and the voice both of the Old and New Testaments returns a certain sound, the pentateuch, the psalms of David, the prophets, the discourses of our Lord, his parables, his miracles, his representations of the judgment and of heaven, the transfiguration scene, the epistles, and the Apocalypse, are all triumphantly referred to as supplying evidence for this hope. The objections based on the nature of the resurrection body—on Christ's answer to the Sadducees regarding marriage—on the attention Christ will engage in heaven; and on the pain the sight of the lost would there occasion, are met and refuted; and the salutary influence of this

hope is also shown. The reasoning is, for the most part, sound and conclusive, though in a few instances the argument is weakened by the unnecessary introduction of proofs which cannot be sustained. By the pious Christian, whose heart has been stricken by the death of friends with whom he has been accustomed to take sweet counsel and to unite in the worship and service of God, this book will be gladly welcomed. B.

*Scenes of the Bible; or, Scripture Sketches.* By Rev. WILLIAM CLARKSON, late Missionary to India. London: John Snow. 1854. 24mo. Pp. vi. 196. Price 2s. 6d.

The multiplication of such books as this is a pleasing feature of the present age. To reveal God in himself was one leading design of Christ's mission to this world; and the knowledge of God derived from meditation on the life and discourses of Jesus, is much more calculated than the study of mere abstract doctrinal truths to nourish and strengthen the life of the Christian. These sketches of some of the most interesting scenes in New Testament history, can scarcely fail to do good. B.

*The Contrast: War and Christianity. Martial Evils and their Remedy. The good Soldier and his Reward.* By J. W. MASSIE, D.D., LL.D. London: W. and F. Cash. 1854. 24mo. Pp. v. 101. Price 1s.

A collection of essays appropriate to the present time. Whatever views may be entertained of the present state of Europe, all Christians regard war as a great evil; and should be anxious to turn it to the greatest possible good. The circulation of this little volume will be one mode of accomplishing this end. W.

*The Hand of God in War.* By the Rev. W. K. TWEDIE, D.D., Free Tolbooth Church, Edinburgh. London: T. Nelson and Sons. 1854. 16mo. Pp. 80. Price 1s.

In this little volume illustrations of the truth that God maketh the wrath of man to praise him, are furnished from the page of general history—from the history of the church, and from the lives of individuals, which are calculated "to animate the minds of men amid the wide-spread imbroglia which is once more perplexing the nations." B.

*Working Women of the last half Century: the Lesson of their Lives.* By CLARA LUOAS BALFOUR. London: W. and F. G. Cash. 16mo. Pp. x. 384. Price 5s.

The lives and characters of Mrs. Trimmer, Hannah Moore, Charlotte Elizabeth, Mrs. Sherman, and others, who are emphatically denominated working women, are briefly sketched in this volume. The aim of the writer is to show what influence woman has exerted on the mental and moral progress of the present century; and what she may be expected to accomplish. The book is well written, and is calculated to do good. One



cannot contemplate without pleasure the growing beneficial influence of woman; but there may be a danger of lessening that influence by parading woman's power and courting notoriety. Woman works most effectively when quietly and unobtrusively she labours for the good of others. B.

*Schools and other Similar Institutions for the Industrial Classes.* By the Rev. R. DAWES, M.A., Dean of Hereford. London: Groombridge and Sons. 1853. 8vo. Pp. 48. Price 1s.

This pamphlet is the substance of a paper read by Mr. Dawes before the Society of Arts; and consists of a brief sketch of the origin and progress of the school established by him at King's Somborne, with sundry observations on the general subject of education. The writer is an advocate of national education (and herein we differ from him); nevertheless he forcibly illustrates the advantages of self-supporting schools, and furnishes facts which the friends of voluntarism may turn to good account. W.

*The Earnest Student; being Memorials of John Mackintosh.* By the Rev. NORMAN MACLEOD, Minister of the Barony Parish, Glasgow. Edinburgh: Thomas Constable and Co. London: Hamilton, Adams, and Co. 1854. 12mo. Pp. xv. 427. Price 6s.

"The Earnest Student" was a young man of parts and culture, who in early life dedicated himself to the work of the Christian ministry. He subsequently studied at the Universities of Glasgow, Edinburgh, and Cambridge, the Free Church College, and at various places of learning on the Continent, that he might be thoroughly prepared for his anticipated engagements. His Master, however, did not permit him to enter on public service in his cause on earth. While yet pursuing his studies he died of consumption at Constatd in Germany on the 11th of March, 1851, at the age of twenty-nine. The writer of these "Memorials" of his life was earnestly solicited to undertake the task by several gentlemen who had been fellow-students and friends of the deceased, and who judged that a record of the departed would be of extensive interest and use. We are glad Mr. Macleod has yielded to their request, and performed his part with so much success. Having read the volume with deep interest, we heartily counsel our readers to peruse it for themselves. W.

*Ladies of the Reformation. Memoirs of Distinguished Female Characters, belonging to the period of the Reformation in the Sixteenth Century.* By the Rev. JAMES ANDERSON, Author of "The Ladies of the Covenant," &c. Illustrated by J. Godwin, J. W. Archer, &c. England, Scotland, and the Netherlands. London: Blackie and Son. 12mo. Pp. xvi. 716. Cloth, extra, 7s. 6d.

Lives of Anne of Bohemia, Anne Boleyn, Anne Askew, Katharine Parr, Lady Jane Grey, Katherine Willoughby, Anne de Tercias, Katharine Vermilia, Queen Elizabeth, Mildred Cooke, Anne Cooke; six Scotch Ladies, seven

Ladies natives of the Netherlands, &c., with innumerable woodcuts, the whole got up as though the book were intended solely for the gratification of the lovers of Christmas indulgence.

*Select Works of THOMAS CHALMERS, D.D., LL.D. Edited by his Son-in-Law, the Rev. William Hanna, LL.D. Vol. II.* Edinburgh: T. Constable and Co. London: Hamilton, Adams, and Co. 1854. Pp. 555. Price 6s.

This volume contains the Lectures on the Epistle to the Romans, from Lecture li to Lecture c.; that is from the middle of the eighth chapter to the end of the sixteenth.

*Leaves from Life.* By L. N. R., Author of "The Book and its Story." London: S. Bagster and Sons. 1855. Pp. xi. 250. Price 7s. 6d.

This elegant little volume deserves a more leisurely written notice than can be produced before the first of January. Suffice it then to say that there are "Olive leaves" on sacred subjects, "Cypress leaves" on sorrowful subjects, "Myrtle leaves" containing poetical recollections of more general subjects, "Ivy leaves," "Orange blossoms," and "May blossoms," adapted to various ages, circumstances, and tastes. If we had received the work a little earlier, we should assuredly have placed some specimen on a preceding page.

*Sunday Afternoon, or Questions, Pictures, and Poems upon the Old Testament Scriptures, for the Use of Parents and Teachers.* By C. B., being "Scripture Truths in Verse," Second Edition, Enlarged, Enriched with Questions, and Illustrated with seventy-two Steel Engravings from New and Original Designs. London: Samuel Bagster and Sons. 16mo. Pp. xi. 402, 139. Price 8s. 6d.

The second edition of a work entitled Scripture Truths in Verse, with many additions and a large number of embellishments. There is much both in the spirit and the style which reminds us of John Newton.

*Philip O'Flaherty, the Young Soldier. Containing Interesting Particulars of the War in the Crimea.* Edinburgh: J. Shepherd. 16mo. Pp. 31. Price 6d.

The hero of this narrative was a ragged, barefooted, half-fed boy, in an Irish presbyterian industrial school in Connaught; who having made extraordinary progress in his studies came to a situation in England. Hither, however, some of his relatives followed him, and to escape their persecutions he enlisted, and was sent off to Turkey, where, having learned the Turkish, Greek, and Russian languages, he has been appointed interpreter to the staff. The book consists principally of his letters home, giving descriptions of his life at the seat of war. To a former teacher he writes thus: "When I go into the field to perform my devotional services, and when I sing my favourite psalm, my thoughts speed back to you, for it was you that taught me both the psalm and the tune. May the Lord prosper you and yours." Q.

*The Eclectic Review.* December, 1854. London: Ward and Co. 8vo. Pp. 127. Price 1s. 6d.

We are highly gratified with the announcement that Dr. Price resumes the management of this work, and most cordially wish him health and energy sufficient to enable him to render it what, in his own judgment, it ought to be. If he can do this, we are sure that we shall be satisfied. The contents of the present number are *Touissant L'Ouverture*, *Pro-saration of Greek*, *Lord Bacon*, *Hippolytus and his Age*, *Patmore's Friends and Acquaintance*, *Foster's Elements of Jurisprudence*, *Lord Carlisle's Turkish and Greek Waters*, the *Clerical Wilberforce*, *Brief Notices*, *Review of the Month*, and *Literary Intelligence*.

### RECENT PUBLICATIONS, Approved.

[It should be understood that insertion in this list is not a mere announcement: it expresses approbation of the works mentioned, — not of course extending to every particular, but of approbation of their general character and tendency.]

*The Certainty of Christianity: a Sketch.* By a Layman. *Edinburgh: Johnstone and Hunter.* 16mo., pp. 40. Price 1s.

*On Religion: its Sources, Character, and Supports.* By CALVIN WHEAT, author of "The Sensibility of Separate Souls Considered." London: Houlston and Steneman. 16mo., pp. 30. Price 4d.

*True Stories from Ancient History.* Containing Seven Tales: *Cyrus*, *Semiramis*, *Sardanapalus*, *Plains of Marathon*, *Leonidas*, *Xerxes*, *Alexander the Great.* London: Tallent and Allen. 32mo., pp. 144. Price 1s.

*The Bible Class Magazine.* Vol. VII. 1854. London: Sunday School Union. 16mo., pp. 332. Price 1s. 6d.

*Notes on Scripture Lessons for 1854.* London: S.S.U. 16mo., pp. 242. Price 1s. 6d.

*Sunday School Teachers' Class Register and Diary for 1854.* London: S.S.U. 16mo., Price, cloth, 1s. 4d.; half-bound, 1s. 6d.; roan tuck, 2s. 6d.

*Child's Own Magazine for 1854.* London: S.S.U. 2mo., pp. 236. Stiff cover, 8d.; cloth, 1s.

*The Sunday School Teacher's Class Register for 1854.* London: S.S.U. 16mo., pp. 24. Price 4d.

*List of Scripture Lessons for Sunday Schools.* 1853. London: S.S.U. Price 2s. per hundred.

*The Census and Sunday Schools.* An Appeal addressed to the Conductors of Schools by the Committee of the Sunday School Union. London: S.S.U. 16mo., pp. 32. Price 2d.

*Scripture Lessons for Elementary Classes, for every Sunday Morning and Afternoon throughout the Year 1855.* Selected from the Sunday School Union List of Scripture Lessons. London: S.S.U. 2mo., pp. 167. Price 4d.

*Concentration. A New Year's Address to Sunday School Teachers.* By the Rev. S. G. GREEN, B.A. London: S.S.U. 32mo., pp. 32. Price 4s. per hundred.

*The Motto for Life. A New Year's Address to Children.* By the Rev. JOHN CURWEN, Plaistow. London: S.S.U. 32mo., pp. 32. 4s. per hundred.

*The Child's Companion and Juvenile Instructor New Series.* 1854. London: R.T.S. 24mo., pp. 380. Price 1s. 6d.

*Scripture Lessons for My Infant Class.* By M. W. NORWICH: Fletcher and Alexander. London: Hamilton, Adams, and Co. 24mo., pp. viii., 208. Price 2s. 6d.

*Theology and Theologians; an Essay.* By CHARLES MILLS, M.A. London: Ward and Co. 1854. Pp. 48. Price 8d.

*The Root and the Branches. Memoirs of Mrs. M. A. Cooper and her two Grandchildren, Emma and Sarah Ann Cooper.* By JOHN COOPER, Wattisham. Second Edition. London: Houlston and Steneman. 1854. 16mo., pp. 58. Price 1s.

*Congregationalism in Ireland; its Mission Explained and Justified. A Discourse delivered in George's Street Chapel, Cork, October 31, 1854.* By WILLIAM TARBORNTON, Congregational Minister, Limerick, author of "The Bible and its History," &c. Published at the request of the "Southern Congregational Association of Ireland." Cork: George Purcell and Co., 20, Patrick Street: London: Snow. 8vo., pp. 21. Price 6d.

*The British and Foreign Evangelical Review.* No. XI. December, 1854. Contents: I. The Education Question in the United States. II. Gallery of the Chief Living Theologians of the Universities of Germany. III. Ritualism and Rationalism. IV. Spirituality of the Book of Job. V. Tischendorf on the Text of the New Testament. VI. Autobiography of the Rev. William Jay. VII. The Waldenses, Past and Present. VIII. Critical Notices. *Edinburgh: Johnstone and Hunter.* 8vo., pp. 223. Price 3s. 6d.

*The Christian Treasury: Containing Contributions from Ministers and Members of Various Evangelical Denominations.* December, 1854. *Edinburgh: Johnstone and Hunter.* 8vo., pp. 71. Price 6d.

*The Leisure Hour. A Family Journal of Instruction and Recreation.* Published December 1, 1854. London: R. T. S. 8vo., pp. 64. Price 6d.

*The Sunday at Home.* Published December 1, 1854. London: R. T. S. 8vo., pp. 64. Price 6d.

*The News of the Churches and Journal of Missions.* December 1, 1854. *Edinburgh: Johnstone and Hunter; London: J. Nisbet.* 4to., pp. 27. Price 6d.

*The Servant's Magazine; or Female Domestic Instructor.* Volume XVII. 1854. London: Houlston and Steneman. 16mo., pp. 284. Price 1s. 6d.

# INTELLIGENCE.

## AMERICA.

### AMERICAN BIBLE UNION.

The Bible Union Reporter, published by this society, gives an account of its annual meeting, held at New York on the 5th of October last. Great satisfaction is expressed in reference to its spirit and results. The president presented a copy of the first edition of 6,250 copies of the German scriptures, published by the Rev. J. G. Oncken, at the expense of the Union, a few copies of which had just been received in America; also a copy of the Italian New Testament, just issued by the Union, an edition of 30,000 copies of which is now loudly called for from Italy.

### ITALIAN SCRIPTURES.

In accordance with the directions of the Union, the New Testament, revised by Dr. Achilli, has been printed. The learned author superintended the printing of his own manuscript, and found so many opportunities to improve the revision as he read the proofs, that a much longer time was occupied than was anticipated. The book, however, is now printed and bound, and copies are ready for delivery to all who take an interest in examining it. A number of copies are already on their way to Italy and other parts of Europe. For the labour and expense to which Dr. Achilli has been subjected in superintending the publication of the testament, your board has thought it proper to make him suitable pecuniary compensation, besides presenting him with two hundred copies of the book for circulation. Thirty copies also have been appropriated to brother Oncken by his own request, and a similar number to brother Norton, for circulation among Italians in Germany and Great Britain, and a considerable number has been distributed from the Depository among those of the same people resident in this country. Since the issue of the book sufficient time has not elapsed to secure critical opinions from competent scholars upon the merits of the translation. Dr. Achilli states that the facilities for the distribution of such a work in Italy itself are rapidly increasing.

### ENGLISH SCRIPTURES.

When the enterprise of revising the English scriptures commenced, few persons realized its magnitude and importance. Many cherished the idea that a few months, or at farthest a year or two, would be sufficient for the completion of the work. Your

board never entertained such restricted views of the task for which they were to make provision; yet they have reason to acknowledge that their conceptions of the grandeur of the undertaking have constantly enlarged with its progress. Far more is to be done than they at first imagined, and in the same proportion the benefits resulting from the enterprise will be increased. Even opponents, who assert that a revised version will never come into popular use, freely admit the immense advantages conferred upon all biblical scholars and translators into foreign languages by the parts which we have already issued for criticism, while the friends of the work are more and more pleased the farther it progresses.

We have now in press the gospel of John, of which about eighteen chapters are already printed.

The gospel of Matthew is likewise passing through the press, and to accommodate all our friends with specimens of revision, the first two chapters have been printed separately in octavo form, the first of which is now ready for distribution.

The book of Job would also be now in press, were the printers not obliged to wait for the casting in Germany of an entirely new font of Hebrew type for this special object, which, it is believed, will greatly add to the beauty and value of the publication.

No pains have been spared to press forward the revision so far as expedition is consistent with thoroughness. Every book of the New Testament has been revised by scholars, and the manuscripts are in the possession of the board. Of a considerable portion, we have also duplicate revisions. Still the work is by no means done. Your board have directed the committee on versions to examine carefully each manuscript, and to recommend none for the press unless they are satisfied that the revision possesses such a degree of merit that its publication will do honour to the Union. Otherwise it merely serves as aid to other revisers, who will do the work more thoroughly.

### RECEIPTS.

The financial growth of the Union is almost without precedent. Its history may be condensed into a single brief sentence. The receipts of the first short year were, in round numbers, 5,000 dollars; of the second year 10,000 dollars; of the third 16,000 dollars; of the fourth 23,000 dollars; and of this, the fifth year, more than 35,000 dollars.

## AUSTRALASIA.

## SYDNEY.

Mr. G. Whiteford, pastor of a second baptist church in Sydney, writes thus in a letter which we have just received from him:—

Mr. Voller is succeeding well at Bathurst Street, and I am happy to inform you that another baptist church has been formed in Goulburn Street. It was composed of eight individuals, four of whom had left the Bathurst Street church in order to extend the cause of God by assisting to form this.

Scarcely four months have passed since its formation, and during that period the brethren have had to struggle with much that was opposed to the good work, yet they have succeeded in purchasing a piece of land in a central part of the city, 84 ft. by 54, at a cost of £490, which sum was advanced by one friend without interest; and we have now a place of worship in course of erection intended to hold comfortably 200 persons, reserving a large portion of the ground for a large chapel, which, should the Lord bless us with means to erect it, will enable us to convert the present place into a school-room.

It is remarkable what may be done even by a few whose hearts are in the work, and for the sake of example to our baptist friends at home and abroad, I think it but right to state that the eight brethren above-mentioned have, by persevering effort, managed to raise a comfortable support for their pastor besides meeting many other expenses, and amongst themselves contributed about £100 towards the erection of the house which is now in building.

Next Lord's day, Aug. 27th, we are to have our first baptizing, when five candidates will follow their Lord in that ordinance.

## HOME.

## WORCESTERSHIRE ASSOCIATION.

Twelve churches constitute this association:—

Alcester .....	M. Philpin.
Astwood .....	J. Phillips.
Atch Leach .....	S. Dunn.
Evesham, Cow Street .....	J. Hockin.
Evesham, Mill Street .....	
Pershore .....	F. Overbury.
Stratford .....	T. Bumpus.
Studley and Cookhill .....	W. Maisey.
Upton .....	A. Pitt.
Warwick .....	T. Nash.
Westmancote .....	J. Francis.
Worcester .....	W. Crows.

The annual meeting was held at Evesham, June 6 and 7, 1854. Mr. Hockin was appointed chairman. The circular letter, prepared by Mr. Pitt, on "God's Spirit the Churches' Want," was read and adopted.

## Statistics.

Baptized .....	20
Received by letter .....	15
Restored .....	3
	— 38
Removed by death .....	19
Dismissed .....	5
Withdrawn .....	1
Excluded .....	3
	— 28
Clear increase .....	10
Number of Members .....	1126
Number of Scholars .....	1651
Number of Teachers .....	239
Village stations .....	18

The next meeting to be held at Pershore, on the Tuesday and Wednesday after the first sabbath in June, 1855.

## LANCASHIRE AND CHESHIRE.

This association comprises forty-one churches:—

Accrington .....	C. Williams.
Ashton-under-Lyne .....	W. K. Armstrong.
Bacup, Ebenezer .....	J. Smith.
Irwell Terrace .....	G. Mitchell.
Blackburn, King Street .....	
Bolton .....	J. J. Owen.
Burnley .....	R. Evans.
Burslem .....	
Bury .....	
Chowbent .....	T. Skemp.
Cloughfold .....	W. E. Jackson.
Colne .....	
Conistone .....	
Crewe .....	
Goodshaw .....	John Jefferson.
Haelingden, Pleasant St. .....	John Blakey.
Ebenezer .....	James Bury.
Heywood .....	Francis Britcliffe.
Hill Cliffe .....	A. Kenworthy.
Inskip .....	J. Compton.
Liverpool, Myrtle Street .....	H. S. Brown.
Pembroke Place .....	C. M. Birrell.
Lumb .....	Samuel Jones.
Manchester, York Street .....	R. Chenery.
Oxford Road .....	
Grosvenor St. East .....	D. M. Evans.
Wilmot St., Hulme .....	
Ogden .....	
Oldham .....	John Birt.
Oswaldtwistle .....	J. Harbottle.
Padiham .....	
Pendle Hill .....	
Preston .....	
Ramsbottom .....	Peter Prout.
Rochdale .....	
Salford .....	H. Dunckley.
Stalybridge .....	W. Ash.
Stockport .....	J. Martin.
Sunnydale .....	A. Nicholls.
Tottlebank .....	Thomas Taylor.
Wigan, Lord Street .....	W. Ellison.

The annual meeting was held at Salford, June 6 and 7, 1854. Rev. F. Tucker was chosen moderator. The circular letter was read by the Rev. D. Griffiths, "On the faith and order of the New Testament Church, and the obligations which the Churches of this Association are laid under to preserve those principles and practices inviolate." Sermons were preached by Revs. C. M. Birrell, H. S. Brown, and F. Tucker.

*Statistics.*

Baptism.....	222
Letter and profession.....	158
Restoration .....	21
	— 401
Death.....	78
Letter.....	129
Exclusion .....	68
Withdrawment .....	181
	— 460
Clear decrease .....	45*
Members .....	4644
Sunday Scholars .....	11,498
Sunday School Teachers .....	1311
Day and Evening Scholars .....	1487
Preaching Stations .....	46

The next meeting of the association is to be held at Ebenezer Chapel, Haslingden, on Tuesday and Wednesday, May 28th and 29th, 1855.

## STRATFORD, ESSEX.

Stratford Grove chapel was opened for public worship on Tuesday, Nov. 14th. The Hon. and Rev. Baptist W. Noel, M.A., preached in the morning from Gal. ii. 20, after which the pastor, the Rev. G. W. Fishbourne, gave a short account of the past exertions and present condition of the church under his care. In the evening a sermon was preached by the Rev. H. Allon, of Islington, from Heb. i. 1, 2. After the morning service a numerous company of ministers and friends dined together at Rokeby House. In the afternoon a public meeting was held, G. T. Kemp, Esq., in the chair, and addresses were given by Rev. J. H. Hinton, M.A., Rev. J. Curwen, Rev. J. Lance, G. Gould, Esq., R. W. Cooke, Esq., and Rev. G. W. Fishbourne. Though the weather was somewhat unfavourable, yet the attendance both at the services and at the afternoon meeting was numerous. A considerable number of neighbouring ministers were present, and the following took part in the services of the day: Revs. S. Davis, S. Brawn, J. Woodward, J. P. Hewlett, S. Pearce, W. Hooper. On the following Sabbath three sermons were preached on behalf of the building fund, in the morning by Rev. J. H. Hinton, in the afternoon by Rev. T. E. Stallybass, of Stratford, and in the evening by Rev. J. Vincy. The collections, and promised donations at the various opening services amounted to about £100.

## LEE, KENT.

A handsome and commodious structure, a view of the elevation of which was given in this magazine, in January, 1854, was opened

\* It is right to state that these adverse figures are in part explained by an unusually large erasure of useless names from the church books during the past year, and by secessions, comprising altogether 115 members, from two of the churches.

for divine worship on the 29th of November last.

Two sermons were preached on the occasion; one in the morning by the Hon. and Rev. B. W. Noel, M.A., and one in the evening by the Rev. James Hill of Clapham. Prayers were offered by the Rev. Messrs. Bigwood, S. J. Davis, Groser, Lucy of Greenwich, and Baker of Lewisham.

The cost of the building, including the purchase of freehold land, the erection of the chapel, the schoolroom, vestries, furniture, fittings, and other appendages, has been rather more than three thousand pounds. A meeting was held in the afternoon, at which Mr. Alderman Wire presided, when encouraging addresses were delivered by most of the ministers present, and statements were presented respecting matters of business. It appeared that previous to the day of opening nearly eight hundred pounds had been contributed; and that three of the principal subscribers had made themselves responsible for the rest. At this meeting, each of these three gentlemen presented one hundred pounds in addition to what he had previously given, and a declaration of trust was signed by them in the presence of the assembly, which has since been deposited, with other documents of importance, in the iron safe at the Baptist Mission House in Moorgate Street.

## STEPNEY COLLEGE.

On the 28th of November last a special meeting of the subscribers to Sepney College took place in the Mission House, having been convened by the Committee to consider some questions of great moment in regard to the future efficiency of the institution. Many of its zealous friends have long desired its removal to a more western part of the metropolis or its environs. Some have urged this on the score of health; among them ministers who were formerly students, and who believe that during their residence at Stepney, their constitutions sustained serious injury. Others have advocated it principally on account of the literary advantages which would be available if it were in the vicinity of University College. The Committee, therefore, having again and again deliberated on the subject, and looked at it in a variety of lights, determined to lay the project before a general meeting of their constituents. On this occasion there appeared to be a general, though not a universal approbation of the proposed changes, which include the following particulars:—

1. Obtain plain, commodious, and substantial premises, within a walk of University College, and in a healthy neighbourhood, to accommodate about forty students, of whom a proportion may be lay students.

These last to meet all expenses connected with their education and board.

2. Make the last two years of each student's course *Theological*, and not (as now) mixed.

3. Let students who can matriculate on entering, attend such classes in University College as it may be desirable for them to attend. Students who do not matriculate to have a less extensive course, giving special attention to studies fitted to help them to understand the Bible.

4. Give every facility for admitting students who study *Theology only*; and, as far as practicable, let secular education be obtained before entering the Institution.

5. Appoint two or more tutors, one of whom, or both, may take such classes as are not satisfactorily provided for elsewhere; their time to be devoted, however, chiefly to *Theology*.

To effect these important changes, the Committee need, first of all, a sum of £5,000 over and above the probable price of their present premises.

#### BRISTOL.

A meeting has been held in King Street Chapel to welcome the Rev. F. Bosworth, M.A., which was very numerously attended. Amongst those present were the Revs. T. Crisp, N. Haycroft, R. Morris, Evan Probert, D. Thomas, J. Jack, J. Burder, Edwards, La Trobe, Craik, Pearsall, May, Wood, H. Clark. After tea the chair was taken by R. B. Sherring, Esq., who made a few appropriate remarks concerning the object of the meeting, congratulated the church on the auspicious connexion now formed, and called upon several ministers and other gentlemen who made appropriate speeches.

#### ARLINGTON, GLOUCESTERSHIRE.

Mr. J. Isidor Mombert, of Stepney College, has accepted an affectionate and unanimous invitation to the pastorate from the baptist church at Arlington, near Fairford, and commenced his labours on Lord's day, Nov. 26th.

#### BIGGLESWADE.

On Monday, the 11th of December, a service was held at the Old Meeting House, in this town, to take leave of the Rev. Samuel Kent, who a few weeks previously had resigned the office of pastor. After singing and prayer, Mr. Foster offered some very suitable remarks to the numerous friends assembled, and addressed his late pastor as his long-tried and sincerely attached friend presented to him a purse

containing twenty-five sovereigns, as a cordial testimonial of the respect and affection of those to whom for nearly twenty years he had faithfully preached the gospel of Christ. Mr. Kent acknowledged with deep emotion the expression of kindness on the part of his beloved friends, and delivered a short address during which both speaker and hearers were much affected. After a short address from Mr. Ryland, a parting hymn was sung, and Mr. Kent concluded the service with prayer.

#### WINCHCOMBE, GLOUCESTERSHIRE.

The Rev. R. Grace, late of Harpole, has accepted the pastorate of the baptist church at Winchcombe, intending to commence his labours early in the present month.

#### MASHAM, YORKSHIRE.

The Rev. J. Burroughs has accepted from the baptist church meeting in Masham, Yorkshire, a unanimous call to become their pastor, and intending to enter on his stated labours, Lord's day, December 31st, 1854.

#### ARNSBY, LEICESTERSHIRE.

Mr. Shem Evans, having accepted the unanimous invitation of the church at Arnsby, near Market Harborough, to become its pastor, on the important duties of which office he hopes to enter by the first Lord's day in January, 1855, has resigned his charge of the baptist church at Penknapp, Westbury, Wilts, where he has laboured, by the Lord's favour, with varied degrees of success, for twenty-one years.

#### ARNSBY.

On Tuesday, the 7th of November, 1854, the teachers of the sabbath school in connection with the baptist church at Arnsby took tea together, and invited the Rev. J. Mackay, late of Horton College, to meet with them. For four months Mr. Mackay had been supplying the pulpit at Arnsby, and had greatly endeared himself to the friends there. During the time that Mr. Mackay had been at Arnsby he had offered himself for missionary work, and had been accepted by the committee of the Baptist Missionary Society. His engagement at Arnsby having terminated, the teachers were desirous of meeting him and presenting him with a token of their respect and esteem.

After an hour had been spent in devotional services, the treasurer of the school (and who is also one of the deacons of the church) rose, and, in the name of the rest, addressed Mr. Mackay. He said that, considering the circumstances under which Mr. Mackay was

leaving them, and his going to a distant land to labour, they could not feel they had done their duty unless some testimonial were given to him of the high esteem which they cherished towards him, as a friend, a Christian, and a minister of Christ. He therefore had very great pleasure, on behalf of the teachers, to offer for his acceptance the works of Dr. Kitto. Mr. Mackay in reply said that he felt himself quite at a loss to express his feelings for so unexpected a mark of kindness and sympathy. He could have wished that it had been shown to one more deserving; still he should always regard it with affectionate interest, and when far away the books would remind him of Arnsby, and all the associations connected with it. In the course of his address Mr. Mackay said that about three years ago a meeting had been held at Bradford, in Yorkshire, for the purpose of stimulating the friends of the Redeemer to increased efforts in the cause of missions. On that occasion very many liberal donations were given. "Silver and gold," said he, "I have none; I will therefore give myself." From that time he had been waiting the leadings of providence. Being at Arnsby, however, he felt that he was on missionary ground, and very near to the place where the society was originated. His desires for mission work were strengthened, and, seeing his way clear, he had, as had been alluded to, offered himself to the Committee, who had accepted him. It is exceedingly interesting that the Rev. C. Carter, the first of the additional missionaries accepted, and who is now labouring at Ceylon, had his desire for mission work excited at the same meeting at Bradford. Mr. Carter was also a teacher in the sabbath school at Arnsby, and in connection with the school made his first attempt at public speaking. E. T. G.

#### WOOLWICH.

We regret to learn that the Rev. John Cox, who has discharged the duties of the pastoral office very honourably for twenty-four years at Queen Street chapel, Woolwich, has been assured by his medical advisers that it is necessary to remove from that locality, and that in consequence he has resigned his charge.

#### BIRMINGHAM SCHOLASTIC INSTITUTION FOR SONS OF MINISTERS.

The fourth annual examination of the pupils has just taken place under the direction of the Rev. Charles Vince, the Rev. A. Gordon, LL.D., Walsall; and the Rev. Samuel Green, of Horton College, Bradford. The subjects of examination embraced biblical history and theology, relative to which Mr. Vince, after

speaking in detail, says—"On reviewing the entire examination, I can bear decided testimony to the efficiency of the training and the general progress of the pupils." The written replies submitted to Mr. Green gave evidence of a good acquaintance with the elements of Euclid and Algebra in many of the pupils, while some professed more, and sustained an examination up to the twelfth book, and also in trigonometry. Dr. Gordon examined in various Latin authors from Eutropius to Livy and Horace, also in French and in Greek. He paid some high compliments to the students on their diligence and success, and especially encouraged the boys in the senior classes to prosecute their studies, intimating to them his hope that they would try to secure a degree at some of the universities, where he felt sure they would even now matriculate with honour. It will be remembered that the object of the society is to give board and education at reduced charges to the sons of ministers of limited income. It is a fundamental rule "that the parents or friends of every boy admitted into the school shall contribute to the funds of the institution a minimum charge of ten guineas per annum, payable half-yearly in advance." Many of the boys now in the school pay twelve guineas per annum; the remaining sum required for each pupil is furnished by subscriptions and donations. At the conclusion of the present session there were thirty-one youths, the sons of ministers of seven different denominations, placed by the committee under the care of the Rev. T. H. Morgan, the principal, at Shireland Hall.

#### HIGH WYCOMBE.

The Rev. E. Davies having laboured amongst the people in connection with Union Chapel, High Wycombe, for two years, resigned the pastorate in September last, and accepted an invitation to Zion Chapel, Emsworth, Hunts. Since September the Rev. D. Pledge, late of St. Peter's, has supplied the pulpit, during which period the congregation has increased. He has now accepted a unanimous invitation of the church and congregation to become their pastor, and intends to commence his ministerial labours amongst them on the first Lord's day in January. The chapel which is now free from debt was built in 1845.

#### RECENT DEATHS.

##### MR JAMES BIDDALL.

The subject of this brief narrative, by the placidity of his disposition, urbanity of manners, general hospitality, and entire devotedness to the cause of God, greatly endeared

himself to all who knew him, especially to the church and congregation with which he stood connected; he was a "good man, and one that feared God above many."

He was born at Sutton, in the isle of Ely, on the 20th of September, 1782, and removed with his father and the other members of the family (except his mother who had been removed by death) to Hilbrow, in the parish of Haddenham, in the year 1793. About thirteen years after, he was married to Miss Elizabeth Read. This union was of short duration, for after giving birth to a son (who is now an honourable deacon of the baptist church, Haddenham), she lingered for some time, and then died. It was during the last affliction of his wife, that the mind of our friend was first awakened to a sense of his danger as a sinner, and that he was led to embrace the blessings of salvation, through the mediation of Jesus Christ. On one occasion, when suffering much she said to him, "Do pray for me;" the words struck him very forcibly, and attended by a divine influence, he was led to say, "How can I pray for another when I never prayed for myself?" He left the room, and for some time wandered in the fields greatly distressed, when the words of the poet were powerfully applied to his mind:

"And Satan trembles when he sees  
The weakest saint upon his knees."

This led to prayer. And as a proof of divine mercy and fidelity, prayer was heard and divine peace imparted. "They that sow in tears shall reap in joy." The baptist cause at Haddenham about this time was in a very low and unsettled state, but our friend was not deterred from joining it. And in the year 1817, after being publicly baptized, he was received a member. Soon after he was chosen to the office of deacon: to his judicious counsels, firm attachment to truth, and liberal support of the cause, the church stands indebted, under God, for much of that prosperity she now enjoys. As a friend and parent Mr. Biddall was uniformly warm-hearted, tender, and kind; as a Christian he was consistent and exemplary, he "loved the habitation of God's house, and the place where his honour dwelleth;" at all times sensible of his own unworthiness, he delighted in the free and unfettered invitations of the gospel, at the same time gratefully acknowledging, "By the *grace* of God I am what I am." The last sabbath but one he spent on earth he walked to the house of God twice. In the afternoon he appeared more than usually affected. In the evening he remained at home, and on the arrival of the family from the sanctuary he was found prostrated by the hand of affliction, which proved to be the hand of death. The writer of these few lines immediately visited him, and after expressing his sorrow at finding him so

ill, he said as well as he could, "It's all right, it's all right;" after this I am not aware he said anything more, but by the frequent uplifting of the hand and eye, and the pressure of the hands of friends when the name of Jesus was mentioned, it was strikingly evident *all was right*. On Tuesday, June 6th, he calmly fell asleep in Jesus. On the Monday following his mortal remains were carried to their last resting place, and solemnly interred in the burial ground adjoining the chapel. On the evening of Lord's day, June 18th, his death was improved by his pastor in the presence of an overflowing and deeply affected auditory, from Rev. xiv. 13, "Blessed are the dead who die in the Lord."

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REV. C. E. BIRT, M.A.

On Wednesday, December 13, died at Wantage, Berks, the Rev. C. E. Birt, M.A., pastor of the baptist church in that place. For several years his health had been very feeble, and, after much suffering, he entered into rest in the sixtieth year of his age.

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#### LIST OF BAPTIST MINISTERS.

Some of our friends having taken the trouble to furnish corrections of the list published in our last, we lay them before the reader, that he may judge for himself of their validity. It will be seen that in some cases our correspondents themselves speak doubtfully, and in others they seem to have forgotten that our list does not imply that a minister is necessarily pastor of a church in the town in which he resides.

Bliss, T., left Chipping Norton some months since. Not certain as to his present residence.

Brown, J., St. Ives. Left.

Burton, J., left Grimsby two years ago.

Since settled at Cambridge. Now, I believe, at Houghton, Hunts.

Burton, J., is still retained for Grimsby.

Now, I believe, at St. Ives.

Burton, J., is now at St. Ives, Hunts.

Cathcart, W., is gone to America.

Colcroft, W., is at Bromley.

Colcroft, W., has retired from the regular ministry, and lives at Bramley, near Leeds.

Crawford, J., is now in Ireland.

Dollamore, D., has been three or four years in Australia.

Domoney, J., Woodford. Left a year or two since, and is somewhere in Yorkshire.

Donomy, Mr., left Langibby in the year 1851.

I do not know where he now is.

Dunckley, James, Somerleyton. Left there more than a year ago. Don't know where he is.



Earle, J. F. Left Malton, and the ministry. Flukes, J., should be Jukes. He has sceeded from the church.

Forth, C., has long left Middleton-in-Teesdale. Was at Barnsley; now at Doncaster.

Franklin, J., is at Golcar; whose name is retained, as well as that of Varley, W., for Knareborough.

Gibbs, R., Skipton, Yorkshire, is an independent minister—not a baptist.

Gregson, John, Beverley. Gone to India.

Harrison, T., should be erased.

Hillyard, J., is now at Pudsey, near Leeds.

Jones, J., Corsham } Are not these the same

Jones, T., Corsham } person?

Johnston, Kerr, is in Australia.

Keen, C. T., sen., is at Aylsham.

Newton, W., Midhurst. Has he not left the denomination?

Parkinson, J., is dead.

Stephens, Edward, Thaxted, is, I think, deceased, and is succeeded by J. C. Fishbourne.

Stevenson, Skidby, is long since dead.

Trickett, E., is in Australia.

Varley, W., is by this time at Algoa Bay, Africa.

Wilson, S., has not been at Boston for some years. Do not know where he is. He was a Bradford student.

Whittaker, J., removed from Golcar several years ago. Died at Bradford some six months ago.

## COLLECTANEA.

### PRAYER FOR EDITORS.

We have heard fewer prayers offered up to God on behalf of the editors of our Christian journals than for any other class of public men; and yet we know of no servants of the church who more need to be upheld by the importunate prayers of their brethren in Christ. The times are in many respects perplexing;—the press teems with bad books,—scepticism rears its head in a variety of forms,—Anglicanism plants itself in our cities, towns, and rural districts,—popery acquires strength and courage from the suicidal tolerance of its doctrines and usages within the establishment,—and there is a certain restlessness about the public mind which may be potent for good or evil. A conscientious Christian editor has to deal with all this in the spirit of fidelity and meekness. He needs great wisdom, consummate prudence, wakeful observation of men and things, unceasing self-control,—and, above all, a double portion of the spirit of Christ. "Brethren, pray for us," that we may be enabled to acquit ourselves honestly and honourably, and in a Christian temper, to our generation and to posterity. Our own prayers will be greatly stimulated and en-

couraged by the conviction that thousands of devoted spirits are remembering us in their best and happiest moments at the throne of grace.—*Preface to Evangelical Magazine for 1854.*

### GIESELER'S CHURCH HISTORY.

Joh. Carl Ludwig Gieseler is chiefly known by his *Manual of Church History*, which is brought down to the peace of Westphalia (1640). Besides this he has published many exceedingly acute and valuable historical investigations respecting particular points of history which are involved in much obscurity, *e. g.*, on the Tradition of the Evangelical History, and on the Ebionites and Nazarenes. As regards profound learning, critical acumen, and cautious research, he may perhaps be considered to take the first place among living church historians since the death of Neander.\* His proper character is that of an investigator of history,—he is much less of a historical writer. His strength lies in the calmness, circumspection, sobriety, and impartiality with which he investigates the original sources, and solves difficult critical questions.

It is the more to be lamented that, in respect to his doctrinal and religious standpoint, he belongs to the now obsolete school of intellectual rationalism, although this is concealed behind the colourless objectivity of his style, and discovers itself more in a merely indirect way. His view of Christianity and the church is an exceedingly low and meagre one, and not essentially different from Wegscheider's, to whom he very appropriately dedicates the first part of the second volume. This is the reason why the text of his *Church History* is so dry and lifeless, and so little adapted to inspire his readers with any love for the subject. It wants the very pith and marrow of church history, the life-blood which circulates through its veins,—it lacks Christ working in the history of the church as his body, and manifesting himself in it from year to year, from century to century. Instead of this, Gieseler gives us nothing more than a dry skeleton. Neander searches through the history of the church with a profound spirit and a devout heart,—Gieseler, with critical acuteness and a cold intellect; the one lives in his heroes, thinks, feels, acts, and suffers with them,—the other coldly contemplates their movements at a distance, without love or hate, without sympathy or antipathy; the former kisses with reverential love the footprints of his Lord and Saviour wherever he meets him,—the latter continues unmoved and apparently indifferent amidst the most glorious manifestations of the Christian life.

\* Gieseler is very recently dead also, and very few church historians of first-rate eminence now survive in Germany.—Tr.

But what is wanting in Gieseler's text is in part supplied by the notes, which occupy by far the largest space of the work, and in which its principal value consists. For they contain unadulterated extracts from the original sources in the original languages, and these are always selected with conscientious care, and for the most part with taste and tact, and are accompanied with acute critical remarks and literary references. This very useful method of compiling the history of the church from authentic documents was first adopted by the French Jansenist Tillemont, in reference to the first six centuries; and Gieseler has carried it very successfully through the whole history down to modern times. On this account his work is in truth invaluable, and may serve as a useful complement to the work of Neander, which, indeed, is based upon a study of the original authorities quite as thorough and extensive, but interweaves the results of such study into the text itself, and quotes the originals comparatively seldom. These two *Church Histories*, with a shorter compendium brought down to the latest times, such perhaps as Haec's, and with a few monographs upon the most important sections of the history, form a pretty complete library of church history for the ordinary use of the preacher.—*British and Foreign Evangelical Review*.

#### MAYNOOTH.

We are happy to learn that the first step, however quiet and unobtrusive, has been taken towards the abolition of the Maynooth endowment. The Protestant Conference Committee met on Wednesday, at the National Club, together with a few members of parliament and leading protestants, specially invited; Lord Henry Cholmondeley, M.P., in the chair. Government having announced that the report of the Maynooth commission will be in the hands of members in February, it was resolved to take such steps as this important fact necessitates. We shall not play into the enemy's hands by publishing what those steps are; but we cannot refrain from expressing our belief that the days of Maynooth, as a national establishment, are numbered.—*Christian Times*.

#### PROJECTED MEETING AT PARIS.

The Central Committee of the French Speaking Branch of the Evangelical Alliance has addressed to their brethren of other lands an invitation to a Convention of Evangelical Christians from the whole world on occasion of the Universal Exhibition at Paris, in 1855. It is dated Lyons, Nov. 14, 1854, and reads thus:—

We take advantage of the immense con-

course of visitors which the universal exhibition will draw to Paris next year to call together a conference of evangelical Christians from the whole world. We hasten to inform our brethren of this that they may at once prepare for it, or at least, accompany this project with their prayers.

We need not insist at length on the importance and utility of an assemblage like this. It is one of the things which need no apology. The very idea of this conference is enough to recommend it. What may we not anticipate from this gathering of Christians of every nation, every tribe, every people, every tongue! What abundance of light and life shall we not see springing from the contact of elements so various as these, elements reconciled in the adorable unity of the Father, the Son, and the Holy Spirit!

To give this conference a more direct practical importance, we shall have a series of reports prepared, the whole of which will form the most valuable collection of religious statistics which has ever been obtained. We desire to bring together the necessities and the resources of the entire church, certainly not to satisfy a barren curiosity, but to harmonise our forces, to direct the attention of all Christians to weak or threatened points, and everywhere to increase love, labour, and prayer. We wish not to get up a parade, but to hold a grand review of the army of Jesus Christ, where each regiment shall defile before its heavenly Captain to receive from him the word of command. Seven general reports, prepared by writers of the French language, will afford a study, in relation to the whole world, of the following questions: Evangelical Alliance, external difficulties which meet evangelization at the present moment, catholicism, infidelity, missions in countries not Christian, observance of the Lord's day, young men's associations. Thirteen special reports, written by eminent men of different nations, will give information as to the religious state of England, Scotland, Ireland, America, France, Holland, Belgium, Switzerland, Italy, Germany, northern countries and Russia, the Turkish empire, the Jews, and, if possible, the Austrian states. We are endeavouring to secure the special co-operation of eminent men, who, after the reading of each report, will take up the subject and follow it out in oral addresses.

This is not the first time that a conference of this kind will have been held. Our friends in Great Britain were the first to conceive and realize this plan at the London Exhibition of 1851. This attempt far surpassed all expectation. We do expect, however, that even if one had no right to hope that the Paris conference will present greater interest, it will at least collect greater variety and present a more universal character. In

fact, the protestant church of France, if feeble and scattered now, yet glorious in the past, is regarded with like sympathy across the channel and beyond the Atlantic. Little able to act for herself, she presents to the churches of other countries an admirable point of meeting. The geographical position of Paris will allow us to see the European continent represented more effectively at this conference than in London. The old friendship of France and the United States may allow us to count on a plentiful gathering of our brethren from America. The close alliance recently formed between France and England, as well as the facilities of transit which our brethren in Great Britain possess, will allow them to come in as large numbers as if they were going to their own metropolises. Who knows even but that some one of our English friends who, owing to peculiar position, would have feared to enter Freemasons' Hall, will feel more free upon a foreign soil? Circumstances of time are no less favourable than those of place. Since 1851, the religious awakening of Germany has made gigantic strides; that of the northern countries has followed in like advance. Italy has witnessed the formation of infant churches full of promise. Spain is thrown open to the distribution of the word of God. We are come into close contact with that east round which the destinies of humanity are ever centred. A prodigious transformation is going on in China. Japan will soon be accessible. New Holland and California are thronged with churches of every name. The republics of central America are beginning to be worked into life by the good leaven. What a moment for studying at once the religious state of the entire world! Lastly, is not the mere fact of a convocation like this, in the capital of France, itself an event? Who would have told the generations of the last three centuries that the day would come when so fair a dream could be realized?

Dearly beloved brethren, whoever ye be, whatever your outward position, whatever the church to which you belong, whatever your distinguishing principles, we invite you at once to this conference. It will not be a meeting of the Evangelical Alliance. Doubtless, it is the French branch of the Alliance that has taken the initiative of this convocation, but in this it claims no other privilege than that of serving as the means of union to Christians of every nation, by facilitating their intercourse. The Alliance only begs the conference to devote one session in twenty to its own special object, and the reporters, as well as the speakers, have been selected irrespectively of their being either within or

without the bounds of Alliance organization. It were indeed a grievous thing, could those prejudices, which it is the very object of the Alliance to destroy, spring up in a conference which ought to embrace the religious interests of the entire world. To be admitted to these sessions it is sufficient that you be heartily attached to the great doctrines of the gospel which the French branch of the Alliance has inscribed upon her standard. These are her words, "The French branch admits into the number of her members all those Christians who, desirous of living in brotherly love, express their intention of confessing with her, conformably to the inspired Scriptures of God, their common faith in their God and Saviour, in the Father who has loved them, and who justifies them by grace through faith in his Son, in the Son who has redeemed them by his expiatory sacrifice, and in the Holy Spirit, the author of their regeneration and their sanctification, one only ever blessed God, to whose glory they desire to consecrate their lives." If we require your adherence to this brief exposition of evangelical truth, it is not as an Alliance that we do so, but merely for the interests of the projected conference. This conference can be productive of good, only as it gathers together brethren united by the bond of a common faith. Around these fundamental doctrines, as round a luminous centre, there is room for all.

French will be the language spoken in the conference, but the devotional exercises will be held in French, English, and German; and, besides these, without interfering with the hours for general meeting, there will be special conferences for Christians of the same language; in a word, we shall endeavour, as far as possible, to be understood by all. Arrangements will be made to furnish our foreign friends with lodgings in Paris, and to enable them to take their meals in common at the most moderate prices. We shall publish, in due time, the precise day and hour, and place of meeting, the means of obtaining cards of admission, and other details which it will be important to know beforehand.

Dearly beloved brethren, we have placed before you a subject most worthy of your Christian interest. If the Lord be with us—and how can we doubt it?—there may result from this convention effects of incalculable value in future to the church. We are assured that you will use every effort to attend it. May God remove all obstacles; may He lead you by the hand, give you happy journeys over continents and seas, and hold in store for next year the best of blessings!

## CORRESPONDENCE.

THE JAMAICA NEGRO EDUCATIONAL SOCIETY.

*To the Editor of the Baptist Magazine.*

DEAR SIR.—We have the fullest confidence in soliciting space in your columns for a statement of the object and claims of the above organization; for both yourself and your readers have long been the subjects of a deep practical interest in all that pertains to Jamaica and her people. In years gone by you were amongst the first and ablest of their advocates, and spared no efforts to establish their title to freedom; and, when the voice of calumny aspersed the conduct of our missionaries in that island, you ranked yourself promptly with the few who nobly and effectively conducted their defence. Your readers also stand classified with those whose humanity was not appealed to in vain by the miseries of the bondsmen. Great were the sacrifices made and the liberality manifested to effect the social redemption of Jamaica and her slave population. And, since the day of their emancipation, they have been with our body in particular, and from the fact that we have had more to do with them than any other section of Christ's one church, the objects of special providence and solicitude. Our best efforts have been put forth on their behalf; some of our finest men have toiled and died for them; and, under these circumstances, it is natural that around them our deepest sympathies should have entwined themselves. Conscious of this, we are confident that it will not be in vain to appeal through the "*Baptist Magazine*" specifically to our own denomination, and urge the members of it to sustain a society which has for its object the education of the negro youth.

This appears to be the greatest want at present experienced in connection with the efforts of our churches in Jamaica. Much, we are aware, has been done for them in this way during former years. For, in addition to the various other aids supplied them, we have furnished numerous educational appliances that have yielded most important results. And it was fairly calculated that further efforts in this way would have been unnecessary—that the people would have been in a position to supply their own need. Events, however, which no human foresight could have anticipated, have since overtaken the people of that colony, and "cast the covering of a cloud" over the prospects of our churches there. The ravages of repeated pestilences have been such as to have placed anything like an adequate provision for their educational wants utterly out of their power. They positively lack the resources requisite to overtake their own social and material necessities. Their position, therefore, involves

not only a most momentous crisis in their own history, but stupendous results as to others. They have reached, mainly by means of foreign aid, a point in the line of progress from which, unless help be promptly rendered them, they must sink in the scale of intellectual and moral life.

Their existent attitude, which is the result of vast expenditure and of many hard-earned triumphs over the spirit of cupidity, is also the object of attraction and painful solicitude. The experiment of negro emancipation has been tried amongst them; and upon its results is suspended more than the hope or the freedom of down-trodden and enslaved humanity. For, if they are let sink, not only will the cry that emancipation is a failure be confirmed, but infidelity will fasten upon the untoward circumstances of that interesting people, and exhibit them as evidence that our Christianity is effete and powerless. To avert so disastrous an issue—to aid the churches in organising an effective and economical educational agency, and thus to enable them to conduct to a successful termination the efforts that have already been made by British Christians on their behalf—it is proposed to connect with the Calabar Institution (an institution already established for the education of a native ministry) a normal school for the training of negro young men to fill the office of day-school teachers, *without reference to denominational peculiarities*. The grounds on which this arrangement is urged are:—

1. The necessity of multiplying day-schools, and, consequently, day-school teachers.
2. The difficulty in obtaining masters of decided piety and suitable qualifications.
3. The importance of having a training establishment in a locality central to a large number of Christian congregations on the north side of the island.
4. And the advantages likely to accrue to such an establishment by its affiliation with the theological institution are these:—(A) A library, already collected, comprising upwards of two thousand volumes. (B) Buildings suitable for class-rooms and school-rooms, and for the board and lodging of from six to fourteen normal school students in addition to those now on the foundation of the institution. (C) An economical arrangement in house-keeping expenses, inasmuch as the cost of twelve students would only involve the additional expenditure of one-half the cost of six. (D) The superintendence and services of the resident tutor of the Theological Institution, in addition to those of the normal school master.

These are some of the reasons which have led the committee to adopt the sug-

gested plan, and to submit it to the sympathy of the Christian public. And the fact that it has no sectarian bias gives them great boldness in addressing their appeal to the various classes of the intelligent and benevolent. The considerations by which the entire scheme is commended, are:—1. Its importance in relation to the progress of an intelligent piety. Without education, masses of those who have received the word are cut off from “a personal and independent acquaintance with divine truth,” and are reliant on their ministers and class leaders, “the latter being themselves very imperfectly taught.” 2. Until education is greatly advanced, the Christian portion of the people will ever be in danger of becoming the ready victims of religious delusions, &c.; and they can never be in a position to exercise and exhibit an enlarged view of that gospel to which they are attached by only the strength of a traditional faith. 3. The extension and elevation of education were in that land, as in this, an aid to the advances of enlightened Christianity, &c. 4. Moreover, let education advance and intelligent piety increase in Jamaica, and the effect will soon be felt amongst the tribes of Africa. Masses of those who now people the former pertain to the latter, and they, as well as their offspring are attached by the strongest ties to the land of their fathers. Many of these sigh for the means and the opportunity of giving themselves to the work of teaching and enlightening their “brethren and kinsmen according to the flesh.” In pleading, then, for the means of educating the inhabitants of Jamaica, we plead not alone for them—for the 300,000 human beings in whose veins the blood of Ham flows—but also for the 150,000,000 of their brethren and sisters who, in Africa, are sitting in darkness and the shadow of death, and to whom they might become messengers of mercy—harbingers of light and salvation. “Men of Israel, help!”

J. W. TODD, Perry Hill House, Sydenham ;  
D. B. HADDON, Castle Street, Finsbury ;  
*Hon. Secs.*

#### HANSERD KNOLLYS SOCIETY.

*To the Editor of the Baptist Magazine.*

MY DEAR SIR,—Will you kindly allow me to announce the completion of the first series of the Society's works by the publication of the ninth and tenth volumes, consisting of the Fenstanton and other Church Records, and a Collection of Early Confessions of Faith, and other important and interesting historical documents.

Most of the subscribers who have paid their subscriptions have been already supplied with these volumes, and the rest will be as soon as the necessary directions are received.

It will be very desirable for intending subscribers, and especially those wishing to complete their sets, to forward their subscriptions (12s. 6d.) without delay, as a very limited number only has been printed, and the greater part of the issue has already been disposed of.

I am, my dear Sir,  
Faithfully yours,  
GEO. WM. FISHBOURNE.

#### CHAPEL TRUST DEEDS.

*To the Editor of the Baptist Magazine.*

MR. EDITOR,—You are aware that the Baptist Union has published “A Model Trust Deed” for baptist chapels, with the laudable intention of thereby having our chapel property secured to the denomination. Having occasion recently to arrange for the trust deeds of two chapels in this county, I applied to Mr. Hinton, as secretary to the Union, who kindly supplied me with printed copies of this model deed, and I had the deeds strictly made in accordance with the said model; but on sending one of these deeds for examination to Mr. Watson, the solicitor to the Baptist Building Fund, previous to obtaining a loan, what was my surprise upon that gentleman returning the deed to our attorney, saying no loan could be granted under such a deed, as it did not sufficiently secure the property to the denomination! Now both our deeds, being duly executed, in order to obtain assistance from the Building Fund, we must incur the expense of new deeds, stamps, &c., &c., through being misled, if Mr. Watson is right, by the Baptist Union, an institution seeking support from all the churches, professedly for watching over our interests, and especially in this particular department, as they have furnished a model to secure us from error!

In the cases referred to, the churches are small and poor, and it is a hardship they know not how to bear.

I applied to Mr. Hinton respecting this matter on our deed being rejected by the attorney for the Building Fund, and in reply he says, “It seems to me only a common sense matter, that parties who want money from the Fund should communicate with it in the first instance, and *not adopt* (the italics are mine) a document issued by another body.”

But what, if that body is supported by the denomination, for the especial purposes of guarding its interests? I confess it is rather cold comfort, that such a body, having published a “Model Deed,” should, when it is found defective, turn round and say we should *not have adopted it*.

You will therefore, I am sure, see the importance of a public caution to churches about to have trust deeds made, that they

may not adopt the Union model, especially if they wish for aid from the Building Fund.

I am, sir,

Yours sincerely,  
CORNELIUS ELVEN.

We print our respected correspondent's letter, not because we participate in his views, but because it furnishes an occasion for giving some explanations which may preserve others from such inconvenience as that to which it appears that some of his friends have been subjected.

Many years ago the committee of the Baptist Union were strongly urged by their constituents to furnish a Model Trust Deed. They deliberated on the subject repeatedly, finding it encompassed with difficulties, and would gladly have relinquished it; but at length, friends in the country continually urging them, they did their best, and produced a form which was laid before the annual session of the Union and received its sanction. This was in 1849, when it was resolved, "That the Draft Trust-deed now read be approved by this Union, and that it be printed among the proceedings of the Session."

Some time afterwards, the Committee of the Baptist Building Fund—a society not dependent on the Baptist Union—thought it right to publish a form of Trust-deed more restrictive with regard to creed than that published by the Union, and defining some things which the Union had thought it best to leave to the discretion of each individual church. Hence arises the discrepancy; and now it is necessary that any church *designing to obtain aid from the Baptist Building Fund*, should take care to make its Trust Deed conformable to the model which the Building Fund places annually at the end of its report.—EDITOR.

#### MODERN TUNE BOOKS.

*To the Editor of the Baptist Magazine.*

DEAR SIR,—Allow me to say a word on behalf of the Psalmist. I quite agree with the correspondent in your last, who signs himself "An Old Baptist," in almost every thing that he says. If he had reprobated yet more strongly than he has, the cruel treatment of our best old tunes by modern *arrangers*, I should have been ready to second him, and I deeply lament that the new harmonies are generally such that they cannot be sung without the attention being so far engrossed by the music, as to interfere awfully with devotional feeling and due attention to the words; but I do not think that the expulsion of the Psalmist is the only remedy for these very serious evils.

There are in the Psalmist many tunes

composed expressly for the work by the Wesleys, the Webbes, the Hawkinses, and others, which having been brought into use, it would be a pity to part with, and which being copyright could not be transferred to any other book. There are also some of the good old tunes, and many foreign compositions, which have been fortunate enough to fall to the lot of these gentlemen for arrangement. Now there are two courses by the adoption of either of which these may be retained in use, without continuing to endure the evils so justly complained of by your correspondent. One is by choosing the tunes uniformly from the latter half of the book. The book contains four hundred tunes; the latter half is incomparably superior to the former half in these particulars; and two hundred tunes are enough for any congregation. The work was published originally in four parts; and I believe the parts continue to be sold separately.

There is another course which any leader might adopt. It is simply to abstain from singing those tunes to which are prefixed the words "Arranged by V. Novello." I say this, without apprehension that I shall give offence to that gentleman, with whom I am unacquainted. What he has done, he has not done erroneously through want of skill, but designedly, systematically, in accordance with his own judgment. But his judgment of what is suitable for use in our congregations, where unscientific persons ought to take part in the worship, and even scientific persons have an object in view higher than attention to scientific niceties, differs materially from the judgment which prevails in our churches. By carefully avoiding the tunes arranged by Mr. Novello, with a very few exceptions, the evils complained of will be greatly diminished, while a good collection of congregational tunes of unimpeachable character will be retained.

I am, dear sir,

Yours respectfully,

ANOTHER OLD BAPTIST.

*To the Editor of the Baptist Magazine.*

DEAR SIR,—Cases suggesting the following inquiry are of very frequent occurrence, will you be so good as to give it a place in the next number of the Baptist Magazine.

What are pious parents to do when asked by a daughter, who is probably not a subject of divine grace, to give their consent to her being married to a young man of respectable character, but hitherto he has made no profession of religion; and in case of their being married, their place of religious worship will be in the establishment, where the gospel is not preached; are the parents to give or withhold their consent?

PAPA.

*To the Editor of the Baptist Magazine.*

DEAR MR. EDITOR—If one of your correspondents will give his thoughts, through the medium of your valuable periodical, upon Psalm lxxv. 8, it will greatly oblige, and wishing you the Lord's blessing upon your labours,

I am yours, &c.,  
A. M. LABEL.

### EDITORIAL POSTSCRIPT.

The project for the removal of Stepney College, the particulars of which are given on a preceding page, is assuming a hopeful aspect. A list of contributions amounting to above £2,000 is already in circulation, and many large donations are confidently expected, the amount of which has not yet been specified. It is a part of the plan to render the institution available to those who are only desirous of theological instruction, and among the students generally to make the theological department increasingly effective. Our readers will concur with the Committee, we are quite sure, in their expressed desire that it may be eminently successful in diffusing the knowledge and love of the bible among those who are to be the religious instructors of the coming generation.

A few gentlemen who are anxious to provide for the religious necessities of Sydenham and its vicinity have engaged for a term of years the chapel in Wells Road, and are about to re-open it for divine service. On Thursday evening the 11th instant, the Rev. William Brock has engaged to preach the first sermon, and the following morning, at a quarter before twelve, there is to be a second service, at which the Hon. and Rev. B. W. Noel has engaged to preach. The following arrangements have been made for the succeeding sabbaths. Lord's day, Jan. 14th, Rev. W. Groser; Jan. 21st, Rev. S. J. Davis; Jan. 28th, Rev. S. Green; Feb. 4th, Rev. F. Trestrail; Feb. 11th, Rev. J. W. Todd.

Too late to be noticed in the review department, we have received a box, labelled "Sunday Queries," containing scrolls of paper, on each of which is a question on a scriptural subject, accompanied with a small book entitled "Key to Sunday Queries." We have had no opportunity to examine the contents; but the necessity for this is superseded by a commendatory note, signed by the Rev. C. M. Birrell of Liverpool, in which he says, "These questions prepared by a lady for her own children I have used with good effect in juvenile bible classes. They are not merely ingenious in their form, but, by placing various interesting facts in peculiar lights, have been found to impart considerable pleasure to the investigation of the scriptures."

We are informed that the Life of the late Mr. Kinghorn is nearly ready for delivery. It is to constitute one octavo volume, and to be embellished with a portrait, the price being to subscribers six shillings and sixpence; to non-subscribers eight shillings. The London publishers are Arthur Hall & Co.; the Norwich publishers, Messrs. Fletcher and Alexander.

An error of the press occurred in our last which was not discovered till it was too late to rectify it. The signature to the letter on Singers and Tune Books should have been, not *An Old Baptist*, but *An Old Bass*. We regretted it the more as the fact that the writer had been accustomed to sing bass would have added weight to his representations.

The annual meeting of the London Baptist Association will be held at New Park Street Chapel, on Wednesday, January 10, 1855. The Rev. C. H. Spurgeon is to preach in the afternoon at three o'clock. Tea will be provided in the chapel at five o'clock. A public meeting will be held in the evening, when the letters from the churches will be read, and addresses will be delivered by brethren B. Williams and F. Wills. The chair will be taken at six o'clock by the Rev. John Leechman, M.A.

We are happy to learn that the Rev. C. T. Keen, jun., is sufficiently recovered to be able to undertake preaching engagements. His present address is 6½, Brooksbury Walk, Homerton.

"The catholic journals of Europe," says the *Tablet*, "are just now occupied chiefly about the great event which the 8th of December saw accomplished in the Eternal City. Their leading columns are teeming with the records of that day, and the spotless queen of heaven finds flowers in plenty about her feet as she treads in triumph over ground usually appropriated to less sacred purposes. . . . A great event, which all future ages will bless, was accomplished on the morning of the 8th of December, 1854, in the basilica of the vatican. The sovereign pontiff of the catholic church, Pius IX., has at length defined as a dogma of faith in pursuance of the ardent desire of the bishops and of the faithful confided to their care, that which has been for ages past the pious and universal belief relative to the immaculate conception of the most holy Mary. . . . In this decree the sovereign pontiff has solemnly defined: 'That it is a dogma of faith that the most blessed Virgin Mary, from the first instant of her conception, by a singular privilege and grace of God, in virtue of the merits of Jesus Christ the Saviour of mankind, was preserved perfectly free from all stain of original sin.'"

# IRISH CHRONICLE.

JANUARY, 1855.

## NEW ROSS.

In August last our readers were informed that the Rev. David K. Watson, of Ryde, Isle of Wight, son of the Rev. Jonathan Watson of Edinburgh, had undertaken, at the request of the Committee, to spend some weeks at New Ross, a few miles from Waterford, where it was thought that there was a favourable opening for missionary operations. At first, the aspect of affairs was uninviting ; but gradually the congregation increased, and it appeared that Mr. Watson's preaching was acceptable to inhabitants of the town of different denominations. Before his return to this country he formed the opinion that New Ross presented a field for usefulness that ought not to be neglected, and that much good would probably be done if a faithful minister were placed there, who, avoiding all unnecessary controversy, would preach the gospel to those who were willing to hear.

Two months ago, a Memorial from residents in the town was presented to the Committee to the following effect:— "We, the undersigned, being deeply impressed with the desirableness of having an agent of your society located in this town, to expound to us the word of life, visit our sick, and seek to promote our spiritual interests, beg respectfully and earnestly to request that you will, if possible, send Mr. D. K. Watson to reside amongst us in this capacity.

"Some time since there were four dissenting places of worship in Ross ; two of them have for a long period been closed, one of the others has the advantage of a

preacher only once a fortnight, and the fourth very seldom. It is in the latter place we desire to hear Mr. Watson preach, and through the kindness of Mr. Browne who laboured some years amongst us, we are able to promise you the chapel rent free.

"We are satisfied that you could not send an agent where he would be likely to do more good, and from what we saw and heard of Mr. Watson during his late temporary residence and labours here, we believe his talents would secure to him an attentive, interested, and increasing audience, and we trust he would be a great blessing to this locality."

To this Memorial were appended seventy names, some of them the names of persons whose position in society gave reason to believe that they would not have drawn up and signed such a document unless they intended to avail themselves of the ministry which they asked for, if their request were granted. The Committee thought therefore that there was no room for hesitation, but that they were called in providence to commence the undertaking, as evidently as Paul was called to Macedonia when he saw in vision a native inhabitant saying, Come over into Macedonia and help us. Mr. Watson taking the same view of the case, he has engaged to devote himself to this work for one year, and before this paper meets the eye of the reader, we trust that he and Mrs. Watson will have arrived at the scene of labour. May the prayers of all who know them, as well as of others who feel interested in the enterprise for Ireland's sake, arise to Heaven on their behalf!



## CORK.

In our number for November, the reader was apprised that the Rev. C. T. Keen, late of Lambeth, having undertaken to spend six months at this important station, had felt it necessary at the expiration of three to request a release from his engagement on account of the state of his health ; and that the Rev. John Crawford of Lee had commenced a course of services in that city. His labours have proved acceptable ; and when he had fulfilled his mission he left our friends there hoping that he might return. The requisite arrangements have since been made ; and by the time this article is published, it is hoped that he and Mrs. Crawford, who are both natives of Ireland, will have found a home there.

It is pleasing to be able to add that a young Englishman who was awakened to a sense of his spiritual necessities under the ministry of Mr. Keen, at Cork, has since found peace through faith in the Redeemer, and was baptized at Marlborough Street chapel by Mr. Crawford, just as he was about to leave for this country. A large congregation assembled to witness the solemnity.

## BALLINA.

It is hoped that divine providence has at length directed the attention of the Committee to a suitable assistant to our laborious friend, Mr. Hamilton. Mr. Samuel Willett, formerly a minister among the Primitive Methodists, who has travelled in that capacity in Ireland as well as in some parts of England, was baptized last summer by Mr. Bain of Banbridge. Since that time he has resided at Portadown, in the county of Armagh, and has been anxious to withdraw himself from secular pursuits, and endeavour to lead those around him to Christ. All that we have heard of

him from those who knew him formerly indicates that he is a pious man, an energetic preacher, and one who has been accustomed to endure hardness as a good soldier of Jesus Christ. Mr. Hamilton will welcome him very cordially ; and in a few days Mr. Willett will proceed to Ballina and the surrounding stations, that they may together make arrangements for the joint performance of the work which has to be done in that remote and uncultivated district.

## INCIDENTS.

One of our Female City Missionaries writes thus :—"I am thankful to say that notwithstanding the unfavourable weather I have been enabled to visit daily. To witness the distress of the poor has been very trying, yet I am happy to tell you that I have been the means of procuring situations and employment for about half-a-dozen, and although it takes much more of my time than I like from the special work, yet I hope in the end the result will be for good ; for when they perceive I am interested for their temporal good, it opens their hearts to listen to the most important. I have had the bible class for the young females and had an increase each evening. May the word reach the hearts of all. They have thanked me, and expressed their gratification. One young lady asked permission to bring a Roman catholic young friend next evening, who has expressed a wish to come to the class.

"Almost all whom I have visited have thanked and begged of me to call soon again. I meet with Romanists occasionally, and endeavour, when I do, to impress upon them the completeness of the Saviour's work ; also the freeness of the invitation, 'Him that cometh unto me I will in no wise cast out.' In order to illustrate the folly of seeking

the intercession of the virgin and the saints, I have said that if the queen sent a letter through undisputed authorities that every one of her poor subjects were welcome to come to her, and she would provide every comfort for them if they would but come, how distrustful and insulting it would be to her majesty to ask my lord so and so to intercede for them. Some have at once caught the idea, and have answered, 'Of course it is better to go to the fountain head at once.'

"One poor girl who was staying with a protestant friend whom I am in the habit of visiting, seemed deeply interested when I spoke to her. She joined us in prayer. I pleaded for her, both for her temporal and spiritual good. She was then out of place; when I called again her friend told me that she left her soon after, but came to tell her, 'that lady's prayer has been heard, for I have got a good place.' May she have the same to say as it regards her best interests!"

Another says,—“I have been engaged in a lively skirmish with ‘Father’ F——, who seemed determined to do what he could to bring me within the pale of his church, out of which he, of course, maintains there cannot possibly be any hope of salvation. I told him there were at least two insuperable reasons why I could not give a moment’s consideration to anything the church of Rome or her advocates advanced. The first was her forbidding free reference to that book which said, ‘Let every man be fully persuaded in his own mind,’ and no arguments could convince me that her exposition of doctrine and duty was to be preferred to divine direction and teaching. He took pains to assure me ‘the church’ ‘wisely withheld the unrestricted use of the divine word from the ignorant, who would certainly

wrest unto their own destruction its misunderstood statements;’ and freely commented on ‘the prevalent diversity of interpretation, with all the lamentable consequences arising from rejection of one authentic infallible rule which could be always safely appealed to, and without which it was impossible to detect or confute error.’ I animadverted a little on the intolerant, anti-christian spirit manifested by this, I thought not improperly termed ‘system of postures and impostures;’ and added that, as it is written, ‘every one of us shall give account of himself to God,’ I dared not swerve from the direct and explicit charge of personal accountability to the great Author of my being, nor voluntarily relinquish the talent of reason which he had been pleased to give. His reverence (an accomplished Jesuit) seemed to regard my case as one of hopeless perversity, but preserved an unruffled and calmly respectful manner, studiously attentive, and even sedulously polite.”

“About nightfall, an unusual din in the street disturbed this generally rather quiet neighbourhood, and made every body look out. It was priest — in pursuit of an unfortunate female who had offended him, and cutting at her most unmercifully with his riding whip. The poor creature’s screams were frightful as the lash cruelly tore her flesh, yet not one of the spectators offered to interfere till an apple woman cried out to her husband, who just then came to assist her home with her wares, ‘After him, Tim! catch hold o’ the murderin’ villain, and take that plaything out o’ his hand!’ Her soliloquy, after all had rounded the corner, and were out of sight, though not out of hearing, betrayed her sentiments: ‘Och wirra wirra, that he’d have no more sinse

than to make a show of himself this way afore all them jeerin' divils."

A resident in Dublin says, "There is to be a baptism next Lord's day evening at the chapel. The gentleman is one of Dr. —'s people. I hear that there is great inquiry amongst the people of Dublin on this point; the controversial meetings have led to it. When the Romanist asks the protestant, 'Do you only take the bible for your rule of faith?' 'Yes; it only.' 'Then where do you find infant baptism?' That they only try to answer by inference."

About a fortnight ago, says one of our readers, a gentleman came to our meeting before service, wishing to ascertain the principles held by our denomination. I had a long conversation with him, and we walked together after-

wards in our way home, as our houses were in the same direction, and the whole of our discourse was about the plan of salvation. I believe he is an inquiring catholic. He is intelligent, and it is evident he has attentively read the scriptures. I have several times since called at his residence without obtaining an interview, and I began to think that he was unwilling to see me. But I find to-day that in this I was mistaken. He is still of the same mind, and has determined never again to link himself to the man of sin. He says he could not think of connecting himself with the established church of England, as they attribute to infant baptism, as they call it, the power and efficacy of regenerating the soul equally the same as they do in the papal church which he has abandoned. He discovered the palpable error of infant baptism from reading the New Testament alone.

#### CONTRIBUTIONS RECEIVED SINCE OUR LAST.

	£	s.	d.		£	s.	d.	
Beebles, Collection by Rev. G. Wright ...	3	2	6	Rishworth, by Rev. S. Whitewood—				
Cambridge, by Rev. C. T. Keen—				Collection .....	2	2	6	
Watts, Mr. ....	0	10	0	Taunton, by Mr. Thomas Horsey—				
Devonport, Maurice Square .....	1	1	8	Blake, Mr. ....	0	10	6	
Ford Forge, Northumberland .....	3	0	0	Horsey, Mr. Thomas .....	0	10	6	
Goodshaw, Rawtenstall, Lancashire—				Stevenson, Mr. ....	1	1	0	
Collection, by Rev. J. Jefferson .....	2	0	0	Walter, Mr., Oldbury Lodge	0	10	6	
Hastings, E. S. ....	0	4	0	Moiety of Weekly Subscrip-				
Lewes .....	5	5	0	tions .....	0	14	9	
London—						3	7	3
Camberwell, addition to Collection ...	0	12	6	St. Albans—				
Devonshire Square, by Mr. R. Y. Barnes—				Collection, by Rev. W. Upton .....	4	12	0	
Price, Mr. E. S. ....	0	5	0					

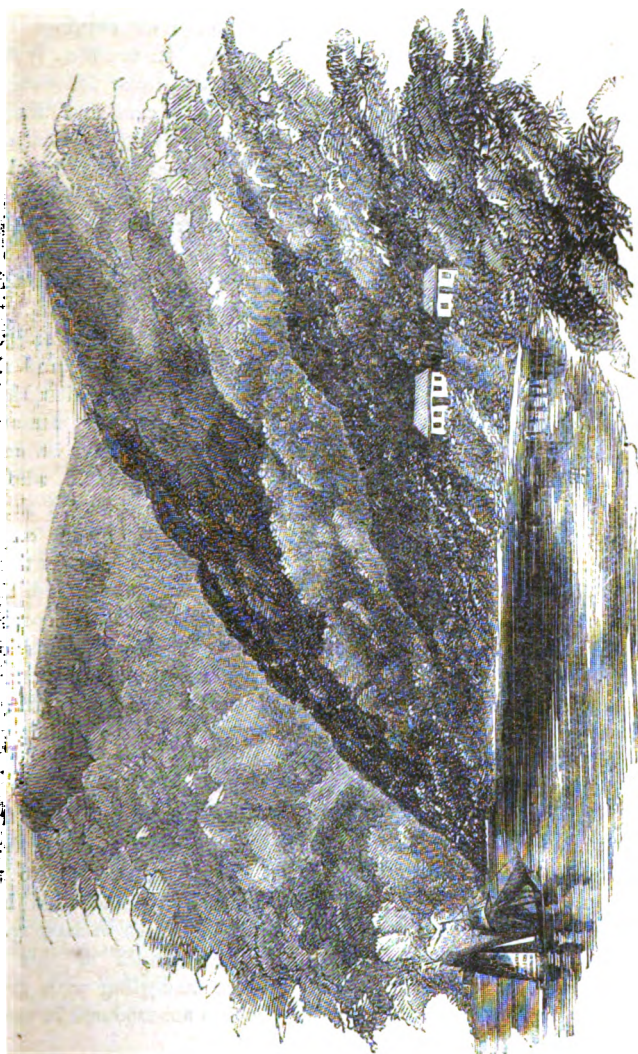
Thanks are due to the Ladies' Working Society connected with the church in King Street, Canterbury, for two packages which have been safely received.

Also to "A Friend," for a small parcel of books.

SUBSCRIPTIONS AND DONATIONS will be thankfully received by the Treasurer, THOMAS PEWTRESS, Esq., or the Secretary, the Rev. WILLIAM GROSER, to the latter of whom money orders should be made payable, at the Mission House, 33, Moorgate Street; by the London Collector, Rev. C. WOOLLACOTT, 4, Compton Street East, Brunswick Square; and by the Baptist Ministers in any of our principal Towns.

# THE MISSIONARY HERALD.

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LIVERPOOL COTTAGE, JACMEL ; BAPTIZING PLACE.

## HAYTI.

The mission in this island began in 1843, when, in compliance with the urgent request of friends who had been connected with Christian churches in America, Mr. Littlewood, the Society's missionary in the Bahamas, landed at Port-au-Plat, a small town, built at the foot of the mountain Isabella, not far from the place where Columbus first landed. He found several emigrants from the American slave states, who, though free, were denied their rights on account of colour. Most of these were baptists.

During the following year it was twice visited by the brethren Rycroft and Littlewood. But the members of the little church had been so active and consistent, and such a measure of blessing had been granted to them, that thirty-four persons were baptized and added to them during the year. A Sunday school had been opened, which at this time contained forty-eight children. The revolution in Hayti had disestablished popery and placed all religious bodies in a position of civil equality.

In 1845, the political agitations of the country hindered the progress of the cause, and an order from the authorities compelled all the American brethren to leave the island. It was, however, during the close of this year that Mr. and Mrs. Francies, accompanied by Miss Harris, landed at Jacmel, a town containing about 10,000, and the surrounding district 60,000 inhabitants, the whole without any protestant teachers or schools. They were courteously received by the authorities, and bibles and school materials admitted duty free.

The prospects of this mission were

much clouded in the succeeding year. Mr. Francies died, and his colleague in the work was compelled to return through ill health. Miss Harris was left alone, but continued, much to her honour, though at the expense of personal feeling, the services on the Lord's day and week evenings, till she was joined by Mr. and Mrs. Webley.

For the three following years the little band continued their assiduous labours in preaching and school efforts with some encouraging tokens of success, Mr. Webley, however, suffering from severe illness. In 1851 he was joined by his brother, who was, however, obliged to leave in a few months, being utterly prostrated by severe illness. Miss Harris was obliged to return from a similar cause, and shortly after Mrs. Webley died. Miss Harris at once went out for a short season, until Mr. Webley should have somewhat recovered, and Mr. Gould, who was on his way to Jamaica, stayed there for a few weeks; a gentleman on board the packet, though an entire stranger, offering, when he heard the facts, to bear the additional expense from his own purse. How the mission has prospered since may be gathered from the letter published last month. With that letter in mind, our friends will look on the picture on the preceding page with all the more lively interest.

Mr. Rycroft removed from Turk's Island to Puerto Plata, on the north side of the island, in 1852, to resume the labours which had been begun years before, of which we have spoken in the first paragraphs of this paper, and though struggling with great difficulties, has not laboured in vain.

BRIEF NOTICE OF THE LIFE OF REV. WILLIAM CAREY,  
MISSIONARY AT CUTWA, BENGAL.

BY REV. EUSTACE CAREY.

William Carey was the second son of the late Dr. Carey. He was born at Moulton, Northamptonshire, on the 22nd of June, 1780, and sailed with his father to India, together with his elder and younger brothers, Felix and Peter, in 1793. He appears to have been thoughtful from a child, and to have been the subject of religious impressions when only seven years of age. They were however but transient, and a change of heart was not effected until the year 1800, when his father and family were removed to Serampore. Mr. Ward, one of the four newly arrived missionaries, was distinguished, among other excellencies, by his affectionate and fervent concern for the salvation of the children of his brethren. Both Felix and William were early employed in the printing office, which being under Mr. Ward's direction, he found many opportunities of conversing with them, and uniting in devotional exercises. By these means he soon gained their affection; and pleasing evidences of piety, were manifested by both of them. William, in his religious anxiety, sought relief and comfort by communicating with some chosen friends of his father, both in India and in England. A short letter from Mr. Thomas, and an extract of one from the venerable Andrew Fuller, one of the founders of the Baptist Mission, and its first secretary, addressed to him at this period, will be interesting to those of our friends who take pleasure in the recollections of our missionary history.

That from Mr. Thomas is dated, Dinagapore, March, 1801, and is as follows:—

"DEAR WILLIAM,—I received your letter, and thank you for it; and quite agree with you, there is no friend like

God, nor any to be compared to him; and to him will I pray for you, though I know not that I dare ask everything you mention for you; but we must pray in faith, according to his word, and in his word we must find a ground for our prayers, and then our petitions shall be granted. Yes, dear William, I will for ever join you in asking his Holy Spirit, and rejoice that you desire it. He is the cause of all fruitfulness, and of all holy living. He is the cause of any holding out to the end, and so being saved. It is he only that reveals in the heart such great things as never can be found out by the wisdom of man, nor calculated by his ingenuity; but are discovered to his people by revelation of that Holy Spirit, which our glorified Saviour is shedding down on them to this day; the effect of which upon man is, invariably, a ready sense of his own vileness, incapacity, and folly, with a full persuasion of his entire dependance on the free favour of God, for every crumb of mercy and goodness, through Jesus Christ, whether for his body or his soul, for himself or for others. Cleave to him, William, till he reveal himself to you, in a clear, satisfying manner, according to his holy word. Watch as well as pray, and pray as well as watch. Watch your own doings,—watch your tongue, your temper, and behaviour towards every one that offends or pleases you. Moses was denied an entrance into the land of Canaan for speaking unadvisedly with his lips, though he had a great provocation to it. See that you do not grieve that Holy Spirit in the day which you have asked for in the morning, nor quench that light by your common doings which is afforded you by the means of grace. But in all your ways

acknowledge him. When you watch well, you will discover many failings to turn into prayer; and when you pray well, it will issue in a double guard over yourself that you do no evil; and then Jesus will increase your dependence and hope on him, who is a rewarder of all them that diligently seek him.

"Give my love to all my brethren and sisters.

"Yours in the Lord,  
"J. THOMAS."

Mr. Fuller wrote, Nov. 23rd, 1802 :—

"I lately received a few lines from you with much pleasure and satisfaction. It cheers our hearts to hear of the children of those whom we love being brought to love Christ. I rejoice for your own sake, as it is a matter of infinite importance for you to be converted, and to become as a little child, without which you could not enter into the kingdom of God. Nor would you have been of any use in this world, but a mere cumberer of God's ground, to be cut up at last and cast into hell. But if you have put on the Lord Jesus Christ, and walk in him, you will be blessed and be a blessing. I hope I shall soon hear of your being baptized, and that you will study to please God, and your parents, and all your friends about you. . . . Our society have agreed, as a testimony of their affection towards you and your brother, to make each of you a present of Mr. Scott's Bible with an exposition. I hope you will read much in it. It is from the bible, my dear William, that the man of God must be thoroughly furnished unto all good works. If ever you be a missionary, or in any way serve the mission, it must be by your understanding, believing, and loving the bible, that you must be fitted for it. Accept my warmest wishes and prayers for your temporal and spiritual welfare."

In April, 1803, he was baptized, and soon after began to devote himself to the work of the mission. In 1804, a heavy bereavement having befallen Mr. Chamberlain, then labouring at Cutwa, it was deemed desirable, for a time, that some one should be associated with him, and Mr. William Carey was selected for this purpose; and his affectionate sympathy and attention tended greatly to console his afflicted brother, for whom he ever continued to feel the truest admiration and regard. In 1805, Mr. Carey was engaged in missionary excursions to Tamluk, Dacca, and Chittagong. This journey was abruptly terminated by the magistrate of Dacca desiring them to desist, until he should obtain instructions respecting them from the government authorities in Calcutta. This journey, however, though reluctantly shortened, proved not to have been taken in vain; for, ten years later, when Mr. Carey again visited Chittagong, he found there an active Christian, whose conversion was traced to his receiving a tract and a copy of the psalms on the former occasion. In 1806, he was restrained from missionary excursions in consequence of the adverse position which the government assumed at that time towards the mission, and occupied himself at Serampore, partly in preaching, and partly in giving due attention to the natives who came thither to prosecute their religious inquiries. During the three succeeding years Mr. Carey occupied himself in various efforts to spread the gospel, and confirm the faith of native converts. He took a journey to Goamalty, accompanied by Krishna Paul and Sabuck Ram, two early Bengalee converts, and who were very excellent preachers. He was also the companion of Mr. Robinson in a journey to the Bootan country, where it was hoped a mission might have been established; but owing to the disturbed state of the

district, after a second attempt, the purpose was relinquished.

Until 1810, Mr. Carey resided at Sadamahall amongst a few native Christians, associated with the church at Dinagepore, superintended and generously sustained by Mr. Fernandez. Opportunities for usefulness at that place were few, and the success being small, he retired from the station, August, 1810, taking leave of the converts with many tears. After remaining some little time at Serampore, he entered, before the close of the same year, upon the final and by far the most important sphere of his labours.

Cutwa had now been occupied as a missionary station for six years by Mr. Chamberlain. It was a populous town, and in the centre of an important district, and contiguous to scenes of popular resort, every way favourable to extensive and laborious efforts for making known the gospel. The natives were at first rough, tumultuous, and sometimes abusive; but in due time he subdued all opposition, conciliated the esteem of great numbers, established a native church of no inconsiderable strength, and brought into the native ministry some brethren who, for their adaptation to the work, conversation, and efficiency, have, perhaps, never been surpassed. After occupying this station for six years, and witnessing these and other happy results of his labours, he retired from that part of the field to break up new ground in the higher regions of the country, and of still greater promise.

It devolved upon Mr. Carey to succeed to this station, and carry on the labours so painfully commenced, and which were prosecuted with so much ardour and success by his predecessor. At first, and for some time, he appears to have been all but overwhelmed with the painful sense of his own incompetency to answer the demands of the

work which now devolved upon him, and with the disparity which he felt to exist between himself and the honoured brother who had receded from it. His complaints and bewailings were, however, much in excess of their just cause, for though he never preached in English, as Mr. Chamberlain had done, he could not be deemed inferior to any one then on the field in his ability for native work; and it is questionable whether any one in India, from the first day of our mission until now, ever used the native language, in preaching and in expounding the New Testament records, epistles as well as gospels, with equal ease, copiousness, idiomatic accuracy, spirit, and effect. Under his first depression he sought succour and comfort from Mr. Chamberlain, who had passed through the same experience, and who responded with much tenderness. "You say 'the work is great;' It is so. But, remember, that your divine Master requires no more of you than you are able to do. I wish that you may possess faith, and 'in patience possess your soul.' Remember that God does not commonly perform his wonders in haste. Only wait in the exercise of faith and patience, and doubtless you will see the mercy of the Lord in the land of the living. May the grace of our Lord Jesus Christ be with you." Things soon brightened and assumed a cheering aspect, upon which Mr. Chamberlain addressed him in the language of congratulation and comfort. "It affords me great satisfaction to hear good things concerning the little flock under your care;" and again, "I rejoice in your prospects, and hope that you will find the work good wages. I can assure you that I have ever found it so. All my discouragements have sprung from myself." He continued, with little diminution, the different branches of missionary labour on which he had entered. At the morning de-



votions, he allowed any of the heathen neighbours to be present who pleased ; and after the religious exercises were concluded, he dispensed medicine, and gave advice to the sick ; so that the expectation of sharing these benign attentions, and of obtaining relief from their physical sufferings, brought many under the instructions of the divine word. The valuable publication from which the materials for this brief notice of Mr. Carey are derived, the *Oriental Baptist*, states, that "in the bazar of Cutwa and the neighbouring town of Dewangunge, he preached regularly, and that he had a good congregation at the river side. He also visited many idolatrous festivals, where advantages were afforded for distributing tracts, and proclaiming the gospel to strangers from distant parts of Bengal." Schools were established in various places under his superintendence, and an active band of native itinerants, some of whom were very superior men, were constantly employed under his direction.

For the space of forty-two years, with slight intermissions, these labours were prosecuted. The numerical amount of conversions realized to the faith of Christ during this extraordinary period of his labours, cannot be precisely known, but it is reasonable to believe it could not have been small ; whilst influences must have been exerted in many places, and over a wide range of country, favourable to the speedy and successful results of succeeding labourers.

It is not pretended that the latter part of Mr. Carey's career was distinguished by an equal amount of success with that which attended his earlier course, and he himself, it is affirmed, was sensible of the fact, and much deplored it. Such disparity is not infrequent in the history of ministerial labour, long continued in the same lo-

cality, even at home. Besides the general reasons that might be assigned for such a fact, it deserves to be remarked, in Mr. Carey's case, that through the space of thirty years he was a great sufferer from asthma, a disease which must have rendered journeying, with its attendant inconveniences in rural districts, and a low, damp country like Bengal, extremely trying. And this complaint grew upon him as life advanced, so that the same amount of labour, as that to which he was competent in early life, was impracticable.

The circumstances marking the closing scene of Mr. Carey's life are described by the Rev. C. B. Lewis, of Calcutta, in the publication above referred to.

"For many years before his death, Mr. Carey was accustomed to pay an annual visit to Calcutta. Towards the close of 1852, he thus came to sojourn amongst his beloved relatives for the last time. He was then in infirm health, and it was apparent that his constitution was breaking up. Still little apprehension of his immediate removal was entertained. On the 7th of December he was present at the meeting of the Calcutta Missionary Conference, and it gave unfeigned pleasure to all the brethren assembled, to welcome among them one who had been so closely identified with the Baptist Mission from its commencement. At the beginning of January, 1853, Mr. Carey returned to Cutwa, where, in less than a week after his arrival, he became exceedingly ill. His sufferings were very severe, and were greatly aggravated by his submitting to a surgical operation at the hands of an unskilful native doctor. He endured all his sufferings with exemplary patience ; and the love of Christ evidently afforded him strong consolation. He knew whom he had believed, and

was cheered by the prospect of a speedy removal to his happy presence. He died a little before 10 o'clock on the night of the 3rd of February, and exchanged the sufferings and anxieties of earth for the blissful abodes of redeemed saints above. His remains were committed to the dust on the evening of the next day, when a large concourse of natives, both Christian and heathen, assembled as spectators. Mr. Williamson of Birbhum addressed both classes at the grave, taking as his motto, John xi. 11,—‘Our friend Lazarus sleepeth.’ Deep sorrow for his removal pervaded the assembly. May the event be sanctified to many.

“Mr. Carey possessed a tender and affectionate heart, deeply interested in the welfare of all connected with him. The spiritual state of his relatives and friends was, as his journal shows, a matter of the deepest concern to him. His views of himself were ever humble; indeed, his mind was often almost over-

whelmed by the consciousness of his imperfections as a Christian and a missionary. His hope for eternity rested solely upon the atonement, while the love of the Redeemer was the object of his highest admiration, and called forth his grateful praise. Especially of late, that love was the constant theme of his discourses to those who attended his ministry.

“May the truths which our departed brother disseminated throughout so many years at Cutwa, be fostered by divine care, and made to produce a large harvest of souls. Another missionary has now entered upon the station Mr. Carey occupied, and greatly shall we rejoice if it shall hereafter appear that Christ has sent him there, not only to work successfully himself, but to reap that whereon he has bestowed no labour;—to gather in the ripened results of the toils, and disappointments, and faith, and prayers of those who have gone before.”

### THE EXTINCTION OF INFANTICIDE.

The subject of infanticide in India has lately excited deep attention among the authorities there, and the “Friend of India” has contained of late several articles upon it, and of which we shall make a free use in the following observations.

Few persons in this country, except those who, in some sort, have made Indian affairs their study, can duly estimate the great difficulty which has arisen from the government having had to contend with crimes which are national customs. Suttee, infanticide, and thuggee are among the most remarkable, and in the course of years they have spread over whole races, and have become part of the daily life of organized communities. The efforts of government wholly to put them down, have not

failed because of the magnitude of these crimes, but because there are no common aids to authority. The entire people is guilty; and consequently, if information be sought, no one will give it, since no one thinks anything evil is to be disclosed.

In this country natural affections are stronger than social prejudices, and proofs of good character and great criminality are not often united in the same person. Hence European experience is of little value in dealing with these anomalies. “A respectable Rajpoot, who governs his estates with an ability which extorts the admiration of the collector, has murdered his female children, and would have assisted to burn his mother alive, but for the law. The wife who would kill herself rather

than allow a European to see her face, and towards whom her sons express the deepest respect and affection, has consented to the slaughter of her own children. The manner in which a native retains occasionally, amidst great virtues, a criminal side to his character might form one of the most curious chapters in psychology."

In consequence of inquiries set on foot by the government in 1851, infanticide was found to prevail, more or less, in the Umballa, Ferozepore, Jallunder, Hooshempore, Lahore, Mooltan, and other districts; in fact, over a tract of country as large as an European kingdom. It was not found to be practised by the inhabitants, but chiefly by men of great wealth and influence, and by the Rajpoots, generally very poor, but among whom the custom is one of immemorial antiquity. The higher the rank, the more certain are the female branches of destruction. It is believed, however, to have affected all classes. Among the higher ranks, the motive is simply pride. They must marry their female children, and to their equals. They must also give very large fortunes. It was found that one chief gave his daughter seven lakhs of rupees, another ten, and another gave a niece one, she being married to a poor Brahmin of the plains. A lakh of rupees is equal to £10,000 sterling. To avoid this inconvenience, they slay their female children. It is a question between the father's wealth and the daughter's life.

Moreover, the principle of consanguinity is pushed to the wildest extreme. Almost every Rajpoot is a relative of every other, and those descended from a common ancestor consider themselves blood relations after the lapse of centuries. Down to the last degree of relationship marriage is forbidden. "Every Rajpoot Campbell considers himself not only kinsman of the Duke of Argyle, but within the prohibited degrees."

Among the Bedees, the descendants of Durm Chund, the grandson of the great Nanuk Gooroo, who are the Levites of the Punjab, a different set of motives prevails. They murder on tradition, and occasionally add a shocking ceremony to the crime. The child is buried; a piece of sugar is put within its lips, and a hank of cotton in its hand, and the father cries—

"Eat your goor and spin your thread,  
But go and send a boy instead."

Whatever may be the motives, it is now a well ascertained fact that in hundreds of families in the Punjab there has been no daughter brought up for generations; that in thousands, infanticide is a custom to which no member would hesitate to allude, and that all over the district there is a disproportion in the number of females not to be accounted for by our ordinary causes, and in certain parts of it this disproportion rises to a height which implies the extinction of the female sex.

Taking advantage of the new feeling of abhorrence of the crime springing up among the people, the government have made it generally known that they regard infanticide as a crime, and one which must be abolished. They have in some districts summoned all the chiefs, and induced them to pass formal resolutions respecting marriage. In others a census is to be taken of births, distinguishing between males and females; and we learn, by recent intelligence, that "the warfare against the darker crimes is everywhere proceeding, and everywhere successful." Even from Orissa, where the practice of offering human victims was once as prevalent as in Carthage, its almost entire suppression has been effected.

Hitherto the difficulties in the way of the government, the editor of "The Friend of India" justly remarks, have been almost entirely moral. The moral

sense and the natural affections are alike dead among the Hindoos. Thuggee and infanticide flourished because their perpetrators did not regard them as crimes. In Bombay, the criminal race, like the gipsies in Europe, looked upon theft and fortune-telling as their natural occupations, which they were born to do. In Orissa, there were not only these moral difficulties, but a formidable physical one. The guilty parties inhabited fastnesses which could scarcely be penetrated. They laughed at law, for they were without its pale. They despised threats, for they could not be enforced by an army. To offer them money was useless, for they believed the crimes to be the highest earthly gain; and moral suasion is vain among a people "who would consider a missionary an acceptable offering to their gods." In spite of these difficulties the government has triumphed by bringing the moral influence, derived from irresistible physical power, to bear upon the crime.

In this last named territory the infected district stretches down the coast from the Orissa mountains far into Madras, over a country as large as Wales. It was formerly semi-independent, and a part of two presidencies: but in 1845 was created a separate agency. From that moment the practice of human offerings rapidly declined. Every clan obeys its own chief, and each was informed that his future welfare depended entirely on his efforts to repress crime. The majority consented, but many broke their promises. In some districts the people became turbulent; but their chiefs were protected. An armed force was sent through their jungles. Others feared if children, purchased for slaves, were saved, they would incur the wrath of their deities. Their fears were quieted; and when guarantees were obtained for the lives of the children, they were left to labour. In

others, young women, retained as concubines to be afterwards sacrificed to the gods, were married to the chiefs, and thus saved from all danger to their lives. In only one instance, and that to repel an attack, did troops actually fire, and this act of severity produced the best effects. In Boad, where the slaughter of children was carried to an enormous extent, and bits of their flesh, cut from the living body, were strewed on the fields, as a sort of miraculous manure, the practice has ceased to exist. In Chinna Kemedi mountains, the present public sentiment is thus recorded:—

"Each chief was invited freely to express his sentiments. Many did this without hesitation, saying that when we first came among them they were like beasts in the jungle. . . . They now saw that our only object was to stop human sacrifice, not a fowl nor any thing else was taken, not even a fence injured, by the people of the camp. . . . It was no use resisting the orders of the great Sicar. . . . In two or three places it was asked, 'What are we to say to the deity?' They were told to say whatever they pleased. Spokesman said, 'Do not be angry with us, O goddess! for giving you the blood of beasts instead of human blood, but vent your wrath on that gentleman who is well able to bear it. We are guiltless!'"

Here, then, the very source of the crime has been attacked. The people have been relieved of a severe money pressure caused by the purchase of victims. They are enlarging commerce, and are cultivating yearly more ground. The natural instinct which forbids the shedding of unnecessary blood, and the natural affection of parents for their offspring, are recovering their force. In eighteen years, the period over which the operations noted above have spread, a crime, the worst known, has been uprooted, nearly thirteen hundred human beings have been saved from a horrible death, and an entire people

have been induced to give up a practice sanctioned alike by antiquity and superstition.

It is not possible to say how much missionary labours have rendered the praiseworthy efforts of government more easy of success. Let it never be forgotten that while Orissa has been for ages, and still is, the stronghold of the worship of Juggernath, it was one of the first districts into which the Serampore brethren carried the gospel. Some account of their early labours, and of the native brethren they sent there, we endeavoured to set before our readers in recent papers. They could not have been in vain. One thing is certain, that all over

India the progress of law, social order, commerce, civilization, has kept pace with the spread of Christianity; and it is not too much to say that in all those districts where the missionary has most laboured, the government have found their measures to improve the people most successful. We rejoice that the government is now pursuing a course which candid minds must approve; and the contrast between what India was and what India is now, is not greater than between the spirit of the government now and the spirit of the government in the days of Fuller, Carey, Marshman, and Ward.

## FOREIGN INTELLIGENCE.

### INDIA.

**MONGHIR.**—In a letter dated July 11th, Mr. Lawrence, after giving a general account of proceedings since his previous communications, furnishes reports of the visits of the native preachers to various places in the districts. We extract a few particulars which strikingly illustrate the nature of these labours, as well as the success which often attends them.

"During the months of February and March, the brethren Nainsukh, Sudin, and Bandhu, were itinerating in the Tirhoot district. Our brethren travelled nearly sixty miles up the river Kosi. They found many large villages, some of them appeared never to have been visited by a missionary. With few exceptions they were received in a very encouraging manner.

"On their return towards the Ganges they left their boat, and travelled by land to Purneah, preaching in all the villages by the way. They were treated with great civility, being sometimes invited to take a seat in the shops, and preach to a large crowd, within and without. One instance which they mention, shows that good impressions may be sometimes made upon the most unpromising hearers.

"A shopkeeper invited Nainsukh to come and preach to him and his neighbours, and while asking the latter to come and hear the word of God from a good man, he said, 'I

know this man to be a man of God, and one that teaches the truth, and I will tell you how I come to know. Some years ago, I saw this man at Caragola, and heard him tell the people what was very good. But then I greatly abused him. I expected he would have abused me; but he did not speak an angry word, and only entreated me, in words of love, to seek the salvation of my soul. Now I am convinced that this is a man of God, or he could not have borne such ill-treatment with patience. I am very glad now to have an opportunity of hearing him again. Come all of you and listen. I assure you this man will tell you something that will do you good.' The brethren had an excellent opportunity of declaring the gospel. The shopkeeper was much pleased, and thankfully received some books, and invited the brethren to visit him again, whenever they came to Purneah. In a few of the villages where they set up their tent, the people continued to visit them all day long, so that they had scarcely time to cook and eat their food."

Mr. Parsons, who writes about the same time from Monghir, furnishes much the same sort of intelligence. Almost every where, on these itinerating journeys, the brethren were well received, and an evident desire to hear was characteristic of the people whom they addressed. We have only room for one extract, which exhibits the power of religion in a season of severe personal affliction, in

the case of a family which under the circumstances described is very striking.

"The Christian sister, who was visited by a severe attack of cholera, is a member of the native church, as are also her daughter and son-in-law. The latter is the son of Hingun Misser, the first native baptized in Monghir. The frailties and weaknesses of native Christians are not unfrequently a source of regret to those who have their welfare at heart. It is, therefore, the more pleasant to record any striking evidence of the power of religion over their principles and conduct. I think the conduct of this family, under the stroke of affliction, worthy of mention. The patient herself is much beloved for her mild cheerful temper; and her activity renders her assistance very valuable to son-in-law and daughter, in their rising family. She was not brought to Christ till late in life, and her husband still remains in ignorance. Not being able to read, her knowledge of Christianity is very limited. It is, therefore, a pleasing fact, when she was so far reduced as to speak of her death, and to anticipate it as near, that she was devoid of fear and distress, and prepared to commit her soul to Jesus. It was also gratifying, while it was deeply affecting, to see her children, though unable entirely to suppress their feelings, constantly acknowledging the hand of God, and their acquiescence in his appointments, and striving to console their weeping eldest boy, who is much attached to his grandmother, by sweet scriptural considerations. After some days' painful suspense, the Lord was pleased to lighten his hand, and gradually to raise our sister up again."

**CERYLON, TRUMBOWILLA.**—Mr. Carter gives an interesting account, in a recent letter, of his first visit to this station. The church was originally formed by Mr. Daniel, and now consists of fourteen members. It was visited occasionally by the late Mr. Davies, but, since his removal, has been left to the care of a reader, who visits it and preaches there once a fortnight. Mr. Carter's attention was called to it by the report of the reader, that the Romanists were about to commence operations there, and had decoyed one of the members, an old man, who had formerly rendered good service to the cause. Mr. Carter adds:—

"I embraced the first opportunity of visiting them, and exhorted them to be steadfast, and to receive nothing which was not in accordance with the word of God. The Romanists forthwith proceeded to disperse our little band, and to rob them of their

place of worship. Their first step was to gain over the member I have named, there was then no difficulty in persuading him not to suffer our people to meet in the place which he himself had provided for their use. But the people immediately built themselves another place, which, though not so good as the former, is larger, and quite sufficient for the purpose.

"On the day I visited them the old man came to the door of the chapel, and said that it was perhaps not right, as he belonged to another religious body, to come into our chapel. We, however, persuaded him to do so, and I had a long conversation with him in the presence of the people. He informed me that eight priests came one day to survey the place, and choose a piece of ground for a chapel, and having found him out, talked much with him, but persuaded him that as neither Christ nor his apostles were married, it was impossible that they could be the teachers of the way of God in truth who violated the ordinances, and were so much conformed to the world.

"In preaching I adapted my sermon to the circumstances. The congregation was large and attentive, and I talked long and seriously with them, both before and after the service. It is a cause for rejoicing that this little band, almost entirely deserted, have been consistent in conduct, and have kept up the ordinances among them now for many years. The old man's son, who is a member of the church, was formerly the teacher employed by the Society, but latterly he has taught the children a few hours each day gratuitously.

"In consequence of the prevalence of fever and small-pox, our congregations and schools have been much thinned. Mr. Pereira, one of our native preachers, was attacked last March, and brought to the borders of the grave. He is now slowly recovering, and beginning to resume his labours."

## WEST INDIES.

**JAMAICA.**—The accounts received by the last mail have been, in some respects, most distressing. The cholera has again broken out in many parts, and the brethren are very urgent in their appeals for help. Mr. Day writes from Port Maria; "The cholera has continued its ravages among our people, and in different parts of this parish. I am still hearing of one, two, three, and sometimes more, suddenly taken off in a neighbourhood, from which it was supposed to have departed. . . . The effect on our numbers will be very serious, and notwithstanding the addition by baptism of *one hundred*, we shall have to report a decrease at the end of the

year! The effect on our finances is also very serious, several who had promised liberally towards the chapel debt have died, and some have been bereaved of husband, wife, and children."

To show how seasonable the relief sent out is, even to the brethren themselves, when they are instructed to apportion a part of the grants to their own necessities, we subjoin an extract from the same letter. "For the last five weeks I have been very ill, first with fever, and then with rheumatism, from which I am still suffering. Mrs. Day has also had a most severe attack of fever, which laid her aside just as I was recovering. Your letter came just in the depth of our trouble, and at a time when cruise and barrel were nearly dry. Be assured that the grant was not more valued for its pecuniary relief, than for the kind sympathy it evinced. How many merciful alleviations of our sorrows do we sometimes experience!"

Mr. Gay writes, "The cholera has at last reached Trelawney, and broken out with great violence in Falmouth and adjacent villages. The dead cart is again busy about our streets, and almost every night makes three or four trips to the burial ground outside the town. Reports are continually reaching me from the country of distressing cases. Late on Saturday I visited one house, in which there were five orphan children, *whose parents had both died and been buried in twelve hours*. I have continual applications for help, but beyond a little medicine I can do nothing. . . . I have already lost several members; but I hope not to have again the sad experience of the last visitation. We then lost nearly 200; and have never recovered from the shock."

Mr. Gould writes from Waldensia, "cholera is now in this town. Twelve deaths have already occurred. The people have no one to look to but myself; there being no other minister of any other denomination. The district is densely populated. I have employed a dispenser of medicine to visit the people. I must return to Four Paths for two or three weeks, where there are several poor orphans looking to me, whom your former grant enabled me to assist. Many cases of great need I have been compelled to turn

away, and more than one poor orphan has perished for want of proper sustenance."

Similar letters have come to hand from the brethren Phillippo, J. E. Henderson, G. R. Henderson, and E. Hewett. It is needless to multiply extracts. They all tell the same tale of distress and woe. The committee, at their meeting December 12th voted £10 each, to seven brethren. In consequence of the war no packet went on the 17th ult. but one will sail we hope on the 2nd inst. By this orders will go to these brethren to draw for these sums. These grants will, however, pretty nearly exhaust the fund. Hence the need of prompt assistance. We can only say to our friends, what you do, do quickly.

Meanwhile it is gratifying to find the brethren speaking in hopeful terms of the state of their churches. Very large additions have been made during the past year, and there are many numerous bands of inquirers. Let us hold up the pastors' hands until these calamities are overpast. The few lines which we have quoted from Mr. Day's letter prove how much such sympathy and help will do to accomplish this, and how deeply affected and encouraged they are by the assistance already afforded.

The following brief facts from a recent letter from Mr. Clarke, of Savanna-la-Mar, cannot fail to gratify his personal friends particularly, and they will be read with interest by all who rejoice in the prosperity of the Saviour's cause. "I have under my care about one thousand members and inquirers; besides the hundreds more to whom I declare the word of life. My flock is scattered over an extent of forty miles. . . . I have three chapels and two preaching stations in the parish. My health is good, but I am now in my fifty-third year; and for a man, in all the energy of youth, the district is too large to do justice to the people. . . . I am greatly cheered by success both among the African and Creole, and I have two Coolies who profess to inquire after the truth. One said he was a Brahmin in his own country. I gave him a volume of the old testament in Oriya. All the Bengali Gospels and Acts are given away. If you can collect any tracts in Bengali, Hindusthani, or Nagri, I should gladly try

to use them for the good of these poor people. The Coolies seldom come to chapel, but are very civil and polite when they call at the house. Some of them write, and are well educated and intelligent men. I mentioned in my last the baptism of twenty-six Africans, and have three more small baptisms before me, of which I will write when they take place." If any of our readers should happen to have any such copies of scriptures,

or tracts, as Mr. Clarke speaks of, we shall be glad to forward them. Strange indeed that a missionary in the west should be, in part, doing the work of one in the east. The fact is however one of much interest, and should the truth reach the heart of these poor Coolies, they may, on their return to India, be useful in diffusing the knowledge of Christ there.

## HOME PROCEEDINGS.

We have to report only a few meetings this month. Mr. Phillips has visited Dublin, Bedford, and Amptill on behalf of the Society, and with Mr. Trestrail attended a meeting at Shacklewell. The latter, also, attended one at Shouldham Street, Paddington. Mr. Phillips gave a course of three lectures on India, in the library, at the request of the Committee of the Young Men's Missionary Association. They were full of valuable and interesting information on a great variety of topics, imparted in a clear, striking, and graphic manner. Mr. Middle-ditch has advocated the Society's interests at Gamlingay and Gransden. He informs us that the proceeds were small, but still an improvement on recent years.

Our brethren who are accepted for mission work in India are pursuing their studies with all due diligence, under the Rev. George Small, and we are glad to know with encouraging success. Like those who have preceded them, and whose safe arrival this number announces, they will be prepared to enter on their work immediately on their settling down in the spheres of labour assigned them.

By the kindness of W. L. Smith, Esq., we were favoured with a sight of a letter from Rev. Geo. Pearce, dated Cape of Good Hope, Oct. 2, where they had arrived after a very rapid and pleasant voyage of fifty days

from Portsmouth. They fully expected to arrive in Calcutta about the end of November, and we hope ere this have joined those who preceded them in the "Hotspur." Something has now been done in good earnest towards the completion of the Indian scheme.

When this meets the eye of our readers another year will have passed away, and a new one have begun. The circumstances of the nation are different now from what they were when we last adverted to this topic. Then war was only threatening. It was still hoped that peace might be preserved. Now it has come, and the attention of all classes is turned to the scene of carnage and strife. We trust the friends of missions will not allow their minds to be drawn aside from a nobler contest by far, nor in the whirl of excitement forget their solemn responsibilities. Difficult times are times when Christian courage and liberality are often more strikingly displayed, than in the quiet times of prosperity and peace. We look to our churches with some anxiety, but with hope. Hitherto our finances have kept up tolerably well. But with the enlarged expenditure, which has been sanctioned by them, we shall regard the three following months with some anxiety. May the support rendered justify the committee in completing their great intention for India!

## MR. UNDERHILL.

We have received the gratifying intelligence by the last Indian mail, of Mr. Underhill's arrival in Calcutta on the 2nd of November, "after a very pleasant and favourable voyage." A few extracts from

his letter will be acceptable to all our readers. Writing from the Bay of Bengal in anticipation of his arrival, under date of October 31, he says:—"You will have heard of our safe arrival at Ceylon last Thursday,



the 26th. It was a very wet day, but wishing to see Mr. Allen, we started about ten o'clock for the shore. The small bay of Galle is very beautiful. Coral rocks rise in all directions, and on some of them there have grown up the most exquisite trees and plants. Cocoa-nut trees in tall graceful rows, line every part of the coast, and we could not but delight in the outlook, though compelled to seek shelter under cloaks and umbrellas. As we stepped out of the boat on the little wooden jetty, among a crowd of half naked people, making the most astounding din, we found ourselves in the presence of brother Allen, who had just come down to go on board, had we not landed. We immediately adjourned to the hotel, an old Dutch house, built in oriental fashion, with verandahs, lofty rooms, open corridors, and large windows.

"The heavy rain kept us in doors all day, except for a brief period, when we walked through the town to the lighthouse rock. We were, however, greatly amused with the people who crowded before the hotel, offering all sorts of jewellery, tortoise-shell work, and ebony bowls for sale. They look a very intelligent and shrewd set of people. The town is exceedingly neat and clean; the houses very convenient and good. After dinner we returned to the ship, and soon after sailed. We reached Madras on Sunday afternoon, too late to go on shore, even if we had not been deterred by the frightful surf. Some of the passengers ventured, but were much frightened, and glad to return safe. At midnight the anchor was lifted. Monday

was a pouring day, but yesterday it was very fine, and to-day too.

"At the time I write, we are about 350 miles from the mouth of the Hooghly. The captain gives us hopes of reaching Calcutta on Thursday by the afternoon. Although the voyage has been a very pleasant one, we are very glad at the prospect of finishing it. I forgot to say we bid good-bye to our American brethren at Galle. Their society has been very grateful to us, and has greatly relieved the tedium of the voyage. I will add a postscript at Calcutta.

"By God's mercy we have arrived in safety and good health. We dropped anchor in Garden Reach, on the 2nd, about one o'clock; and were soon boarded by our brethren Thomas, Wenger, and Lewis. They gave us a hearty greeting, and then conducted us on shore, and to our present lodgment with brother Lewis at Intally; where we are most hospitably and kindly entertained. I am happy to say all the brethren here are well.

"As we went up the river, we passed the 'Hotspur,' not quite near enough to distinguish our missionary brethren; but in the evening they, too, arrived safely, and next morning I greeted them at Mr. Thomas's. They are all quite well, and have had a very good passage; indeed, they seem to have been improved by their voyage. The weather is warm, but as the cold season is just commencing we anticipate a pleasant time. Thus, through your prayers, and by God's loving kindness, we have arrived so far auspiciously on our great work."

## ANNUAL REPORTS.

As the number of the last Annual Report in stock at the Mission House is very small, the Committee will feel greatly obliged to any friends who may have more copies than

they need, if they will kindly send them to the Mission House, free of expense for carriage, if possible.

## FOREIGN LETTERS RECEIVED.

OFF CAPE GUARDAFUI, Underhill, E. B., Oct. 17.  
 AFRICA—CLARENCE, Diboll, J., November 2; Saker, A., Nov. 1.  
 AMERICA—FREDERICTON, Spurden, C., Nov. 18.  
 ASIA—ADEN, Underhill, E. B., Oct. 14.  
 CALCUTTA, Thomas, J., Oct. 4 and 18; Underhill, E. B., Nov. 4.

BENARES, Heinig, H., Oct. 6.  
 JESSORE, Parry, J., Oct. 18.  
 KANDY, Davis, J., Oct. 24.  
 MONGHIR, Lawience, J., Oct. 4.  
 BAHAMAS—GRAND CAY, Littlewood, W., Nov. 8.  
 NASSAU, Capern, H., Nov. 10.  
 JAMAICA—ANNOTTA BAY, Jones, S., Nov. 9.  
 BETHSALEM, Sibley, C., Nov. 14.

BETHESPHIL, Henderson, G. R., Nov. 4.  
 CALABAR, East, D. J., Nov. 9.  
 FALMOUTH, Gay, R., Nov. 7.  
 KINGSTON, Oughton, S., Nov. 25.  
 LUCEA, Teall, W., Nov. 23.  
 MONTEGO BAY, Henderson, J. E., Nov. 6  
 and 23.  
 MOUNT CARRY, Hewett, E., Nov. 6, and  
 one letter, no date, received Dec. 16.  
 PORT MARIA, Day, D., Nov. 6 and 22.

PROVIDENCE, Claydon, W., Nov. 6.  
 SAVANNA LA MAR, Clarke, J., Oct. 24.  
 SPANISH TOWN, Harvey, C., Nov. 10;  
 Phillippo, J. M., Nov. 9.  
 WALDENSIA, Gould, T., Nov. 7.  
 ST. DOMINGO—PUERTO PLATA, Rycroft, W.  
 K., Nov. 10.  
 TRINIDAD—PORT OF SPAIN, Llw, J., Nov.  
 10.

## CONTRIBUTIONS,

*Received on account of the Baptist Missionary Society, from November 21 to  
 December 20, 1854.*

£ s. d.		£ s. d.		£ s. d.	
Annual Subscriptions.			CAMBRIDGESHIRE.	Portsea—	
Hanks, Mr. W.....	0 15 0	Gamlingsay—		Contributions, by Rev.	
Sherwin, Mr. J. G. ....	1 1 0	Collection .....	6 3 0	C. Room .....	2 8 1
		Less expenses .....	1 11 0	Do., Marie la bonne	
			4 12 0	Sunday School ...	3 14 6
Donations.				HEREFORDSHIRE.	
"First-fruits of hard		CORNWALL.		Ledbury—	
labour" .....	80 0 0	CORNWALL, on account,		Contributions, box ...	0 7 0
Gurney, W. B., Esq.,		by Rev. S. H. Booth..	18 8 3		
for West India Cholera				HERTFORDSHIRE.	
Fund .....	80 0 0	DEVONSHIRE.		Watford, on account, by	
Smith, W. L., Esq., for		Devonport—		Rev. J. P. Hewlett ...	3 5 6
do.....	5 0 0	Kinsman, Miss, for			
		West India Cholera		HUNTINGDONSHIRE.	
		Fund .....	0 10 0	Bluntisham—	
Legacy.			Morice Square—	Collections, &c. (moi-	
Belter, Mrs. Sarah, late		Contributions .....	4 14 8	ety) .....	15 5 2
of St. Petersburg, by		Do., for Africa ...	2 8 0	Contributions .....	7 5 0
Messrs. P. Krohn and		Tiverton—		Fen Stanton—	
Archd. Mirrieles, for		Sunday School, for Na-		Collections, &c. (moi-	
African Translations	14 19 6	tive Teacher, "Paul		ety) .....	3 11 0
		Rutton," Dinagpore	5 0 0	Gransden, Great—	
LONDON AND MIDDLESEX			GLOUCESTERSHIRE.	Collection .....	3 3 4
AUXILIARIES.			Gloucester—	Houghton—	
Bloomsbury Chapel, on		Collections .....	7 2 7	Collection .....	2 15 9
account, by Mr. E.		Contributions .....	10 15 5	Contributions .....	6 0 0
Pewtreas .....	107 8 0	Kidderminster—		Huntingdon—	
Islington, Cross Street,		Collection .....	1 10 10	Collections, &c. (moi-	
on account, by Mrs.		Contributions .....	4 4 0	ety) .....	18 4 7
Burrell .....	2 19 7	Do., Sunday Schools	1 7 2	Kimbolton—	
Poplar, Cotton Street,			7 2 0	Contributions (moiety)	1 0 0
on account, by Mr.		Less expenses .....	0 11 0	St. Ives—	
Cumming .....	1 10 10		5 11 0	Collections, &c. (moi-	
Rehoboth Chapel—				ety) .....	42 7 3
Sunday School, by		HAMPSHIRE.		St. Neots—	
Y. M. M. A., for Cey-		Ashley—		Collections, &c. (moi-	
lon School .....	2 0 8	Sunday School .....	0 6 0	ety) .....	20 18 6
Vernon Chapel—		Lymington—		Somersham—	
Sunday School, for		Collection .....	3 7 6	Collection, &c. (moi-	
Chidaura School.....	9 5 0	Contributions .....	5 2 5	ety) .....	3 16 9
Walworth, Lion Street—		Do., Sunday School	4 1 1	Spaldwick—	
Sunday School, for			12 17 0	Collection, &c. (moi-	
Gayalaya School,		Less expenses .....	0 12 0	ety) .....	3 16 6
Ceylon .....	10 0 0		12 5 0	Warboys—	
BEDFORDSHIRE.				Collection, &c. (moi-	
Bedford, Rev. H. Killen's—		Niton, I. W.—		ety) .....	3 16 7
Collection .....	2 12 6	Collection .....	2 5 0	Woodhurst—	
		Contributions .....	0 7 4	Collections, &c. (moi-	
BERKSHIRE.				ety) .....	2 18 1
Kingston Lisle—			2 12 4		134 12 6
Collection .....	1 4 1	Less expenses .....	0 6 6	Less expenses	4 14 7
Contributions .....	2 15 11		2 5 10		129 17 11



# QUARTERLY REGISTER

OF THE

## BAPTIST HOME MISSIONARY SOCIETY.

JANUARY, 1855.

### *Abstract of Mr. Webb's Journal of a Missionary Tour in Warwickshire in September and October.*

*Sabbath, August 13th.*—Paid a visit to Hilsmorton: population above one thousand: circulated tracts and preached in the open air. There could not have been less than from 150 to 200 present. The greatest order and attention prevailed. Many came round me at the conclusion, and expressed their thankfulness for the discourse. Hand-bills, "Come to Jesus," were freely distributed and cheerfully received. This service, I am happy to find, has been followed up by local brethren. Large and attentive audiences have thus been brought within the sound of the gospel who are rarely or ever known to attend any place of worship.

*Sabbath, Sept. 3rd.*—Having obtained a supply for my pulpit, I devoted this sabbath to missionary work. Early in the morning walked six miles to Long Itchington, and then, in company with a friend, I proceeded to the destitute hamlet of Basket, one mile distant. We circulated tracts from house to house, and invited the inmates to the intended preaching on the Green at eleven. I earnestly addressed about thirty persons, most of whom were apparently careless young men. They however gave respectful attention while I exhorted them to flee from the wrath to come. They thanked me for my service, and hoped I would visit them again. In the afternoon preached to the people at Long Itchington. In the evening addressed the inhabitants at Birdingbury upon their eternal concerns: serious attention was manifest.

*Sabbath, Sept. 17th.*—Left home at an early hour, and circulated tracts at Bourton, a considerable village four miles distant from Dunchurch, where many of the inhabitants neglect public worship, and treat religion with indifference. Mr. Smith, the local Wesleyan minister, kindly accompanied me to the village of Frankton, a short distance from Bourton, containing about 250 inhabitants. No dissenting interest, and, so far as could be ascertained, the gospel is not preached in the church. Mr. Smith, myself, and two young friends, went from house to house giving tracts, and invited the people to our contemplated preaching on the Green at the end of the village at ten. Mr. Smith prayed, when I gave an address founded on the text, "How shall we escape if we neglect so great salvation?" There was marked attention, and the countenances of several showed evident feeling while the danger of sinners was pointed out and the way of deliverance through Christ was described. Several presented me with thanks. One woman, who had formerly professed religion in Rugby, but who had sadly declined since her residence here, acknowledged that she felt the force of the remarks made. From thirty to forty persons were present, most of whom evi-

dently had no intention of being present at any public place of worship. I was desirous to repeat my visit. Proceeded alone to the village of Weston, five miles from Frankton, distributing many tracts by the way. Went through Weston, giving a tract, "Come to Jesus," to each family, and announced the time of my service on the village Green. Entered a bread shop where nine or ten Irish catholics were seated around: they each accepted a tract with thanks. One man, the shopkeeper, an Englishman and a professed protestant, refused the tract with a scowl. At two I stood on a rising ground quite alone, and read and sung a hymn, "Salvation, O the joyful sound." Irish and English assembled around, and paid attention while I explained and enforced that faith in the death of Christ is the only means of pardon and peace here, of eternal life hereafter. According to the calculation of a farmer somewhat friendly to the effort, who was a hearer, there were about fifty Irish and English Roman catholics present, the largest number of catholics I ever preached to. Not one of them would have heard the gospel in any protestant place of worship, as not one, I was informed, dare enter such a place. From seventy to eighty in all were hearers. A more serious and orderly audience I never addressed. Tracts were again distributed at the close of the service. A desire was expressed that I would preach to them on another occasion. After this service I went to Hunningham, a large village a mile from Weston: no dissenters, and the church without the gospel. Found that the latter day saints were expected to preach in the village in the open air at 5 p.m. This disarranged my plan of preaching in this place. The people were greatly excited on account of catholics being expected from a neighbouring village to question the Mormon preacher. However, I thought I would not lose my visit. I circulated tracts in great numbers ("Come to Jesus") and conversed with the people from house to house. Went then to the place where the Mormons and the catholics were publicly holding forth. As I approached I found a large number of people, and a sad scene of confusion. The catholic speaker was loudly declaiming against the assertions of the Mormons, and the Mormon speakers were in their turn trying to reply. The catholics soon silenced the other by dint of noisy vociferations. Meanwhile some of the audience were shouting, others were laughing. I felt truly sorry to witness such disorder professedly in the name of religion, and resolved to try to address the assemblage. I availed myself of a short period of silence to stand on the rising ground where the speakers were, and expressed my wish to address the people. The

catholic speaker respectfully said,—"Sir, these men (Mormon preachers) said last sabbath evening that all we catholics, and all the protestants too, were going to hell, and would go there unless we all believed as they do. Now, sir, when they have cleared this up you shall address the people." I replied that I thought I might be able to set the matter in a right light. He then gave way, and the Mormons offering no objection, I commenced my address to the people, and said that the object of preachers who come among them should be not to attack this form of religion or that, this denomination or that, but to set forth Christ and him crucified as the only object of a sinner's trust for pardon and peace, and then in the conclusion of my address I exhorted all present to dismiss from their minds all mere cavils, and to remember that the religion which saves the soul consists in heart-felt repentance for sin, and a lively and practical faith in the obedience and death of Christ, &c. I urged each to retire from the place asking, Have I repented of sin, and believed in Christ? &c. Was listened to with the greatest stillness and attention. When I had finished, one man from the crowd loudly called out to the Mormon preachers, "That man (alluding to myself) does not preach Joe Smith; he preaches Christ crucified." The assembly separated a few minutes after I had finished my address. There must have been nearly 150 persons present. Thus an opportunity was afforded me of delivering the message of eternal life to catholics, Mormons, and to numbers besides, entire strangers to vital religion. May the Divine Spirit powerfully apply the truths that were then delivered!

*September 18th.*—Monday I returned to Thurlaston in order to meet with Mr. Williams, whom I expected from Leicester, to arrange our plans, &c.

*September 21st.*—We visited and circulated many tracts at Shetton on Dunsmore, four miles hence, containing with Shetton Plot about 800 inhabitants: no dissenting place of worship, and as far as known the gospel not preached in the church. The clergyman, recently deceased, publicly and privately taught baptismal regeneration. We went from house to house, and our tracts were received readily, and in many cases thankfully. The people being engaged in their gardens and plots till quite dark, we could not get them together in order to preach on this occasion. Have no doubt that preaching might be established in this large village.

*Friday, Sept. 22nd.*—Paid a visit to Church Lawford, nearly five miles from this. It contains nearly 300 inhabitants destitute of the gospel. We explained the way of salvation to many. Our remarks and our tracts were, with scarcely an exception, thankfully received. Proceeded to King's Newnham, a hamlet to Church Lawford; no church nor chapel. With the exception of two ladies, who occasionally visit the village and give tracts, no one cares for their souls. Our conversations were, in most cases acceptable. While conversing with an aged couple, the man walked up stairs; presently he called out in a loud and angry tone to his wife, "You fool, why do you keep the

man there? We have plenty of tracts." And thus did this aged man on the verge of eternity display the enmity of his heart to the truths we spoke. We went forward and reached Long Lawford: a large number of inhabitants. It being nearly dark we could only circulate our tracts, which we did in great numbers; they were cheerfully received.

*Saturday, Sept. 23rd.*—Went to Coventry (giving tracts by the way), in order to be ready to preach in that vicinity on the sabbath.

*Lord's day, Sept. 24th.*—Left Coventry at an early hour, giving suitable tracts to many sabbath strollers by the way. Arrived at Baggington, three miles from Coventry; a small and scattered village with some 300 people. Our tracts and remarks were well received; as some of the people were going to the church, we could not arrange to preach there. We accordingly went on our way to Bubbenthal, two miles from Baggington. Brother Williams conversed with a man by the way, who was in his working clothes and carrying articles, which showed that he paid no regard to the sabbath. As brother Williams earnestly addressed him upon his state as a sinner, the shortness of time, uncertainty of life, his danger should he be suddenly called hence, he seemed to be alarmed and acknowledged that he was neglecting his own soul; and, as a parent, he admitted that he did not train up his children in the fear of God. He appeared to be humbled under the force of the remarks made, and promised to give attention to his eternal concerns. Reached Bubbenthal, went through the village with tracts and talked with many people, some of whom encouraged us to stay and preach to them, to which we consented. Having finished our visitation, we went into the fields to eat our dinner and to wait till the time appointed for the preaching; at half-past one we went to the place, the centre of the village, and found the people assembling. We took our stand, when it began to rain, and continued through the whole service. The scriptures having been read, brother Williams prayed, and then an address was delivered by myself illustrative of the gospel way of salvation. Great attention was manifested throughout: and, notwithstanding the fast falling rain which wetted us all, not one of the audience was seen to move. Several expressed their thanks for the service. We left Bubbenthal for Stoneleigh; a large village two miles from Bubbenthal, containing some 600 or 700 people, with no dissenting interest. Visited and arranged to preach at half-past five, if the rain ceased. After a short prayer meeting by ourselves and two Christian friends to implore the divine help and blessing, the rain ceased and the sun began to shine. We went to the place appointed and found the people assembling. A hymn was sung, a portion of scripture read and prayer offered, when brother Williams preached a faithful discourse from the text, "The harvest is past, &c.;" the people appeared much interested. It was gratifying to witness. There must have been 150 present. After the service we returned to Coventry.

*Monday, Sept. 25th.*—Left Coventry, and visited Allesly, two miles distant; a large village with some 600 inhabitants, no chapel or

dissenting interest, and no evidence that the gospel is preached in the church. We circulated many tracts in this village, among the rich as well as the poor; and, in some cases, pressed eternal concerns upon the attention of the people. At Westwood Heath, one mile from Allesly, a small hamlet, we distributed our tracts and conversed from house to house. We tried to arrange for a service at night, but did not succeed, the people being engaged in the fields so late. Made missionary visits in the scattered hamlet of Eastwood Green, with some 200 inhabitants. Visited Berkswell, two miles distant from Eastwood Green; a large village with some 800 inhabitants. No dissenting interest; our tracts and remarks were well received by farmers, as well as labourers.

*Friday, Sept. 29th.*—Having recovered from an attack of inflammation, which had disabled me for two or three days, we left for Bourton, giving tracts on the way; continued our way to Princethorpe, hamlet to Shetton-on-Dunsmore, already mentioned. A chapel-of-ease and a resident clergyman; there is also a catholic priory, and church and school, which appear to exert a weighty influence on the minds of many. A considerable portion of the inhabitants being catholics, we circulated a large number of tracts and children's books among catholics as well as protestants, and visited public-houses and private houses. In one house there were twelve persons sitting round, and all, with the exception of one, received the tracts gladly. Brother Williams entered the dwelling of a catholic and offered a tract, which the inhabitants declined, saying, "We are not of the same persuasion as you." Brother Williams then feelingly addressed them on the great truths of the gospel, in which protestants and many catholics profess to be agreed. They then accepted the tract and acknowledged the truth of the remarks, and thanked him. When brother Williams was leaving the house, their children came running after him and begged little books, which were readily given them. Our esteemed friend the Rev. Mr. Cross, of Bristol, would have been truly pleased to have witnessed the eagerness and pleasure with which the books he so kindly and profusely supplied were received by Catholic children, and by others. We cannot but think that the perusal of those little publications, containing, as they do, more or less of gospel truth, will, under the divine blessing, produce a salutary effect on the minds of the young. The clergyman's lady received a tract most courteously, and wished us much success in our mission. Offered a tract at the convent-lodge; the woman at first declined, but when I explained the title of the tract, "Unanswered Question," and informed her of the unsectarian character of our publications, she thankfully accepted it. Proceeded to Weston, circulated tracts and talked to the people. Continued our journey to Bubbington, two miles from Weston, a large village containing 1000 inhabitants; the Wesleyans have a small chapel supplied by local preachers from Leamington; it is but poorly attended. The church is without a gospel minister. Great indifference to real religion sadly prevails. Large numbers of tracts and children's books were distributed, and, in most cases, thankfully

taken. A Wesleyan brother expressed his warm gratitude to us for the efforts we were making. Made our way to Lillington, a mile nearer Leamington, a smaller village with no dissenters; about 300 inhabitants. Our tracts and remarks were thankfully received. Being nearly dark we proceeded to Warwick, giving many tracts to masons and carpenters returning from work at Leamington; they were cheerfully accepted.

*Saturday, Sept. 30th.*—Continued our journey from Warwick to Hampton on Hill, two miles on the road to Henly, a village of some 200 inhabitants: the parish church a mile away: no protestant dissenters. {There is a catholic chapel of some size, and several houses we found to be inhabited by catholics. It appears that a catholic gentleman who has his seat here, exerts a powerful influence. The people do not seem to have any means of evangelical instruction. Our visits, and tracts, and children's books, were received generally in a grateful way. Brother Williams conversed with two aged people in a public house. They gave a most respectful attention, and requested him to take a seat, which he did: he then explained to them in a plain and faithful manner the way of salvation; they seemed much interested, and acknowledged the importance of what they heard. Offered a tract at the lodge of the catholic gentleman referred to. The keeper treated me with every respect, but declined to receive the tract. After presenting a few remarks as to the contents of our tracts, she wished me in a respectful way good morning. Called at another house and offered a tract. The man refused it in a most abrupt and insolent way. When I left myself and others followed us with loud and hoarse laughing. They were to all appearance catholics. At several other houses our tracts were refused uncourteously. As we again passed these houses a young girl was outside making wry faces at us. We had some interesting talk with a man who professed to be a protestant. He spoke in an intelligent way of the truths of the gospel. His converse indicated that he had a love to those truths. This village he informed us "abounds with catholics, and, sir, because I do not feel it right to attend a catholic chapel, and because I travel a distance to hear the gospel preached, I am treated with disrespect by many." We could believe him from what we ourselves had experienced. We both affectionately exhorted him to be steadfast in adhering to the truths of the gospel. He thanked us most heartily for our visit. Proceeded on to Lower Norton, giving tracts to the people we met, who were more numerous than usual, it being Warwick market day. We found that the people were much neglected in regard to their religious state. Our tracts and books were thankfully accepted, and our remarks were received with much attention. We gave small tracts to the governess of the church school, which she cheerfully accepted, and promised to distribute them. Brother Williams offered an elderly man a tract which he indignantly refused. Brother Williams appealed to his conscience as to the necessity of preparation for death which the tract enforced. He then received the tract, saying that it would do for his children.

Brother Williams then inquired if he had not a soul of his own that required to be saved, and faithfully exhorted him to flee from the wrath to come. Brother Williams left him in a quiet and serious mood. May the arrow of conviction transfix his conscience, and issue in the conversion of his soul! Conversing with a woman who informed us that herself and husband had been members of an independent church in another county, but lamented that since their residence here they had fallen into a sad state of spiritual declension, through, she said, the want of the means of grace. Endeavoured to convince her of her sin, and faithfully exhorted her to "repent and do her first works." She feelingly thanked me for the visit. Many tracts were distributed along the road among the inmates of the many scattered houses. Reached Claverton, six miles from Warwick, and three from Henly: a large and scattered village. Conversing with the landlady of a small inn where we were taking refreshment. Found that she was possessed of some scriptural knowledge. Brother William explained to her our object in going from village to village. She expressed her satisfaction "that there were some who cared for the souls of their fellow creatures," and she declined to take more than a few pence for our refreshment, saying she was glad to help in any way she could the object of our efforts. It was now drawing towards evening, and having some miles to walk, we could do little else than give our tracts through Claverton and the small village of Preston. Arrived in Henly in Arden after dark.

*Lord's day, Oct. 1st.*—In the morning we prosecuted our missionary visitation of the town, circulated large numbers of tracts, and had several interesting conversations with the people. We announced the public services we intended to hold. I entered a lodging house where five or six men and women were sitting in all their dirt. Offered them tracts; two or three received them, the others refused. I then read the tract, "Prepare to meet thy God." One, an Irishman, asked by what authority I came among them to teach religion, &c.: the priest can only teach people religion. We were pained to see so many of the poor inhabitants neglecting public worship. We warned several, gave them suitable tracts, and invited them to our open-air service. At half-past twelve I went, accompanied by a friend, to Ullenhall, three miles from Henly, leaving brother Williams to conduct a service in Henly Street. Found that Ullenhall is a small village with some 250 inhabitants, with no place of worship, the church being a mile distant. I visited from house to house with tracts, and invited the people to my service. Found that as it was the day appointed by the queen for a general thanksgiving for the harvest, that many of the people were leaving their houses for the church. Notwithstanding this we had between thirty and forty persons who gave great attention while I explained and enforced the nature and necessity of salvation through Christ. Many stood at their doors besides the above number, who heard me; distinctly, though some were at a considerable distance. Several expressed their satisfaction at the service. On my return to Henly, went to the place where brother Williams was holding his service. He was in the midst of his discourse, founded on the words, "Behold, I lay in Zion for a stone," &c. There could not have been less than 150 persons standing round, most of whom gave the greatest attention to the earnest appeals brother Williams made to the conscience. The Irishman who tried to interrupt me in the lodging house was vociferating to brother Williams, trying, it was evident, to draw off the attention of the people, but no one appeared to take any notice of him, as they saw he was intoxicated. As I stood among the people, I thought I saw several who appeared to feel the truths they

heard. I relieved brother Williams by giving out the hymn, and addressed the people, thanking them for their attention through the service, and exhorted them each to apply the important questions that had been addressed to them by the preacher. I then offered the closing prayer. After giving many tracts and books among the people they quietly separated. It was generally thought by the friends that it was an effective service. In the evening we attended the chapel; an aged minister by the name of Crumpton, from Hull, was supplying there for the day: we therefore assisted him in the service, after which we united with the friends in the Lord's supper. From fifty to sixty persons were present at the preaching.

*Thursday, Oct. 5th.*—Feeling that we all required rest we remained in Shalford, and took part in a thanksgiving service at Mr. Bumpass' chapel. Mr. Bumpass, myself, and Mr. Williams gave addresses. A good feeling pervaded the meeting.

*Friday, Oct. 6th.*—We returned to Dunchurch.

*Lord's day, Oct. 8th.*—Myself, brother Williams, and Mr. Bumpass went forth in order to preach in the open air. We walked eight miles to the village of Weston, giving our tracts by the way. We stood near the spot where I preached on the last occasion. Brother Williams offered prayer, and I preached from "The harvest is past," &c. The people manifested deep attention throughout. At two we preached at Hunningham, one mile from Weston. As more publicity was given to this service, and no service at the church at the same hour, the attendance was very large for the size of the place: from 100 to 150 were present. Brother Bumpass delivered a powerful discourse from the words, "Behold, I set before you the way of life and the way of death," &c., which was listened to to the close with marked attention. The appearance of not a few indicated they were both interested and impressed. As we left the countenances of most showed that they were thankful for our service. Proceeded to the village of Wappenbury, about 200 inhabitants, with a church and a catholic chapel, in both of which there is too much reason to fear that mere ceremonies and bare morality are made to take the place of a living faith in the atonement of Jesus. We visited a part of the houses with our tracts, and invited the people to our service at five. We stood on a rising ground in the centre of the village. Brother Williams delivered an impressive discourse from the words, "Behold, I lay in Zion for a foundation," &c. The attention of most was fixed, and the greatest order prevailed. Many catholics, Irish and English, were present, and listened with respectful attention to the truth plainly stated and earnestly enforced. There were nearly 100 present. Tracts containing the gospel in a small compass were freely distributed among catholics and protestants. May some of this precious seed take root, and spring up to the glory of God. Tracts were freely distributed at the former services; thanks to the Christian benevolence of our esteemed friend, Mr. Cross of Bristol, for this important help. At six we preached in the neighbouring village of Eathorpe. It being dark we availed ourselves of a good woman's kitchen, where the independents from Leamington hold a service occasionally. The place was crowded, and we much regretted we were not in a larger place. Brother Bumpass gave an earnest and faithful discourse from "How shall we escape," &c. Myself and Mr. Williams also took a part in the service. A good feeling appeared to pervade the assembly. May lasting good be the result. After the service we walked back to Dunchurch, seven miles. Mr. Williams kindly stayed and preached to my people, Monday night. The friends were much interested. Thus closed our Home Mission tour for 1854.

*Monies received will be acknowledged in the next Register.*

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THE

# BAPTIST MAGAZINE.

FEBRUARY, 1855.

## MEMOIR OF THE LATE REV. CALEB EVANS BIRT, M.A., OF WANTAGE.

FROM THE FUNERAL SERMON PREACHED AT WANTAGE, DECEMBER 31, 1854,

BY THE REV. J. H. HINTON, M.A.

CALEB EVANS BIRT, a younger son of the late Rev. Isaiah Birt, was born at Devonport, on the 11th of March, 1795. In his seventeenth year he entered the University of Cambridge, with a view of studying for the bar; and here his mind, on the great subject of religion hitherto undecided, was brought to a stand by the prospective necessity for his signing the articles of the church of England. His conscience was aroused, and his heart was stirred to its inmost recesses; and his deeply serious reflections issued in a cordial reception of the Lord Jesus Christ as his Saviour and his Lord. In consequence of this change Mr. Birt immediately relinquished his schemes of worldly ambition, and, both as a Christian, a nonconformist, and a baptist, devoted his opening powers to the ministry of the gospel.

In the spring of the year 1813, he was baptized at Hull, by his brother, the Rev. John Birt, then pastor of the church at George Street, and he made his first pulpit efforts in that neighbour-

hood. During the summer, he conducted for six weeks the afternoon service at Cannon Street, Birmingham, where his father had just settled; and in the autumn of the same year he entered the baptist college at Bristol. In the fall of 1814 Mr. Birt became a student at the University of Edinburgh, where, in the spring of 1816, he took the degree of M.A. On the close of his studies he proceeded to Derby, where he had been invited to supply the church at Agard Street, and where his settlement as pastor of that church was early desired; at his own wish, however, he continued to serve them as a supply for twelve months, when his ordination took place, and shortly afterwards his marriage. After ten years' labour in Derby, Mr. Birt, in 1827, removed to Portsea, and became pastor of the church assembling in Meeting-house Alley, now Kent Street; and in 1837, after another ten years' labour, he accepted an invitation to Broadmead, Bristol, where he was the immediate



successor of the Rev. Samuel Summers. His ministry at Bristol continued only seven years. In 1844 he retired to Wantage, and he held the pastoral charge of this church until his death, on the 13th of the present month, in the sixtieth year of his age.

Through all these changes Mr. Birt was sustained by divine grace, both in the exhibition of an unblemished character as a Christian, and in an uninterrupted course of honourable and useful exertion as a minister. Of great natural sensibility and warmth of heart, he both gained and held a high place in the esteem of those by whom his amiable qualities could be best appreciated; and, full of sympathy, he was eminently social, both enjoying society himself, and contributing largely to its enjoyment by others. As a preacher he was devout, solid, and judicious; and his ministry, even from the earliest period of it, was well adapted to nourish and sustain a vigorous experimental piety. He was a loving pastor, and without an exception it may be said, that all the churches he served loved him.

For several years before his death Mr. Birt's health was feeble. Bronchial disease was so readily excited in him, that winter always found him an invalid, and every succeeding winter found him less able to bear up against its trying influences. During the last twelve-month the decay of his vital powers was more rapid and perceptible, and a growing want of interest in the concerns of the present world afforded a significant prelude of his approaching entry into a brighter and a better. He was already under medical treatment for his ordinary malady, bronchitis, when, on Sunday, the 19th of November, in the morning, he preached what proved to be his last sermon, from Luke xxii. 28—30, "Ye are they which have continued with me in my temptations: and I appoint unto you a kingdom as my

Father hath appointed unto me; that ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel." It is not a little affecting that he should thus, without intending it, have terminated his ministry by a meditation on the fidelity of Christ's disciples, and the reward to be conferred on them—a fidelity of which he had, through grace, been for many years an example, and a reward which he was so soon to receive. During the ensuing week he became seriously ill, the symptoms appearing to indicate hepatic derangement, but being accompanied by so oppressed a state of the bronchial system, and so extreme a prostration of his general strength, as at once to alarm his medical attendant for the issue. He himself, indeed, perceived this to be his last illness, of which he gave an unequivocal token, by an express and earnest assurance that what he had so long preached to others was the support of his own soul in the prospect of eternity. This was addressed to his only surviving daughter, to whose filial tenderness he also solemnly committed, with a reliance which assuredly was not misplaced, the last days of a mother soon to be a widow. In these circumstances he cultivated likewise an affectionate remembrance of his flock. In the afternoon of Sunday, December 3rd, he said to his son Isaiah, who had been preaching for him in the morning, "I have one short message which I wish to leave for my people. Tell them I have served them in *love*, and they must remember me in *love*:" laying an emphasis on the word *love*, which, while it showed how high a value he attached to an affectionate remembrance of his labours, seemed also to say how conscious he was of his need of that candid judgment which he had sometimes found it requisite to exercise. "You have served God faithfully," said his son on another occasion to him. "I hope

not unfaithfully," replied this dying pastor, "but with many things to regret." Such is the light which an opening eternity sheds on the performance of ministerial duty.

So carefully was Mr. Birt, during the latter part of his illness, prevented from speaking, lest even a breath should extinguish the slender flame of life which was still flickering within him, that there is little to record of his dying experience. Nor were words necessary, either for himself or for others. He had often laid down the principle that preparation for death is the business of life, and he had so thoroughly acted on it, that no one who had seen how he lived could question how he would die. On Monday, December 11, all his family within reach—consisting of four sons and a daughter, then joined by his only sister—had been assembled at his dwelling, and about midnight they were, without being announced, admitted into his chamber, in the expectation of merely witnessing his last breath; suddenly, however, he recovered himself, and looked with a momentary surprise, soon passing into a pleased and affectionate recognition, at the loving though sorrowful countenances around him. He said, nevertheless—he could say—but little: but he declared in a few words his faith in the Redeemer, upon whose merits alone he relied for salvation and acceptance with God, using with great emphasis the words, "A sinner saved by grace." During nearly two days longer he lingered in a state of extreme exhaustion, conscious, however, and evidently tranquil, more than once breathing the words which have burst so often from dying lips, "Come, Lord Jesus, come quickly." Almost the last words he uttered were these, "Light from God;" words breathed shortly before his departure, in a soft and scarcely audible whisper, but caught by the ear, and treasured in the heart,

of an affectionate wife, as a token that the first streaks of the heavenly glory were dawning on his soul.

In accordance with his own earnest desire, cherished from childhood, and expressed fervently on his death-bed, Mr. Birt was buried at Saltash, near Devonport, in the family vault in which the mortal remains of a venerated mother lie, and amidst many tokens of respect and affection, rendered at once to his father's memory and to his own.

It was his happiness, on entering into rest, to be re-united, not only to his revered parents, but to four of his beloved children, who had preceded him to a better world: two of these died in their infancy; a third, his eldest daughter, died in early life, at Bristol; and the fourth, his eldest son, Owen Johnson Birt, having devoted himself to missionary service under the auspices of the Baptist Missionary Society, and sailed for Colombo, in the island of Ceylon, died before reaching the sphere of his labour, leaving a most fragrant memory. Mr. Birt had felt it no small matter of joy and thankfulness, that another of his sons had consecrated himself to the ministry of the gospel—let us pray that he may pursue it with a spirit as devoted as his father's; and those of his children to whom his excessive exhaustion did not permit him to utter even a few words of parting counsel, can be at no loss to know what that counsel would have been, had the powers of nature permitted it to gush forth from a heart which, in life and in death, loved them so well.

During the more active portion of his life, Mr. Birt occupied a highly respectable position in the religious denomination which he faithfully served, and helped to adorn; he was beloved also in the church at large, for, while firm in principle, he was of a catholic spirit; but for the last few years his failing health<sup>s</sup> constrained him to withdraw

from public engagements. The last time he preached in London was at Paradise Chapel, Chelsea, on occasion of the missionary anniversary of 1851; he was very unfit, however, for that effort, and he sensitively shrank from the noise and excitement of the metropolis afterwards. His near relatives and intimate friends cannot but acutely feel his loss. To me he was a kind and faithful friend for forty years, and I owe to him no slight obligations. What remains for me now, and for those of his friends more especially, who, with

me, are in years still nearer to the grave than he was, but to arise at this announcement that "The Lord is at hand," and to gird ourselves for his arrival?

For himself, dear sufferer, all is well; and even those who loved him best could scarcely wish that a life of such blended labour and weakness should be farther prolonged. "Blessed are the dead which die in the Lord. Yea, saith the Spirit, from henceforth; for they rest from their labours, and their works do follow them."

## THE EXODUS.

BY THE REV. FREDERICK LEONARD, LL.B.

"Thus the Lord saved Israel that day out of the hand of the Egyptians; and Israel saw the Egyptians dead upon the sea-shore."—EXODUS xiv. 30.

THE hosts of Israel have at last turned their backs upon the land of bondage. The annals of the world do not contain another night so full of terror as that fearful one which witnessed their departure. The hour of midnight, usually so deathlike in its silence, sent forth the voice of weeping and of dismay. The whole land was aroused from her slumbers to gaze upon scenes of sorrow which pierced her to the heart, for the destroying angel was busy at his work of death. He entered into every dwelling which was not guarded by the blood of the Lamb sprinkled upon the door-posts, smiting the first-born of the Egyptians with his sure and resistless stroke, and forcing from the bursting hearts of the mourners the sounds of lamentation and of woe. And when he had swept over the length and breadth of the land, and had done his work, "there was not a house where there was not one dead." Imagination can hardly picture a scene more terrible and appalling. A whole land in tears! In every house a corpse or a dying man

surrounded by a weeping circle of friends, who would suddenly quit their station at the bed of death to implore the Israelites to hasten their departure, and then return to their saddened homes to weep afresh. It was with these cries of distress piercing their ears that the children of Israel received the hurried permission of Pharaoh to depart. They snatched up their goods, they roused their flocks, and before the morning dawned they had left for ever the land in which they had so long groaned beneath the rod of the oppressor.

The third day of their freedom is now hastening to its close; and the children of Israel weary with travelling have halted for the night. They have reached the borders of the Red Sea, and as they look upon its tranquil waters little do they guess the woeful task they are so soon to perform. Thousands upon thousands are crowded into this narrow pass. The kind providence of the God of Israel has tenderly watched over them during their slavery, for there is

not to-night one feeble person among their tribes. Numberless fires are gleaming through the twilight, discovering the faces of the women and the children as they prepare their simple evening meal. The men are tearing down boughs to make resting places for the night. The flocks and the herds have already lain down exhausted. There is a cluster of men gathered around the bones of Joseph which they are carrying with them to bury in the land of promise. It is curious to mark the faces of this assembled host. On the countenances of many, when we can catch a glimpse of them, we see joy and glad exultation. They are thinking of their recent deliverance, and liberty is yet fresh and sweet to them. But some wear a troubled and an anxious look. They glance at the sea before them, and then at the rocky heights on either hand, and they fear that they are not yet beyond the reach of the tyrant Pharaoh, and they tremble lest he should surprise them and lead them back to slavery. But yonder is a crowd which seems unlike the rest. It is a mixed and unruly multitude of Egyptians. Some, perhaps, are related to the Hebrews by marriage, and they are here to share the fortunes of their friends. Some are lovers of the marvellous and are anxious to stand by whilst the great sacrifice to the God of Israel is celebrated ; perhaps they expect some miraculous manifestation of the power of that God whose hand they have felt so heavily at home. Others who have no fixed dwellings, who are fond of change and novelty, have been borne hither with the throng with no express purpose in view. And may we not hope that there are some too who have renounced their gods of wood and of stone and who now join with the Israelites in adoring Jehovah, the true and the living God ?

But hark ! A distant clamour is

heard. Gradually it spreads throughout the camp, rising louder and louder, till the cry of alarm is shouted by a thousand voices, and leaps from rock to rock, and from crag to crag, "The Egyptians are upon us !" And now are heard sounds which strike terror to the hearts of all, the neighing of horses, the rolling of chariots, and the hoarse shouts of the warriors. The army of the proud Pharaoh is coming furiously on. Every moment he approaches nearer and nearer, and the din becomes louder and louder still !

The haughty spirit of the monarch has not been completely tamed by the dreadful scenes of the passover night. Avarice and revenge soon got the better of his fears, and he became as daring as before. He blamed his own folly in permitting the Israelites to depart ; and in reckless defiance of the power of the Most High, he determined to pursue them and to bring them back. His servants were as eager as their lord, and speedily the command went forth for the army to assemble. All the chariots of Egypt were gathered together, and with them the cavalry and the standing army. The soldier gave his last lingering look upon the cold form of his first-born son ; then left the chamber of death to mount the chariot or the war-horse. Hatred and revenge hastened them on their way, and when the last rays of the setting sun shone upon them their hearts were gladdened as they discovered the newly made track of their intended victims.

Little did they think when that sun shone so kindly upon them just now, that they should never behold its light again ! They fondly imagined it would see them on the morrow rather as triumphant conquerors than as lifeless things upon the shore. Spurred on by the anticipation of a speedy victory, they are now in sight of their former slaves, and already rejoice as though

they were even now leading them back in chains. Presumptuous and mistaken men ! Ye know not what it is to fight against the people of God, who are shielded by an almighty arm !

But let us look again at the camp of Israel. All is uproar and confusion here. Some there are, indeed, stout-hearted men, strong in faith, upon whose faces we may look in vain for a trace of fear, and who are staying their minds upon the power and faithfulness of their God. They are seeking to raise the drooping spirits of their brethren, and to inspire their failing hearts with fresh courage and confidence. But most are in despair. They look tremblingly upon the frowning rocks on either side, and then upon the dark sea in front, and then glance fearfully back upon the plain behind them covered with the chariots and horsemen of Pharaoh. What ! can they remember the desolating plagues of Egypt, and fear that he who guarded them so well then will desert them now ? Can they think of their recent deliverance, and doubt for a moment the power of him who led them forth with a mighty hand and a stretched out arm ? Can they look upon that pillar of fire, which is even now telling them that God is nigh, and suffer a shadow of mistrust to pass over their spirits ? "The Lord's hand is not shortened, that it cannot save ; neither his ear heavy that it cannot hear !"

At length they look upward, and raise the voice of weeping and supplication to heaven. How impressive is the scene ! A nation imploring the protection of Jehovah, and casting itself upon his care ! The deep voices of the men mingling with the soft, plaintive cries of the women, and the feeble lisps of children, all beseeching help in the time of their need, and a second deliverance now that death is staring them in the face. It is a spectacle full

of beauty and loveliness ! The rocks which but lately resounded with the shrieks of fear and alarm, now send gently back the solemn and subdued accents of prayer. The distant shouts of the foe which are borne along on the breeze serve to render this holy sound more touching and sacred still. It is a scene on which angels may look with delight, upon which God can smile ; and that loving Father whom his children never besought in vain is even now listening to their request.

But, alas, for human nature ! the trial is too much for it to bear. See those very men, who have just been imploring the help of God, are gathering in a crowd around his servant, and bitterly reproaching him for bringing them out of Egypt. Those very voices which we heard just now in prayer, are now angrily raised against their divinely appointed leader. This is indeed a scene we grieve to look upon, but it has its lesson though a painful one. How imperfect are even the children of God ! How weak is the power of faith even in them ! In the time of prosperity, when all is sunshine and gladness, they may find it easy to rejoice in the loving-kindness of God ; but in the dark night of affliction how soon do they learn the feebleness of their faith ! Then it is that a higher strength must support them, or like the children of Israel they will fall. Listen to their complaint : "Because there were no graves in Egypt, hast thou taken us away to die in the wilderness ?" It is now the meekness and gentleness of Moses shine forth in all their beauty. Does he indignantly rebuke their ingratitude and presumption ? Instead of censure, we hear words of comfort and encouragement. He forgets their unkindness to him, their undeserved reproaches, and endeavours to calm their fears. "Fear ye not," he says : "stand still, and see the salvation of the Lord. The

Lord shall fight for you, and ye shall hold your peace." And this is no idle promise, no deceitful hope. The time has come when Jehovah is to be exalted, when his people are to be freed, when his enemies are to be scattered. The prophet of the Most High is at prayer, and the voice of the Lord reaches him. And now again there is a mighty stir in the camp, for see—the pillar of fire is moving! Every one is gazing upon it in breathless expectation. The hearts of the Israelites are filled with new courage as they see the symbol of the divine presence gliding over their heads, and taking up its station behind them. But there are other eyes that behold it too. The Egyptians are looking at this strange appearance with secret fear and gloomy forebodings. The finger of God is too plainly manifest there to suffer them to remain in peace. They have felt its power at home, and they have no wish to feel it again. But they rely upon their horses, and their chariots, and their well-tried weapons, and are firm in their resolve. Their camp is darkened by the pillar of the cloud, whilst we can see everything clearly in the camp of the Hebrews by its fiery light. There is Moses stretching out his hand over the Red Sea. Gradually its waters divide, and leave a dry, safe path between them. He, whom the winds and seas obey, has appeared again for the people of his care. With the blast of his nostrils the waters were gathered together, the floods stand upright as a heap, and the depths are congealed in the heart of the sea. When have the gods of Egypt done as much for their worshippers? How happy is Israel in having such a protector? "Who is like unto thee, O Lord, among the gods? Who is like thee, glorious in holiness, fearful in praises, doing wonders?"

The Israelites are now on the move. Their confidence in God is completely

restored. In faith they enter the Red Sea, and the waters are a wall unto them on their right hand and on their left. Slowly and silently they march forward. Strange are their feelings as they look upon the water at their side sparkling in the light which is pouring forth from the pillar of fire. The Egyptians perceive that they are escaping, and press onward. They pause for an instant on the shore, and then dash on boldly into the very jaws of death. Rank after rank they step into their grave, until all Pharaoh's horses, his chariots, and his horsemen are in eager pursuit. . . . The morning is just appearing in the east, and the children of Israel have reached the opposite shore. They are looking back upon their pursuers, whose hearts now begin to fall them. For in the morning watch the Lord looked unto the host of the Egyptians through the pillar of fire and of the cloud, and troubled the host of the Egyptians. The time for their destruction has arrived. Their chariot wheels fall off, so that they can with difficulty proceed. They now feel the hopelessness of their attempt. They fear to contend any longer with God, and seek safety in flight. They say to one another, "Let us flee from the face of Israel; for the Lord fighteth for them against the Egyptians."

But it is now too late. At the divine command Moses again stretches forth his hand over the sea, and the waters begin to resume their place. In vain do the Egyptians fly. In vain do they struggle for life. The sea performs the fearful task assigned to it, and covers the chariots, and the horsemen, and all the host of Pharaoh. Not one of that vast multitude survives. Wave after wave bears their dead bodies to the shore, and the Israelites behold their much dreaded foe lying still and powerless in death. How cheerfully and yet how solemnly do they now proceed

upon their way. Every murmur is hushed, every fear dispelled. Often will their memory gladly recall this new deliverance. Often will their hearts be cheered and strengthened in the wilderness by the thought of it. The

notes of praise rise exultingly from them now, and this is their song: "I will sing unto the Lord, for he hath triumphed gloriously: the horse and his rider hath he thrown into the sea."

## TRANSFERRED WORDS IN THE COMMON ENGLISH TESTAMENT.

### NO. XXI.—SYNAGOGUE.

THIS word occurs very frequently in the English Testament, and yet more frequently in the Greek, as there are two instances in which it is translated. In one, it is rendered congregation; in the other assembly:—

Acts xiii. 43. ....Now when the *congregation* was broken up, many of the Jews and religious proselytes followed Paul and Barnabas.

James ii. 2.....If there come unto your *assembly*, a man with a gold ring, in goodly apparel.

In the first case, it is evident that the reference is to persons, not to a place; in the second it is doubtful; but in other instances, in which it is transferred, it is almost certain that it is used as the title of a building: thus: "He hath built us a synagogue,"—"Crispus whose house joined hard to the synagogue."

In the Septuagint Greek version of the Old Testament the word occurs very frequently, and as the equivalent of many different Hebrew words. It is used in passages which our version renders congregation, assembly, gathering, company, or multitude. In our English version of the Old Testament the word synagogue is found but once. In Psalm lxxiv. 8, we read, "They have burned up all the synagogues of God in the land." This has been adduced as evidence both of the late composition

of that psalm, and of the existence of buildings called synagogues before the close of the Hebrew canon; but here it is remarkable that the Septuagint is not synagogue, but *ἐκκλησία*, *HEORTAS*. Hengstenberg does not regard the reference as being to separate edifices dispersed through the country, but to the sacred apartments of the temples. "That by the 'places of revelation of God,' we are to understand the temple, with all its apartments," he says, "is evident from the word itself (compare at verse 4), from the whole connection, (compare at verse 3), and from the first clause, in which the 'all at once' corresponds to the expression here 'all in the land.' The expression, 'all in the land,' has been incorrectly supposed not to be applicable to the temple. The sanctuaries in Jerusalem were all the places of revelation of God that were in the land; and the circumstance, that when the temple was destroyed, there was not another such place to be found, must have peculiarly aggravated the pain which an Israelite felt, and was a proof of the extent to which God's honour was at stake, and his interests endangered."

Jahn, in his celebrated treatise on Biblical Antiquities, observes that the word synagogue means literally a convention or assembly, but by metonymy was eventually used for the place of assembling, and describes their origin thus:—

"During the Babylonish captivity, the Jews, who were then deprived of their customary religious privileges, were wont to collect around some prophet or other pious man, who taught them and their children in religion, exhorted to good conduct, and read out of the sacred books. Ezek. xiv. 1; xx. 1; Dan. vi. 11. Compare Neh. viii. 18. These assemblies or meetings became, in progress of time, fixed to certain places, and a regular order was observed in them. Such was the origin of synagogues.

"In speaking of synagogues, it is worthy to be noticed that there is nothing said in respect to the existence of such buildings in *Palestine* during the reign of Antiochus Epiphanes. They were therefore first erected under the Maccabean princes, and not long after were much multiplied; but in *foreign* countries they were much more ancient. Josephus, Jewish War, vii. 3, 3.

"Whether this statement be true beyond a question, or whether some be inclined to make an objection to it, it is nevertheless certain that in the time of the *apostles* there were synagogues wherever there were Jews. They were built in imitation of the temple of Jerusalem, with a court and porches, as is the case with the synagogues in the east at the present day. In the centre of the court is a chapel, supported by four columns, in which, on an elevation prepared for it, is placed the book of the law, rolled up. This, on the appointed days, is publicly read.

"The *uppermost seats* in the synagogue—i. e., those which were nearest the chapel, where the sacred books were kept—were esteemed peculiarly honourable."

The same learned writer speaks thus of the officers of the synagogues and of the uses to which they were put:—

"The mode of conducting religious instruction and worship at the present

day in Christian churches is derived for the most part from the practices which anciently prevailed in synagogues. And still there were no regular teachers in them, who were *officially* qualified to pronounce discourses before the people, although there were *interpreters*, *קִרְיָאן*, who rendered into the vernacular tongue—viz., the *Hebræo-Aramean*—the sections which had been publicly read in the Hebrew.

"The *synagogue preacher*, *שֹׁפֵר*, whose business it is, in consequence of his office, to address the people, is an official personage that has been introduced in later times,—at least, we find no mention of such an one in the New Testament. On the contrary, in the time of Christ the person who read the section for the sabbath, or any other person who was respectable for learning, and had a readiness of speech, addressed the people. Luke iv. 16—21; Acts xiii. 5—15; xv. 21; Matt. iv. 23.

"The other persons who were employed in the services and government of the synagogue, in addition to the one who read the scriptures, and the person who rendered them into the vernacular tongue, were as follows:—

"I. *The ruler of the synagogue*, *ἀρχισυνάγωγος*, *רֹאשׁ הַקִּקְיָאן*, who presided over the assembly, and invited readers and speakers, unless some persons who were acceptable voluntarily offered themselves. Mark v. 22, 35—38; Luke viii. 41; xiii. 14, 15; Acts xiii. 15.

"II. *The elders of the synagogue*, *ἐνδοκίμοι*, *πρεσβύτεροι*. They appear to have been the counsellors of the head or ruler of the synagogue, and were chosen from among the most powerful and learned of the people, and are hence called *ἀρχισυνάγωγοι*. Acts xiii. 15. The council of elders not only took a part in the management of the internal concerns of the synagogue, but also punished transgressors of the public laws, either



by turning them out of the synagogue, or decreeing the punishment of thirty-nine stripes. John xii. 42; xvi. 2; 2 Cor. xi. 24.

"III. *The collectors of alms*,  $\pi\rho\omicron\tau\epsilon\varsigma\ \iota\epsilon\lambda\epsilon\eta\tau\epsilon\varsigma$ ,  $\delta\iota\acute{\alpha}\kappa\omicron\nu\omicron\iota$ , *deacons*. Although everything which is said of them by the Jews was not true concerning them in the time of the apostles, there can be no doubt that there were such officers in the synagogues at that time. Acts vi. 1, *et seq.*

"IV. *The servants of the synagogue*,  $\gamma\gamma\rho\ \theta\upsilon\lambda\eta\tau\epsilon\varsigma$ , (Luke iv. 20,) whose business it was to reach the book of the law to the person who was to read it, and to receive it back again, and to perform other services. The ceremonies which prevail in the synagogues at the present day in presenting the law were not observed in the time of our Saviour.

"V. *The messenger or legate of the synagogue*.  $\nu\epsilon\phi\omicron\lambda\eta\tau\eta\varsigma$ . This was a person who was sent from synagogues abroad to carry alms to Jerusalem. Philipp. ii. 25; 1 Cor. xvi. 1—4. This name (messenger of the synagogue) was applied likewise to any person who was commissioned by a synagogue and sent forth to propagate religious knowledge. Acts xiv. 4; Rom. xvi. 7; 2 Cor. viii. 23. The person likewise was denominated *the messenger*,  $\alpha\gamma\gamma\epsilon\lambda\omicron\varsigma$ ,  $\alpha\gamma\gamma\epsilon\lambda\omicron\varsigma\ \tau\eta\varsigma\ \iota\epsilon\kappa\lambda\eta\sigma\iota\alpha\varsigma$ , &c., who was selected by the assembly to recite for them the prayers; the same that is called by the Jews of modern times the *synagogue-singer*, or *CANTILATOR*."

"Individuals sometimes offered their private prayers in the synagogue. When an assembly was collected together for worship, the services began, after the customary greeting, with a *doxology*. A section was then read from the Mosaic law. Then followed, after the singing of a second doxology, the reading of a portion from the prophets. Acts xv. 21; Luke iv. 16. The person

whose duty it was to perform the *reading* placed upon his head, as is done at the present day, a covering called *tallith*, to which Paul alludes, 2 Cor. iii. 15. The sections which had been read in the Hebrew were rendered by an interpreter into the vernacular tongue, and the reader, or some other one, then addressed the people. Luke iv. 16; Acts xiii. 15.

"It was on such occasions as these that Jesus, and afterwards the apostles, taught the gospel. The meeting, as far as the religious exercises were concerned, was ended with a prayer, to which the people responded  $\alpha\mu\epsilon\eta\eta$ , when a collection was taken for the poor.

"The customs which prevail at the present day, and which Vitringa has treated of, (*DE SYNAGOGA VETERI*, p. 946—1050,) were not all of them practised in ancient times. The *readers*, for instance, were not then, as they are at the present day, *called upon* to perform, but presented themselves *voluntarily*. Luke iv. 16. The persons, also, who addressed the people were not rabbins expressly appointed for that purpose, but were either *invited* from those present, or offered themselves. Acts xiii. 15; Luke iv. 16.

"The parts to be publicly read, likewise, do not appear to have been previously pointed out, although the *book* was selected by the ruler of the synagogue. Luke iv. 16, *et seq.* Furthermore, the forms of prayer that are used by the Jews at the present time do not appear to have been in existence in the time of Christ; unless this may perhaps have been the case in respect to the substance of some of them, especially the one called  $\kappa\alpha\iota\ \sigma\eta\mu\alpha$ ,  $\gamma\epsilon\mu\epsilon\tau\alpha\ \gamma\epsilon\mu\epsilon\tau\alpha$ , concerning which the Talmudists, at a very early period, gave many precepts, and of which *also* something remains to be said by us."

"The object of the erection of the synagogues was the instruction of the

people in moral and religious truths, which evidently could not have been secured had not the services been, partly at least, in the dialect understood by the people generally. There is no doubt, therefore, that the prelections in Hebrew were rendered by an interpreter into the vernacular tongue; and this is the statement of the Talmud on the subject.

"In the synagogues of the Hellenists the Alexandrine version was read, as Tertullian (Apol. 18) testifies. Hence very many of the Talmudists make mention of this version in very honourable terms. The more recent of them, however, observing that the Christians, in their attacks on the Jews, drew their most efficient weapons from this version, became hostile to it, and strove to exclude it from the synagogues, but their

attempts in this respect were defeated by the emperor Justinian.

"The doxologies and prayers were also, for the reason above given, recited in the language which prevailed among the people. Some Hebrew words, it is true, were retained—viz., אֲמֵן, אֲלֵלֹּיָהּ; HALLELUJAH, אֲלֵלֹּיָהּ; SABAOth, שַׁבּוּת; which are retained in common use at the present day in Christian churches, and which occur also in the New Testament. The dialect in popular use, in which the services of the Jewish synagogues were performed, was the Aramean. As instances, see Mark xv. 34, 'Ελωι, λαμυδ σαβαχθανι, אֵלֹהֵי שַׁבְּכָתַנִּי; 'Ελωι, also Mark vii. 34, 'Εφφαθα, אֵלֹהֵי שַׁבְּכָתַנִּי, the same with the Aramean אֵלֹהֵי שַׁבְּכָתַנִּי, be thou opened."

## ANSWER TO A QUERY ON PSALM LXXV. 8.\*

"For in the hand of the Lord there is a cup,  
And the wine is red; it is full of mixture;  
And he poureth out of the same:

But the dregs thereof, all the wicked of the earth shall wring them out, and drink them."

A cup in the hand of a prince indicates that he is about to assign a portion to a subject or a guest. It may be a deadly poison prepared for one doomed to destruction, or it may be a cordial to revive the spirits. If the wine in the cup be red, it is a token of its strength; and if the cup be full, its effects seem intended to be decisive. The dregs are the sediment, the most unpleasant part; and he who wrings out the dregs and drinks them exhausts the whole.

To say that a cup is in the hand of the Almighty is to intimate that he is ready to administer justice. The sacred penman contemplates an alarming

crisis; but the Most High is about to interpose on behalf of his defenceless and timid worshippers. The arrogance of their enemies is rebuked, and they themselves are encouraged to look for aid to their faithful and omnipotent protector. Their salvation would not come from any of those allies from whom it might seem natural to expect succour. God, they are reminded, is the judge; he may be seen in the distance by the eye of faith; there is a cup in his hand; it is filled with potent mixture; and with his own resistless energy he will administer the whole to his reluctant foes.

In reference to what event, principally, the psalm was composed is not certain, as it is doubtful to which of

\* See Baptist Magazine, January, 1856, p. 44.

the Asaphs connected with Old Testament psalmody the title refers. Some regard it as language descriptive of the feelings of David, when about to assume the reins of government after the prevalence of anarchy, and expressing his determination to administer justice with vigour. Some consider it to be the language of the pious Hezekiah in the days of the Assyrian invasion, anticipating the deliverance which was wrought when suddenly, in the absence of human agents, the army of the boastful conqueror was annihilated in a single night. Some treat it as a prophetic anticipation of the triumphant ascension of David's Son and Lord, who saves the poor and needy and breaks in pieces the oppressor, whose throne is for ever and ever, the sceptre of whose kingdom is a right sceptre, and whose heralds cry, "Blessed are all they that put their trust in him." "His enemies," declares the Father, "I will clothe with

shame; but upon his head shall his crown flourish." Whatever may have been, however, the primary reference of the inspired writer, it is applicable to every case of providential interposition, in which the infliction of punishment upon the wicked brings deliverance to the righteous. Watts applies it not unsuitably to the downfall of the house of Stuart, and the substitution of the present dynasty; and enters far into the spirit of the ancient Hebrew verses, when he says,

"Such honours never come by chance,  
Nor do the winds promotion blow;  
'Tis God the Judge doth one advance,  
'Tis God that lays another low.

"No vain pretence to royal birth  
Shall fix a tyrant on the throne:  
God, the great Sovereign of the earth,  
Will rise and make his justice known.

"His hand holds out the dreadful cup  
Of vengeance mixed with various plagues,  
To make the wicked drink them up,  
Wring out and taste the bitter draught."

## THE ASSYRIAN COURT IN THE CRYSTAL PALACE, SYDENHAM.

ABOUT six miles from London, and bordering on the beautiful village of Sydenham, stands the GREAT CRYSTAL PALACE, which, when it is finished, will be the wonder of the world. A more lovely situation could not have been chosen for this noble building. The landscape is rich, and varied, and beautiful. The superstructure itself mocks the power of words to describe; and yet, though it is so indescribably grand, it is equally simple. It is majestic in its simplicity. It has no rival for either its size or its grandeur, for the nature of its contents, for the extent and the loveliness of its grounds, or for the high enjoyments and amusements which it promises to the people of England, "amidst the beauties of nature, the elevating treasures of art, and the in-

structive marvels of science." It is the palace of the people; and its object is "to blend for them instruction with pleasure—to educate them by the eye—to quicken and purify their taste by the habit of recognising the beautiful—to place them amidst the trees, flowers, and plants of all countries and of all climates, and to attract them to the study" of every branch of science and of art.

This fairy building stands on nearly three quarters of a mile of ground, and its only covering is a transparent roof of glass. It is larger, and grander, and more beautiful than the palace which was built in 1851 for the Great Exhibition, and will become one of the first and finest schools of art and education. It has not been built for an occasion,

but for perpetuity. It will survive ages on ages of time, and it is not impossible that it may be seen standing when our princely mansions and monumental columns will be crumbling into ashes.

The palace is made up of several compartments or divisions, but it is with one of these rooms only that we have to do ; it is that which is named—

#### THE ASSYRIAN COURT,

which is situated in the north-eastern angle of the Crystal Palace, and is one hundred and twenty feet long, fifty feet wide, and rises to the height of forty feet from the floor line. It does not represent any particular building, as it is rather intended to give some idea of Assyrian architecture, and thus illustrate a style of art of which no specimens could hitherto have been found in Europe.

We enter this interesting court between colossal representations of winged human-headed bulls and gigantic human figures. The inscriptions on the bulls have the name of Sargon, the Assyrian king mentioned by the prophet Isaiah, and by some supposed to be the same as Shalmaneser, who destroyed Samaria, and carried away the ten tribes.

The colossal figure in the act of strangling a lion is supposed to represent the Assyrian Hercules, who was revered as one of the great divinities of the nation.

Entering the central hall of the Nineveh Court, we find four great columns, or pillars, surmounted with bull capitals. In architecture the Persians were the followers and the imitators of the Assyrians, and we may, therefore, suppose that the pillars used by both in their buildings differed in nothing but in the capital.

As in scripture we read of a "roof of cedar wood," and of chambers "ceiled with cedar and painted with vermilion,"

there is every reason to believe that the ceilings of the Assyrian palaces were richly adorned with precious woods, ivory, and gilding. This fact throws light upon the architecture of the Jews. The discoveries in Assyria serve as a key to the language of the bible. If, in building his magnificent temple, Solomon "carved all the house around with figures of cherubim, and palm trees, and open flowers within and without," the Assyrians had their colossal sphinxes. If Solomon sent to Mount Lebanon to cut down cedars for the beautifying of his palace, it was but following the example which had been set him by the kings of Nineveh. If the house of the forest of Lebanon had its roof of cedar wood, supported by rows of cedar columns rising from the floor ;—if its walls were wainscoted with stone and sawn into slabs, it was nothing more than might have been seen long before in the palaces and the temples of Assyria. Nor can we fail to discover how all this decoration and beauty has been set forth to the eye in the Nineveh Court of the Crystal Palace. Let us only look up to the ceiling, or cast our eye round the walls of these interesting rooms, and on the one we see painted the sacred tree, the winged emblem of the great Assyrian divinity, and other sacred and sublime devices ; and on the other we shall find various winged figures of priests or deities ; human-headed bulls, eagle-visaged figures, bas-reliefs, and sculptures of every kind.

In this central hall, and immediately behind the great bulls, are three small winged figures, intended to represent as many priests or deities. These figures, as is common in Assyrian architecture, are placed the one above the other. To the left is a group representing the king resting his right hand on a long wand or staff, and standing between two winged figures,

and may always be known by a conical cap or turban which he carries on his head. This crown or tiara was reserved for the monarch alone, and on none of the Assyrian tablets is he represented as without it. On either side of him is a winged figure, perhaps a priest, with a pine cone and a square vessel in his hand, which are said to be emblematical of the two sacred elements of fire and water.

The group beyond represents two men, who, judging from their peculiar dress, are natives of a foreign country, and are in the act of bringing tribute to the king of Assyria. The hand being raised is a token of submission.

In the next group is a very peculiar figure, and which is found more frequently than any other on the monuments of Assyria. To the body of a man is united the head of an eagle, and is supposed to represent the god Nisroch, who was worshipped under the form of an eagle, or of an eagle-headed figure.

At this part of the hall an entrance leads into the transept, and on the external walls facing this transept are two bas-reliefs, that to the right exhibiting the eagle-headed figure, that to the left representing the king between two eagle-headed figures and the sacred tree. It has been asked whether this sacred tree had any reference to the tree of life in paradise? It is not impossible; but we cannot say that it had.

But still confining ourselves to the central hall, and keeping to the left, we have several interesting groups. In one, the king is seen in the midst of his ministers and attendants. He has a cup in his right hand, about either to pour-out a libation or to raise it to his lips. Immediately before him stands an eunuch holding a fan or fly-flapper in one hand, and in the other a cloth which is thrown over his shoulders, and

which he presents to the king after he has drunk. Behind the king stands another eunuch, who appears to be his armour-bearer, and carries a mace, a bow, and a quiver. It may be that this group commemorates some religious ceremony. In another group his majesty is seen seated on a throne or royal stool, raising a cup in his right hand. Before him is an eunuch holding a fan in one hand, and in the other a stand on which to receive the cup from his royal master. Behind the eunuch is a winged priest, or perhaps a deity. On the other side of the king stands his arms-bearers carrying his bow, arrows, and quiver; and behind these again is to be seen a second winged figure. This interesting group is supposed to set forth the celebration of some religious rites in commemoration of a victory.

The representation of a triumph is a frequent subject in the bas-reliefs of Assyria, and some of these bas-reliefs are among the best preserved ruins which have been discovered at Nineveh, and are remarkable for the great minuteness and elegance of their details. It is said that "these sculptures belong to the best period of the Assyrian art. . . . There is a simplicity and boldness of outline in the general design, and a beauty in the ornaments, which were never afterward equalled by the Assyrian artists. The robes of the monarch, as well as those of his attendants and of the winged figures, are covered with the most elaborate designs, representing various mystic symbols and groups connected with the religion of Assyria. The emblem of the supreme deity, winged priests or divinities, winged horses, gryphons, goats and bulls bending before a sacred flower, and a variety of other objects, are traced upon the breast of the king, and on the skirts of his robes, as well as on the garments of the other figures. These ornaments

were probably embroidered. Ancient Assyria was celebrated for the beauty and the value of its dyed and figured stuffs, and her merchants traded with Tyre in blue cloths and brodered work. . . . The ornaments of the arms and of the furniture are remarkable for their elegance; the handles of the swords and the ends of the scabbards are in the form of lions, and may have been of precious metal. The throne and footstool were probably made of cedar wood and ivory, or of wood cased with copper or gold plates, embossed with figures."

There are other groups in this central hall, but we must not linger longer here than just to notice the inscriptions which run across all the slabs, and which record the titles, genealogy, and principal events of the reign of the king who built the north-west palace at Nimroud. On almost every brick were stamped the names of the king, his father, and his grandfather. Facts these which point us back to the time when Nineveh was in her glory, and when her fame filled the whole earth.

Having finished our survey of the central hall, we pass between some small winged figures placed one above another at the north end into the inner chamber, whose walls are ornamented with casts from bas-reliefs which were discovered in the north-west palace of Nimroud, and are all supposed to celebrate the exploits and the victories of some king, perhaps Sardanapalus, who reigned eight or nine hundred years before the coming of our Saviour.

Just as we enter there is on the left a bas-relief the upper part of which represents the king in his chariot hunting the wild bull, while the lower division exhibits him after his victory over this fierce and fiery animal, in the act of pouring out a libation to the gods, or drinking wine to express the

height and fulness of his joy. Whilst he raises the cup with his right hand, he rests his left on his bow—an attitude which denoted both his triumph and his power. In front of him are his prime minister, or vizier, an attendant using a fan or fly-flapper, another standing in token of profound respect with his hands crossed before him, musicians playing on a kind of stringed instrument, while behind is an attendant in the act of raising a parasol-like emblem of royalty over the head of the monarch, together with his body-guard.

In another sculpture the king is seen hunting the lion. This is a fine specimen of Assyrian art. The monarch is bending his bow against an infuriated animal, which, already pierced by several arrows, is springing upon the chariot, whilst a second in the agonies of death is struggling beneath the feet of the horses. Two warriors on foot with drawn swords and raised shields, are seen hastening to the assistance of the king. This is on the upper part of the slab: and on the lower the monarch again appears attended by his cup-bearer, guards, and musicians, in the attitude of triumph, or it may be in the act of thanksgiving over the fallen lion.

A third bas-relief introduces us to the siege of a city or fort, remarkable for the use of the battering ram, and the artificial tower. It appears that these engines of war were constructed of a kind of wicker-work, and by being made to rest on wheels, they could be pushed up close to the walls of the besieged city.

Another of these sculptures exhibits a castle standing on an island or on the banks of a river. On one of the towers is an archer, and on the other is a woman known by the length of her hair. Three men are in the act of swimming towards the castle in the

hope of escaping the Assyrian arrows which are being discharged at them from the bank.

On the lower division of these two slabs, the king is represented as receiving prisoners of war. He has dismounted from his chariot, the horses of which are now held by a groom, and is raising two arrows in his hand to indicate the conquest which he has won. Before him stands his vizier, and attendants are seen conducting the captives into his presence. They are bound together, and have their arms fastened behind their back. Above them may be seen various objects of spoil taken in the war.

There are four bas-reliefs designed to represent some great battle in which the Assyrians appear victorious. The king is seated in his chariot, attended by his shield-bearer, and is discharging his arrows against the enemy. One of the wounded has fallen beneath his horse's feet, while on his royal head is the emblem of the great protecting god of the Assyrians, in the form of a man within a winged circle, who specially watches over the monarch. The divinity is in the act of discharging an arrow against the enemy, while the eagle, which is the emblem of victory, is feeding on the slain.

In the lower division of these slabs, the king and his army are making the passage of a river. In the first boat, towed by men, the monarch, standing in his chariot, appears to be in conversation with an attendant, who is evidently pointing out to his royal master some object on the opposite shore. A man in the stern of a vessel holds by their halters four horses, which are swimming across the river. Behind the king's boat are two smaller boats, one carrying a couch and a jar, and the other an empty chariot. In the water,

in which several fish are seen sporting about, are men floating on skins, and some of whom are leading horses across. Warriors standing on the bank superintending the embarkation of two chariots, whilst others are preparing their skins for swimming, close this lively scene.

In other representations we have the king returning victorious from the field of battle, in which the procession is preceded by Assyrian warriors throwing the heads of the slain before the royal chariot. Then follow the musicians playing on stringed instruments and in a dance. They go before a group of warriors seated in splendid chariots bearing their standards, while an eagle with a human head in his talons, is seen hovering over them. The king, with his bow in one hand and his arms in the other, the usual attitude of triumph, is seated in his chariot with an attendant bearing a parasol, and above him is his protecting divinity. On the back ground are scattered and strewed the headless bodies of the slain.

Similar scenes to these which we have now described may be seen represented in this inner chamber, and are well worthy of examination and of study. Here may be seen the king after a victory receiving the captives, and there the Assyrian warrior engaged in hunting the lion; here the siege of a castle and a battle beneath its walls, and there a walled enclosure or castle, and the pavilion of the victorious king;—here the siege of a city, and there the monarch, accompanied by his usual attendants and guards, receiving his vizier or chief minister. Every representation is meant to express a fact, and the whole is possessed of no common interest.—*Nineveh and its Ruins*, by Dr. R. Ferguson.

## THE SIGNS OF THE TIMES.

BY THE REV. R. MORRIS.

"But can ye not discern the signs of the times?"—MATTHEW xvi. 3.

THESE words are a reproof given by our Saviour to the Pharisees and Sadducees for desiring him to show them a sign from heaven. These two sects were widely different in their tenets; indeed there was scarcely a single topic in which they were agreed. The Pharisees were by far the most popular and numerous religious sect among the Jews. They sought offices of state and affected great dignity. They were ostentatious in their religious worship, praying in the corners of the streets, and seeking publicity in the bestowment of their alms. They professed to believe in the law of Moses, but yet held that tradition was of equal authority with it, hence our Saviour told them, "But in vain they do worship me, teaching for doctrines the commandments of men." They believed also that the world was governed by fate, or by a fixed decree of God; that the souls of men were immortal; that the dead would be raised; that there were both good and bad angels; that God was under obligation to bestow peculiar favour on the Jews, and that they were justified by the merits of Abraham, or by their conformity to the law. The Sadducees, so called probably from Sadok, were never a numerous sect, but yet wealthy and influential. They rejected the doctrine of a future state, and believed that there was neither angel nor spirit, and that the soul of man perished with the body. They rejected the doctrine of fate. They discarded all traditions and professed to believe only the books of the Old Testament. It does not appear that they generally sought office though some of their number were advanced to the dignity of the high priesthood. Thus the difference between these sects was

indeed great; but differing as they did on all other occasions, we find, however, that they agreed in tempting our Lord, and desiring him that he would show them a sign from heaven: their object, doubtless, being to lessen his influence as a teacher. By this sign from heaven they probably meant some *direct* manifestation of the divine glory, for they imagined that this would be a more convincing proof of his Messiahship than could be supplied by his miracles. But this was a delusion, and their asking him to show them a sign from heaven was at once a proof of the obduracy of their hearts. His works supplied them with sufficient evidence of his being the Son of God, and if they rejected this it is not to be supposed that they would have believed, even though a sign were to be given them. We have convincing proof of this in the fact, that our Saviour did not give them any other sign; "O ye hypocrites," he said, "ye can discern the face of the sky: but can ye not discern the signs of the times." In pointing out a few of the more prominent signs of our times, we shall consider,

I. Those signs which may be regarded as *favourable*. Here we mention, first, The progress of education and learning. Time was when the education of the lower orders, as they are improperly called, was dreaded as a calamity, instead of being hailed as a boon. But thanks to Heaven, those times, so far as our country is concerned, are gone bye, and gone, as we sincerely hope, never more to return. In our day science is popularised and brought within the reach of the sons of toil. The prediction of Daniel is being verified, "Many shall run to and fro, and knowledge shall



increase." Now who does not perceive but that this is a favourable omen? For in proportion as men become enlightened they are less and less dependent on sensual and gross pleasures, and the mind becomes prepared for the reception of the highest kind of knowledge, the knowledge of salvation. The gospel does not favour ignorance, but courts the light, and it is delightful to know that all the discoveries of modern science have only tended to confirm the statements of revealed truth.

2. Another favourable sign of the times is a more visible union and co-operation amongst Christians. There is unity in diversity, and though we differ on minor points, yet we are agreed on the fundamentals: and it is neither wise nor scriptural in us to magnify our differences. And we feel that the episcopalian, the presbyterian, the methodist, the independent, and the baptist, without giving up their right of private judgment, or renouncing their views of church government, may meet on the same platform, and plead the cause of our common Lord. There is still too much, yea, far too much, sectarianism and isolation in the Christian church, for the spirit of party is not *necessarily* the spirit of Christ, but it is the very reverse of it. It leads persons to set up their own judgment on points of scripture which are left doubtful, as the infallible standard of truth, and all who cannot agree with them are treated by them with indifference and contempt. They often misrepresent others, misconstrue their motives, and speak evil of them. But we read of charity that it suffereth long, and is kind, that it thinketh no evil, rejoiceth not in iniquity, but rejoiceth in the truth. It was said of that great man and eminent philosopher, the Hon. Robert Boyle, "He shut himself in no party, and he shut no party out from him." In the time of the Common-

wealth the sects of Christians were more numerous, and more hostile to one another than ever they were before or since; but it was said of John Howe that he so wisely and holily conducted himself, that he had friends in all parties, and enemies in none. He so managed controversy as never to offend against the law of integrity by concealing the truth, or against the law of charity in his manner of expressing it. Well might he be fitted to write a treatise "On the carnality of religious contentions." And, we think, in the present time Christians feel the need of having *fellowship* one with another, and happy will it be when the time shall come when "Ephraim shall not envy Judah, and Judah shall not vex Ephraim." It is what our Saviour prayed for, "Neither pray I for these alone, but for them also which shall believe on me through their word: that they all may be one."

3. Another favourable sign of the times, is, an increase of religious activity. Our puritan forefathers were men of contemplation, for they lived in troublous times, in the midst of religious persecution, and civil wars; but those who would now serve their generation according to the will of God must be men of *action*, for we are now enjoying that civil and religious liberty for which those who have gone before us suffered so patiently and heroically. And witness the efforts made to evangelise our home population, by means of our city and town missions, and also by what are called our home missions. Thus devoted men are carrying the glad tidings of salvation into the crowded lanes and alleys of our cities, as well as into our remote and secluded villages and hamlets. And through the *liberality* of Christians there is an increased religious accommodation provided for those who may feel disposed to avail themselves of it, proving that the silver and the gold are the Lord's. And to these

efforts made on behalf of our home population, must be added the efforts made to send the gospel to the heathen. On the missions of every denomination God has given his blessing, yea, his *abundant* blessing. And we are not unmindful of the honour conferred upon others, while we gratefully acknowledge what God has wrought for the Baptist Mission by Carey, Marshman, and Ward, and their successors in the east, and by Knibb and Burchell, and their successors in the west. "The Lord hath done great things for us whereof we are glad." The little seed has grown already into a tree, and the little stream has increased into a river; and it must still increase and bear away on its bosom all superstition and idolatry. The Lord hasten it in his time!

II. But let us now proceed to notice two or three signs of the times that may be regarded as *unfavourable*.

1st. We mention war. After forty years' peace Europe has again been involved in war. All Christians must regard war as an evil, and a great evil, for it is opposed to the spirit of the gospel which is called the gospel of peace, and which proclaims peace on earth. It causes thousands to be hurried into eternity, and that unprepared; and it burdens the country with increased taxation, and gives at least a temporary check to trade and commerce. It becomes us to pray that the time may speedily come when "nation shall not lift up sword against nation, neither learn war any more."

2. The irreligion of the masses. We are indeed highly favoured in point of religious advantages: no people under heaven are more favoured. But the question occurs, do we bring forth fruit accordingly? I trow not. We do not wish to lower the religious character of our countrymen, but it surely does not speak much for us that there should be

five millions not attending the worship of God, and if *all* these cannot be regarded as irreligious, yet we fear that the *majority* of them must be looked upon in this light. What multitudes there are who spend the sabbath as a day of pleasure and feasting, instead of devoting the hours to the service and worship of God! And what numbers are there who are the dupes of socialism and secularism? The time is come for us, as Christians, to go out into the highways and hedges, and compel them to come in. Yea, let us go out in the spirit of faith and prayer, remembering that it is not by might, nor by power, but my Spirit, saith the Lord of hosts.

3. The want of religious prosperity. We are far from saying that no good is being done by the preaching of the gospel, but this we say, that the good is not so extensive as could be wished. We want a more abundant outpouring of the Spirit upon the churches, so that the wilderness may become a fruitful field, and the fruitful field be counted for a forest. "Save now, I beseech thee, O Lord: I beseech thee, send now prosperity." "O Lord, revive thy work in the midst of the years, in the midst of the years make known: in wrath remember mercy." As the result of the effusion of the Spirit, not only would believers be edified but sinners converted, the rebel would be brought to the feet of Jesus, saying, Lord, what wilt thou have me to do? The ministers of Christ would not have to say, as they now too frequently have, "Who hath believed our report?" but, as at Antioch of old, a great number would believe and turn unto the Lord, and this because the hand of the Lord was with them. Let us with united voice say, "Awake, awake, put on strength, O arm of the Lord: awake as in ancient days, in the generations of old." Amen.

*Botesdale, Suffolk.*

so, and probably desired to find excuses for their own unbelief, and arguments by which to subvert the faith of others.

But though we can readily understand the operation of these causes for the neglect of this species of research, we cannot admit that they justify it. God has given to his children a revelation of unspeakable worth. As it came from him it was pure unadulterated truth. The manuscripts which contained it have in the lapse of ages been lost. Copies have been taken and preserved, but none of them is found to be faultless. Comparison shows that there must be errors because there are differences. Is it not the duty and the wisdom of men of competent learning to do their very best, by collecting, examining, and comparing the fragments that remain, to ascertain as nearly as possible what were the words and phrases used by those who wrote as they were moved by the Holy Ghost? We think so; and we rejoice that there is, among the younger ministers of our day especially, a disposition to listen to all parties who have anything to say on the subject, to weigh all arguments that can be adduced, and to form for themselves intelligent and independent opinions. We rejoice too that the author of this work has for many years given himself almost wholly to labours connected with the science, sometimes travelling, sometimes collating, sometimes corresponding with foreigners of similar tastes. We rejoice in this the more, as we do not regard him as a mere literary man, but as a genuine Christian, one who values the truth contained in the scriptures because he is conscious that he needs the salvation that it reveals, and who is impelled to labour by sincere desire to promote the honour of Him whom all scripture is intended to glorify. It gives us pleasure to find him recognising such views of the spirit in which the work should be performed, as are expressed

when he says, "While all pains and the exercise of a cool judgment should be employed in estimating the value of evidence, let it never be forgotten, that just as it is the place of a Christian to look to God in prayer for his guidance and blessing in all his undertakings, so may he especially do this as to labours connected with the text of scripture. The object sought in such prayer is not that the critic may be rendered infallible, or that he may discriminate genuine readings by miracle, but that he may be guided rightly and wisely to act on the evidence which the providence of God has preserved, and that he may ever bear in mind *what* scripture is, even the testimony of the Holy Ghost to the grace of God in the gift of Christ, and that thus he may be kept from rashness and temerity in giving forth its text. As God in his providence has preserved holy scripture to us, so can he vouchsafe the needed wisdom to judge of its text simply on the grounds of evidence," (p. 186.)

The history of the printed text of the Greek New Testament and of its revision by critical editors, constitutes the first and largest portion of this work. It will give the reader some idea of its character, and probably increase his desire to possess it, if we present him with a brief summary of this; but let it be understood, first, that what we furnish is scarcely more than a table of contents, and secondly, that the opinions expressed are those of the author. Carefully avoiding every expression of assent or dissent, we simply report his views, avoiding quotation marks, because the words though partly his are partly our own.

The first *printed* edition of the Greek New Testament was that which formed a part of the Complutensian Polyglott. The volume in which the New Testament in Greek and Latin is contained was completed Jan. 10, 1514. This was

conducted under the auspices of Cardinal Ximenes, archbishop of Toledo, in Spain, who borrowed from the Pope, Leo X., some "very ancient codices both of the Old and the New Testament," and after the completion of the work returned them to the Vatican.

Although Cardinal Ximenes caused the first Greek New Testament to be printed, yet from his deferring its publication until the whole of his Polyglott should be finished, the first *published* Greek Testament was given to the world by others. Froben, a printer of Basle, wishing to anticipate the edition of the Greek Testament which he had heard was in preparation in Spain, applied to Erasmus who he knew had paid attention to the Greek manuscripts of the sacred volume, and he, with the assistance of Oecolampadius got ready the work for publication before the end of 1516. The manuscripts used for this edition are still preserved in the library at Basle.

In the years 1546 and 1549, Robert Stephens printed at Paris two beautiful small editions of the Greek Testament; and in 1550 a folio edition, in the margin of which were given various readings from manuscripts which had been collated by his son Henry Stephens. The former editions contained a text blended from the Complutensian and Erasmian: in the folio, Erasmus was almost exclusively followed. Beza succeeded Stephens as an editor, and published five editions—in 1565, 1576, 1582, 1589, and 1590. He mostly followed the text of Stephens; but not unfrequently mentioned various readings, and occasionally introduced changes into the text on manuscript authority. At length the Elzevirs, printers at Leyden, published their small and convenient editions. In 1633, they brought out the second, which is regarded as their best. The first edition had the notation of verses placed in the margin: in the second

they were distinguished by the breaks in the text. The preface speaks of the acceptance which this work had received, and of the care which had been taken in purging it from typographical errors. A high ground is assumed as to the text which is thus presented. The reader is told, "Thou hast the text now *received by all*, in which we give nothing altered or corrupted." From this expression in the preface has arisen the phrase, "Textus Receptus," as applied to the texts of the Greek Testaments in common use, in the supposition that they were accurate reprints of the Elzevir impressions.

In the year 1707, the edition of Dr. John Mill appeared; a work on which that critic had been engaged for thirty years, and which was completed only a fortnight before his death. He gathered together the various readings which had been previously noticed; he collated such Greek manuscripts as were accessible to himself, and procured collations of others to be made by his friends; he first used the ancient versions in general and habitually, as well as the writings of the early fathers, as evidences of the ancient text. Of Mill's editorial labours it may be said, in the words of Wetstein, "This learned man alone did more, in the labour of thirty years, than all those who had preceded him."

John Albert Bengel, a native of Wurttemberg, published an edition of the Greek Testament at Tubingen in 1734. The various readings and critical remarks upon them were separately given at the end of the volume. He did not profess to give all the readings of the collated manuscripts, but only those which he judged to be of some importance; but one part of his plan was of great value—he gave the evidence for and against each reading. Wetstein reviewed this work with much severity; endeavoured to disparage the critical principles on which Bengel

formed his choice of readings ; and published an edition with ample Prolegomena at Amsterdam, in two volumes folio, the former in 1751, the latter in the following year. In this work Wetstein showed that he was not at all concerned to conceal his non-acceptance of the doctrine of the proper Godhead of Christ.

Griesbach comes next in order. His first edition appeared in 1774. He differed entirely from the judgment of Wetstein against the most ancient manuscripts, and approved of the judgment of Bengel as to a twofold division of the Greek manuscripts into families,—one African and one Byzantine ; but, like Semler, he divided the former into two parts ; so as in fact to maintain that there are three classes of text—two ancient, and one more recent. The names assigned by Griesbach to these classes were Western, Alexandrian, and Constantinopolitan. The first of these contained, in his opinion, the text which in the early periods had been in circulation, and which, through the errors of copyists, required much correction ; the Alexandrian being an attempt to revise the old corrupt text, and the Constantinopolitan flowing from the other two. Thus, although the second only was an actual revision, the term *recension* was applied to each of the three, and under that name they are commonly discussed. The origin of the Western and Alexandrian recensions was differently explained,—only, on this theory, both existed as distinct in the latter part of the second century. The critical authorities were ranged by Griesbach under his three recensions ; and each was valued, not so much for its absolute evidence as for contributing its testimony as to what the reading is of the *recension* to which it belongs. Thus, in forming his text he placed more reliance upon union of *recensions* in attesting a reading, than upon other external evidences.

Griesbach's system of recensions was exploded before his death, and he himself in his last publication virtually gave it up ; but his admirers maintain that his theoretical system had very little to do with the benefit which resulted from his labours, and that his judgment was remarkably correct.

Soon after the appearance of Griesbach's first edition, C. F. Matthæi published at Riga, in twelve volumes, the New Testament in Greek and Latin. The Greek was based on manuscripts which he had himself collated at Moscow, where he had been a Professor ; these he had examined with much diligence. He rejected all systems of classification, and never lost an opportunity of pouring ridicule on Griesbach and his critical principles.

The late Professor J. M. A. Scholz of Bonn, a Roman catholic, after spending several years in the collation and examination of manuscripts, and several more in arranging the materials, published his critical edition in two volumes, in 1830, 36. Scholz differed in many of his opinions from Griesbach ; he preferred the Constantinopolitan documents to the Alexandrine ; he retained readings of the received text which Griesbach discarded ; and his labours were welcomed by many in this country as being on the side of "conservative criticism ;" but the judgment of Dr. Tregelles is that if Scholz's text is compared with that of Griesbach, it will be seen that it is a retrograde step.

Lachmann's first edition appeared in 1831. He determined to cast aside the received text altogether, and to edit as though it had never existed. His aim, however, was not to give what was necessarily the true text, but the transmitted text of about the fourth century. This he considered would be a basis for criticism, delivering it in fact from the readings of the sixteenth century, and bringing us to a period a

thousand years and more nearer to the time when the sacred books were written. The authorities which Lachmann admitted were very few in number: thus in the gospels he used the collations of but four Greek manuscripts, and four fragments, and two of these manuscripts were considerably mutilated. His second volume was not published till 1850, about a year before his death.

Professor Tischendorf, of Leipzig, has within the last fourteen years published several editions. The first principle which he lays down for the formation of a text is this:—"The text is only to be sought from ancient evidence, and especially from Greek manuscripts, but without neglecting the testimonies of versions and fathers. Thus the whole conformation of the text should proceed from the evidences themselves, and not from what is called the *received* edition." In this sound and important rule, says Dr. Tregelles, Lachmann's fundamental principle is adopted. Tischendorf adds, that where testimonies differ, the most ancient Greek manuscripts deserve especial reliance; but under this term he includes documents from the fourth to about the ninth century. The text of Tischendorf, in many places, accords with that of Lachmann; this has arisen from the fact that Tischendorf followed Lachmann in ascribing a high value to ancient authorities. Where Tischendorf differs from Lachmann he commonly follows some others of the ancient documents. "In such points," says Dr. Tregelles, "it is almost impossible to exclude some measure of oblique feeling."

This brief sketch of what has been done will naturally excite a strong desire that further researches should be made, and that a more satisfactory text than has hitherto appeared should be produced and circulated. This effect

was produced on our author himself, and urged him to those courses which he has steadily pursued the last twenty years. "Although I approved of Griesbach's text," he says, "in many of the places in which Scholz follows the modern copies, yet I was not satisfied: for he did not take the decided step of disregarding the *Textus Receptus* altogether, and forming a text resting on the best authorities throughout."

Dr. Tregelles has consequently undertaken to prepare an edition on principles which commend themselves to his judgment, and which he advocates in the work before us, and announces as in the press a three guinea quarto volume. "I now propose," he says,

"I. To give the text on the authority of the oldest manuscripts and versions, and the aid of the earlier citations, so as to present, as far as possible, the text commonly received in the fourth century:—always stating what authorities support, and what oppose the text given.

"II. In cases in which we have certain proofs which carry us still nearer to the apostolic age to use the date so afforded.

"III. In cases in which the oldest documents agree in certain, undoubted, transcriptural error, to state the reading so supported, but not to follow it; and to give the grounds on which another reading is preferred.

"IV. In matters altogether doubtful, to state distinctly the conflicting evidence, and thus to approximate towards a true text.

"V. To give the various readings of all the uncial manuscripts and ancient versions *very correctly*, so that it may be clearly seen what readings possess any ancient authority whatever. To these I add the more important citations of the earlier writers (to Eusebius inclusive). The places are also to be indicated in which the common

"text departs from the ancient readings." (P. 174.)

Cordially do we wish Dr. Tregelles health and strength sufficient to enable him to complete this arduous undertaking; though we cannot hope to derive from it unmingled pleasure. A Greek New Testament repudiating the text which when we began our theological studies was *the* Greek New Testament to us; which supersedes the phraseology on which our favourite authors commented, and substitutes for it an edition from which phrases and sentences are excluded to which the ear has been accustomed, must be trying to the conservatism of men advancing in life, however great the erudition which it may display. Yet, we say, Let truth prevail; and the only way of ascertaining truth satisfactorily is by free argument in which honest antagonists meet and bring to light each other's mistakes. We regret exceedingly that our author should have to complain of harsh censures, of the imputation to him of evil motives, and of sweeping condemnations which "find their admirers amongst those who wish to take what may be called a popular theological stand." We sympathise with him when he says, "These things are not very encouraging to those who, with solemn and heartfelt reverence for God's Holy Word, desire to serve Him, and to serve his people, by using intelligent criticism, in connection with the text of the New Testament;" and we honour him when he adds, "Holy scripture is too precious a deposit for there to be any real question, when its value is intelligently known and felt; and thus there must be a willingness to meet, and, by God's grace, to bear the obloquy attached to those who seek to oppose the traditional inertia which has fallen on so many of those who profess warm regard for the word of God."

But if they "profess warm regard for the word of God," is it not possible that their profession is sincere? May it not be the preciousness of the deposit, in their estimation, that renders them so unwilling to part with minute portions of it? Let it be remembered that the school to which our author belongs distinguishes itself for the advocacy of *omissions*. Forbearance towards each other may fairly be expected on behalf of all who come into conflict on such questions; but especially it may be looked for on behalf of those who are anxious to retain what they have from their childhood regarded as parts of a communication from heaven—parts which however comparatively unimportant at first have been endeared to them by long continued use, and have become integral portions of their system of faith and hope. Is it wonderful if they express themselves with some warmth? saying, Griesbach demanded from us much; Scholz, Lachmann, Tischendorf, have severally demanded something which Griesbach had spared; and now, this Dr. Tregelles is coming, armed to the teeth, and with ominous language on his lips! He demands the surrender of some of their jewels, which he says are but paste. It may be that he is right in this; but they believe them to be precious stones, and a little outcry on their part might fairly be tolerated.

Nothing is so much to be regretted in this able treatise as the superciliousness with which the author treats English scholars who do not submit to his decisions with regard to the comparative value of manuscripts, the canons by which a judgment of doubtful passages should be formed, and the degree of respect due to what is called the Received Text, which was for two centuries held in universal reverence and deemed the standard. We do not object to the confident manner in which

he expresses his opinions, or to the earnestness with which he enforces them, or to the freedom of his attacks upon what he deems long established error, but to the contemptuous manner in which he treats some who take an interest in the subject, but do not arrive at the same conclusions as himself. In 1852, Kitto's *Journal of Sacred Literature* contained an article in favour of "The Greek Vulgate," that is the *Textus Receptus*, signed W. E. T.; and in January, 1854, another from the same writer on "The Sources of the Received Text of the New Testament." Some of the favourite opinions of Dr. Tregelles were in these papers combated, and some decisions which he had pronounced were treated as questionable. We read them at the time, and, though we know the penalty under which we say so, we thought that Dr. Tregelles would have some difficulty in answering them. Let us be understood however: we did not say even in our hearts that Dr. Tregelles *could* not answer them, having a high idea of his ability, and of his familiarity with the subject in all its bearings. We thought that he would produce a respectable, if not a conclusive reply, and we determined to watch for it. But, alas! here we have the reference of Dr. Tregelles to these pieces and their author, accompanied, not by a refutation such as we looked for, but merely by a page of scorn. We were not alone in our hope for a calm and instructive discussion; the late Dr. Kitto, accompanied one of the articles with a note, expressing his desire for "a full discussion" of the important subject of which it treated; which seemed to us to indicate openness to conviction on the part of that estimable man. Dr. Tregelles, however, construed the note somewhat differently: he says, "Dr. Kitto, then the editor of that journal, inserted the last mentioned article to call forth a

reply *from me*." The italics are thus distinguished by Dr. Tregelles himself. Now this may be the correct interpretation. An article from the pen of Dr. Tregelles might be a natural object of desire to a man in the position of Dr. Kitto. Wishing for a full discussion of the subject, he would wish that the ablest men on both sides should engage in it, and Dr. Tregelles is not to be reckoned second to any one on his side. But then, having this knowledge, it would have been but courteous on the part of Dr. Tregelles to have furnished the desideratum. It seemed scarcely to correspond with the relations he had sustained to Dr. Kitto, when his wish had been thus publicly expressed, to say, "I was, however, little inclined to answer twelve pages of *assertions*, which any knowledge of *facts* would serve to correct." It was not doing all that he might have done for the advantage of the readers of the *Journal*, whose knowledge of the "facts" might perhaps not be greater than that of Dr. Kitto; and with regard to W. E. T. himself—a gentleman whom we have never seen, but who, we happen to know, has done good service by his writings in other departments—it was not such an example of the strong bearing the infirmities of the weak as we should have expected that Dr. Tregelles would have felt himself called upon to show. It is probable that some will say that Dr. Tregelles found that he could not answer, and that the disdain of his antagonist which he indicated was merely feigned in order to escape the necessity of answering. But this is not our opinion. We do not believe that he would stoop to any such artifice. But we believe that he needs to be constantly on his guard against superciliousness in his treatment of contemporaries who do not bow to his decisions. The consciousness of great knowledge may otherwise be a snare to him.



If there is any class of persons who might expect to be treated with tenderness by the professors of biblical criticism it is missionary translators. Serving the same Master as themselves in a kindred department, subjected to peculiar privations, difficulties, and reproaches in the performance of their labour, destitute in general of those appliances which would enable them to keep pace in literary knowledge with European fellow labourers, every allowance should be made for their deficiencies, and a cordial welcome should always meet their efforts. It must have been unguardedly, we think, that Dr. Tregelles has proclaimed to the world that it is cause for humiliation "that Christian translators have not acted with a more large-souled and intelligent honesty." These are words which we should not have expected to find him using in reference to men who expended their energies under an Indian sun in translating what they believed to be the Christian scriptures. Some of these men did not neglect what our author calls Criticism; some of them were labouring in the east before it was very generally talked of even in England. In Carey's versions it is probable that 1 John v. 7, was retained; we do not know the fact, but from the circumstances, and the date at which he consecrated himself with undivided energy to the work, we think it more likely than not; but we cannot admit that if it were so it indicated a deficiency of "large-souled and intelligent honesty." His successor, Dr. Yates, placed the disputed verse in brackets, and gave habitual attention to the science of Criticism, using Griesbach with Mills, not following any one editor slavishly, but exercising his own discretion in every individual case,—just as we suppose Dr. Tregelles would have done. The censures of our author are not, we admit, applied to *all* missionary trans-

lators; but those we have mentioned and their coadjutors were men of sufficient eminence to be entitled to special exemption from his implied rebuke, something in the way in which he has excepted two expositors of the Apocalypse from the charge of following readings of little or no authority:—"I ought here to except two who, though differing widely in their expositions, have used the revised Greek Text which I published in 1844, (p. 270.) As Dr. Tregelles refers also to translators as having felt the inconveniences of censorship, having allusion apparently to committees at home, we are glad to be able to assure him that, to our personal knowledge, the Committee of the Baptist Missionary Society has never interfered with any translator as to either the text he should use or the manner in which he should render a single word or phrase. It has always regarded a translator as an interpreter on his oath, and deemed that he was bound to give to others to the best of his ability precisely that which he believed that God had revealed by his inspired servants.

We will remark on only one more instance of the deference which the author seems to think that all other theologians should pay to a living professor of Criticism. He holds it to be improper, apparently, even if a word has the support of Griesbach and Scholz as well as of the common text, to quote it in argument, unless it is ascertained that no recent critic has proposed an alteration!

"In questions on church order, it is often said that *ἐκκλησία*, in the singular, is not applied to many assemblies, or to that portion of the church universal which may be diffused through any particular country or countries; and, amongst other proofs, Acts ix. 31 is still relied on (then had the churches, *ἐκκλησίαι*, rest throughout all Judea and Galilee and Samaria,"

"etc.) though critical texts, relying on "united ancient authority, have here "the whole passage in the *singular*, "ἡ μὲν οὖν ἐκκλησία καθ' ὅλης τῆς "Ἰουδαίας καὶ Γαλιλαίας καὶ Σαμαρείας "ἔγεν ἐρήνην," κ.τ.λ. (p. 269.)

Pitiable indeed is the condition to which this reduces a writer on questions concerning church order. He wishes to quote the well known words, "then had the churches rest," and to build on them an argument. He will not do it however till he has secured himself from rejoinder by consulting Griesbach. Griesbach tells him, "then had the churches rest." Scholz being at hand, he inquires of Scholz likewise, and receives the cheering reply, "then had the churches rest." Now, he says, I am safe: "critical texts" bear out the common text; I may write; I may publish. Nay, friend, not quite so fast. Critical texts are with you, but "critical texts" may also be against you. There are critical texts more modern than any of those. Lachmann and Tischendorf have set themselves to ascertain what was the text prevalent in the fourth century, and their opinion is that in the fourth century the reading was, "then had the *church* rest." But truly if a writer on doctrinal or practical subjects must not quote a passage of scripture till he is sure some future editor will not find evidence satisfactory to himself that the text needs alteration, it will be wise to defer all theological disquisitions. We were going to say to postpone them till the new work of Dr. Tregelles has actually issued from the press; but alas! that will not suffice. This may be superseded a few years hence by another editor, as much in advance of Dr. Tregelles as Dr. Tregelles is in advance of Griesbach. The only safe course is to drop the matter. Such an effectual recipe for the extinction of religious controversy was never before prescribed.

These observations do not indicate any want of respect for the author or his labours. Whatever he produces we shall be anxious to see; and, though he may think the counsel unnecessary, he will not think it bad, if we say, let him be careful that everything should accord with the declaration, "One is your Master, and all ye are brethren." We do not quote to him the words, "even Christ," because Lachmann and Tischendorf reject them: the remaining words are enough—"All ye are brethren." Incalculable harm has been done to the family by clerical assumptions. These, we believe that Dr. Tregelles unites with us in repudiating. Any other assumption, however, whether it be based on superior wealth, superior talent, or superior learning, will be injurious, if it interfere with Christian equality. A small band of industrious scholars who have devoted themselves to one particular pursuit may deserve our thanks, but they must not expect us to yield conviction to anything but evidence. Let Dr. Tregelles write, and we will read. Let him argue, as a disciple should argue with a fellow-disciple, and we will weigh his arguments. But for his own sake, and for the sake of Christ's church, let him not in any case lose sight of the fact, "ALL ye are brethren."

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*Incidents of Travel in Central America, Chiapas, and Yucatan. By the late JOHN LLOYD STEPHENS. With numerous Engravings. Revised from the latest American Edition with Additions; by FREDERICK CATHERWOOD. London: Hall, Virtue, and Co. 1854. Pp. xvi. 548. Price 12s.*

THIS volume is a beautiful reprint of an interesting and important work, published in America some ten or twelve years ago. It achieved, on its first appearance, not only a Transatlantic but also a European celebrity. It was quite

worthy of its fame. It deserves to be ranked with Layard's notable volumes upon "Nineveh;" standing only second to those astonishing works. Layard still lives—lives, we heartily hope, to discover many more ruined cities: but Mr. Stephens is in his sepulchre; as silent now, and as much a ruin, as any of the deserted and dilapidated temples of Central America. He died in 1852, while engaged in superintending the formation of the famous railway across the isthmus of Panama. A fact which proves that his sympathies, like those of Layard, embraced all times, reaching to the relics of the most distant past, as well as rejoicing in the present and future well-being of the world.

Our limited space forbids a detailed account of the vast mass of letter-press which this elegant volume contains; but if our readers would survey a long catalogue of wonders; if they would gaze upon the ruins of noble temples and cities which flourished and fell, hundreds, perhaps thousands, of years before Columbus saw the Western world, or the Roman poet uttered his prediction of its discovery; let them purchase, and attentively peruse, this work. The result of their reading will be an admiration of the physical and moral courage of the enterprising traveller, an intense feeling of curiosity and wonder in reference to the scenes he describes, and an earnest prayer that the inhabitants of Central America may soon be delivered from the disgraceful political feuds, the destructive civil wars, the degrading poverty, and debasing superstitions under which they now groan. The following extract will give our readers a glimpse of the subject-matter of the volume:—

"The sight of this unexpected monument put to rest at once, and for ever, in our minds, all uncertainty in regard to the character of American antiquities, and gave us the assurance

"that the objects we were in search of were interesting, not only as the remains of an unknown people, but as works of art, proving, like newly-discovered historical records, that the people who once occupied the continent of America were not savages. With an interest perhaps stronger than we had ever felt in wandering among the ruins of Egypt, we followed our guide, who, sometimes missing his way, with a constant and vigorous use of his machete, conducted us through the thick forest, among half-buried fragments, to fourteen monuments of the same character and appearance, some with more elegant designs, and some with workmanship equal to the finest monuments of the Egyptians; one displaced from its pedestal by enormous roots, another locked in the close embrace of branches of trees, and almost lifted out of the earth; another hurled to the ground, and bound down by huge vines and creepers; and one standing with its altar before it, in a grove of trees which grew around it, seemingly to shade and shroud it as a sacred thing; in the solemn stillness of the woods, it seemed a divinity mourning over a fallen people. . . . Who were the people that built this city? In the ruined cities of Egypt, even in the long-lost Petra, the stranger knows the story of the people whose vestiges are around him. America, say historians, was peopled by savages; but savages never reared these structures, savages never carved these stones. We asked the Indians who made them, and their dull answer was '*Quien sabe?*' 'Who knows!' There were no associations connected with the place; none of those stirring recollections which hallowed Rome, Athens, and

"The world's great mistress on the Egyptian plain;

"but architecture, sculpture, and painting, all the arts which embellish life, had flourished in this overgrown forest; orators, warriors, and statesmen, beauty, ambition, and glory, had lived and passed away, and none knew that such things had been, or could tell of their past existence. Books, the record of knowledge, are silent on the theme. The city was desolate. No remnant of this race hangs round the ruins, with traditions handed down from father to son, and from generation to generation. It lay before us like a shattered bark in the midst of the ocean, her masts gone, her name effaced, her crew perished, and none to tell whence she came, to whom she belonged, how long on her voyage, or what caused her destruction; her lost people to be traced only by some fancied resemblance in the construction of the vessel, and perhaps never to be known at all. The place where we sat, was it a citadel from which an unknown people had sounded the trumpet of war? or a temple for the worship of the God of peace? or did the inhabitants worship the idols made with their own hands, and offer sacrifices on the stones before them? All was mystery; dark, impenetrable, mystery, which every circumstance increased. In Egypt the colossal skeletons of gigantic temples stand in the unwatered sands in all the nakedness of desolation; here an immense forest shrouded the ruins, hiding them from sight, heightening the impression and moral effect, and giving an intensity and almost wildness to the interest."

We conclude with an extract which contains a specimen of the lighter graces of the author's style, and of the many interesting traits of domestic and national life with which the volume abounds:—

"Our fellow-passenger, the padre,

"during his residence at Belize, had become acquainted with many of the Caribs, and, upon one occasion, by invitation from its chief, had visited a settlement for the purpose of marrying and baptizing the inhabitants. He asked whether we had any objection to his taking advantage of the opportunity to do the same here: and as we had none, at the moment of disembarking, he appeared on deck with a large wash-hand basin in one hand, and a well filled pocket-handkerchief in the other, containing his priestly vestments.

"We anchored at a short distance from the beach, and went ashore in the small boat. We landed at the foot of a bank twenty feet high, and ascending to the top, came at once, under a burning sun, into all the richness of tropical vegetation. Besides cotton and rice, the cahoon, banana, cocoa-nut, pine apple, orange, lemon, plantain, with many other fruits which we did not know even by name, were growing with such luxuriance, that at first their very fragrance was oppressive. Under the shade of these trees most of the inhabitants were gathered: and the padre immediately gave notice, in a wholesale way, that he had come to marry and baptize them. After a short consultation, a house was selected for the performance of the ceremonies, and Mr. Catherwood and I, under the guidance of a Carib, who had picked up a little English in his canoe expeditions to Belize, walked through the settlement.

"It consisted of about five hundred inhabitants. . . . Though living apart, as a tribe of Caribs, not mingling their blood with that of their conquerors, they were completely civilized, retaining, however, the Indian passion for beads and ornaments. The houses, or huts, were built of poles about an

"inch thick, set upright in the ground, tied together with bark strings, and thatched with coroon leaves. Some had partitions and bedsteads made of the same materials; in every house were a grass hammock and a figure of the virgin, or of some tutelary saint, and we were exceedingly struck with the great progress made in civilization by these descendants of cannibals, the fiercest of all the Indian tribes whom the Spaniards encountered. . . . We returned and found our friend, the padre, dressed in the contents of his pocket-handkerchief, quite a respectable looking priest. By his side was our steamboat wash-bowl filled with holy water, and in his hand a prayer-book. Augustin stood up, holding the stump of a tallow candle.

"The padre understood but little Spanish; his book was in Latin; and not being able to translate as readily as the occasion required, he had employed the interval of our absence

"in copying on a slip of paper, from a Spanish protestant prayer-book, the formal part of the baptismal service. In the confusion this was lost, and the padre was thrown back upon his Latin, to be translated into Spanish as required. After labouring awhile, he turned to Augustin and gave him in English the questions to put to the women. Augustin was a good catholic, and listened to him with as much respect as if he had been the pope, but did not understand a word he said. I explained to Augustin in French, who explained to one of the men in Spanish, who explained to the women. This, of course, led to confusion; but all were so devout and respectful that in spite of these tribulations, the ceremony was solemn. When he came to the Latin parts, our friend rattled it off as fast as if fresh from the propaganda at Rome, and the Caribs were not much behind hand."

H.

## BRIEF NOTICES.

*Meditationes Hebraicae: or a Doctrinal and Practical Exposition of the Epistle to the Hebrews, in a Series of Lectures. By WILLIAM TAIT, M.A., late Incumbent of Holy Trinity Church, Wakefield; now of St. Matthew's, Rugby. New and Enlarged Edition. London: Hamilton, Adams, and Co. 1855. Two Volumes. Large 12mo. Pp. xxxiii. 474, 537, xxvi. Price 17s.*

In September, 1845, we reviewed at some length the former impression of this work. Its perusal had afforded us much pleasure and we recommended it cordially to our readers. We have been glad to hear since from some of them observations corroborative of the judgment we had pronounced, and now it is gratifying to find that a sufficient portion of the public has coincided to lead to the publication of a new and enlarged edition. The author says, "The reader will find the work much more convenient for reference than it formerly was. And every emendation of the text is printed in capital letters, that the eye may at once discern it. If he is disposed to ask whence these emendations are derived, I refer him to the

English Hexapla, to the Critical Commentary of the late Professor Stuart, to the Hore Hebraicae of the Duke of Manchester, and to a new translation of the Epistle by the Rev. Henry Craik of Bristol. I beg to recommend the last work to all who value the exact interpretation of God's word. The acknowledged learning and Christian excellence of the author constrain me to say, '*cum talis sis, utinam noster eses.*'"

*The Works of the Rev. ALEXANDER CARSON, LL.D. Volume the third. Dublin: William Carson, Grafton Street. London: Houlston and Stoneman. 1854. 12mo, pp. x. 469. Price 5s.*

The first volume of this series is on Miscellaneous Subjects, the principal being the doctrine of the atonement. The second volume is devoted to treatises on the Romish and Unitarian Controversies. This, the third, comprises the author's works on the Inspiration of the Scriptures. The first on the Style of Scripture as evidential of its Inspiration will well repay the attention of the studious reader. The others are entitled, "Theories of Inspira-

tion by Dr. Pye Smith, Dr. Dick, and Bishop Wilson, examined and refuted, and the verbal Inspiration of the Scriptures proved"—"Refutation of Dr. Henderson's doctrine in his late work on Divine Inspiration, with a critical discussion on 2 Tim. iii. 16."—"Refutation of the Review in the Christian Guardian, for January, 1832, of Dr. Carson's Work on the Inspiration of the Scriptures"—"Review of Dr. Pye Smith's Defence of Dr. Haffner's Preface to the Bible." When the volume first came into our hands we hoped to be able before now to report upon it fully; but we have been prevented doing so in a deliberate manner, and these are pieces which cannot be touched advantageously unless they are carefully handled. In the preface, the author acknowledges that it had given him great pain to be obliged to contend with the real friends of the Lord Jesus, on a subject in which all believers might be expected to harmonise; but he adds, "When I see truth, I am not ashamed to avow it, or afraid to defend it. And the cross of adhering to it few have felt more heavy, or have greater temptations to throw it away; yet, while I spare not error, my love to those in error is not abated. My brotherhood extends not to party, but to the whole household of God. While I labour to unfold truth, I presume not to dictate; and though a Christian should reject everything which I hold, but the way of salvation through faith in the righteousness of the Son of God, I will receive him, as I trust God, for Christ's sake, has received me."

*The Threefold Cord; or Musings of Faith, Hope, and Love.* By JAMES BUTTFIELD. Leeds: J. Heaton and Son. London: Hoarston and Stoneman. 1854. 16mo. Pp. 144. Price 2s. 6d.

To many pious persons it is very pleasant to read devout thoughts with which they are familiar embodied in smooth and flowing verse. If there be in the sentiment nothing startling, novel, or profound, yet if it correspond with their convictions and experience, and have the charms arising from regularly returning accent and uniform numbers, they are impressed and cheered, just as the conversation of friends often soothes and animates even when no positively new ideas are communicated. It might disappoint the purchaser, if we were to promise that he would find in these musings a very high degree of poetical beauty; but if he desires a fresh supply of generally recognized Christian truth in plain iambics, here he may find it. Page 88 of our present number contains a specimen.

*Milton's Paradise Lost and Paradise Regained. With Explanatory Notes by the Rev. J. Edmondstone.* London, Edinburgh, and New York: Nelson and Sons. 1854. 16mo. Pp. 468. Price 3s. 6d.

It would be presumptuous to indite a sentence in commendation of these poems, now universally recognized as the two noblest in the English language: all that can be done with propriety is to describe the merits of the edition. It is of the cabinet size, neat, and

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carefully printed, and at the foot of every page there are illustrative notes. Some of these are selected from the writings of Addison, Cowper, Newton, Stillingfleet, and others who have commented on Milton's performances, and many are from the pen of the editor. Readers in general, young readers especially, have great reason to thank him for the pains he has taken, and acknowledge the judgment he has exercised, for the learned author so often uses words in senses that are now uncommon, and alludes to recondite passages in classical literature, that there are few students of his works who do not require the assistance of an annotator.

*Millie Howard; or Trust in God.* By Mrs. HENRY LYNCH. Edinburgh: Johnstone and Hunter. London: R. Theobald. 1854. 16mo. Pp. viii. 509. Price 3s.

The design of this tale, of which Millie Howard is the ostensible heroine, though several other persons are made to play conspicuous parts, is to illustrate the value of confidence in God. Some of the scenes and events appear extremely improbable. Millie's own course is rather too romantic. The circumstances under which she is separated from Mr. Strafford, her future husband, and again united to him are strangely unnatural. The book is too full of tender attachments, broken hearts, and happy marriages. In many passages beautiful metaphors occur, borrowed from natural scenery; but sometimes they are repeated with much sameness. Whether or not the purpose of the authoress will be answered is a matter which must be settled by the individual experience of her readers. One sentence uttered by the great Teacher is more precious to ourselves than these five hundred pages, "*But the very hairs of your head are all numbered.*" W.

*The Convent and the Manse.* London: T. Nelson and Sons. 1854. 12mo. Pp. 236. Price 1s. 6d.

An English reprint of an American tale; the object of which is an exposure of the social and political influence of popery in America. The writer has presented what, we doubt not, is a true picture. The wide circulation of such a volume, written as it is with truthfulness and power, cannot fail to diminish the evils it deplores and accomplish much good. W.

*Healthy Homes, and how to make them. Dedicated, by permission, to the Right Honourable Viscount Palmerston.* By WILLIAM BARDWELL, Architect. London: Dean and Son. 8vo. Pp. xv. 71. Price 2s.

In building, purchasing, or hiring a house, many more things ought to be considered, it appears, than are usually thought of. Suggestions are contained in this volume which will doubtless surprise as well as instruct a majority of its readers, and in addition to these, there are plans, elevations, sections, and pictures of sanitary inventions, the utility of which will be extensively acknowledged.

*The Prison Opened, and the Captive Loosed; or, the Life of a Thief as seen in the Death of a Penitent.* By JOSEPH VINNEY. London: Snow. 1854. 16mo. Pp. 71. Price 1s.

It is seldom that we get so complete and detailed a view of life among the most criminal and wretched classes as is here afforded. It is well worthy of perusal, teaching that none are too degraded to receive the blessings of salvation, and that if obdurate sinners are to be rescued it must be, not by severity but by pity, gentleness, and an exhibition of the love of Christ.

*Claude the Colporteur.* By the Author of "Mary Powell." London: Arthur Hall and Co. Post 8vo. Cloth.

Claude is the *beau ideal* of an itinerant vendor of the holy scriptures. If we knew a few exactly like him, how delighted should we be to recommend them to the Committee of the Baptist Irish Society. Such agency would do much good, and the story is adapted to cherish a devoted active spirit among Christians of all classes.

*The Old Chelsea Bun-house. A Tale of the last Century.* By the Author of "Mary Powell." London: Printed for Arthur Hall, Virtue, and Co. 1855. Pp. 335. Price 7s. 6d.

The lady from whose pen this proceeds has a marvellous talent for the production of old fashioned stories. All the specimens that we have seen have this to recommend them also, that they are perfectly free from immoral or irreligious tendencies. This volume will certainly be finished by any young people who begin to read it, and it will impart to them some acquaintance with the manners and customs of different classes of the inhabitants of London a hundred and fifty years ago.

"Our Willie;" or *Home Teaching.* By Mrs. W. H. COATES, Author of "Look up, or Girls and Flowers," "Grace Dermott," &c., &c. London: Binns and Goodwin, 44, Fleet Street. 16mo. Pp. 159.

The intention is good, and if we could conscientiously carry our approbation further we would do so.

*Suggestions for Thoughtful but Sceptical Minds.* By the Rev. WILLIAM INNES. With a Commendatory Notice by the Rev. Dr. Brown. Edinburgh: William Innes, 31, Hanover Street. 32mo. Pp. 63.

What Dr. Innes writes and Dr. Brown recommends may always be purchased with safety, without waiting for the fiat of any reviewer.

## RECENT PUBLICATIONS. Approved.

[It should be understood that insertion in this list is not a mere announcement: it expresses approbation of the work as enumerated,—not of course extending to every particular, but an approbation of their general character and tendency.]

Grammatical Exercises on the Moods, Tenses, and Syntax of Attic Greek. With a copious Vocabulary. For the use of Schools. By JAMES FERGUSON, M.D., Rector of the West End Academy, Aberdeen, and Editor of "Xenophon's Anabasis." Books I. and II. With copious Vocabulary. &c. Edinburgh: Oliver and Boyd. 16mo., pp. 191. Price 3s. 6d.

The Science of Arithmetic; a Systematic Course of Numerical Reasoning and Computation, with very numerous Exercises. By JAMES COWNALL, Ph.D., and JOSEPH G. FITCH, M.A. London: Simpkin, Marshall, and Co. 16mo., pp. 348. Price 4s. 6d.

One Thousand Questions on the New Testament: designed to aid an Intelligent Use of the Sacred Volume. By a Teacher. London: Jarrold and Sons, 47, St. Paul's Churchyard. 24mo., pp. 135. Price 9d.

Divings into Scripture and Sprinklings of Wisdom for Little Folk. London: Binns and Goodwin, 44, Fleet Street. 24mo., pp. 80.

A Word to the Tried. "A Friend in Need is a Friend indeed;" or, Who is the Best Friend? By the Rev. T. MAJOR LESTER, B.A., late Curate at St. Mary's, Kirkdale, Liverpool, and now Minister of the New District in St. Saviour's Parish, Chorlton-upon-Medlock, Manchester. London: Binns and Goodwin. 16mo., pp. 26. Price 2d.

Familiar Fables: in Easy Language, suited to the Juvenile Mind. By MISS CORNER. The Illustrations by Alfred Crowquill and James Northcote, Esq. London: Dean and Sons. 16mo., pp. vii., 109.

The Tract Magazine, and Christian Miscellany; containing various pieces of permanent interest. 1854. London: R.T.S. 12mo., pp. 332. Price 1s. 6d.

The Child's Companion and Juvenile Instructor. 1854. London: R.T.S. 32mo. Price 1s. 6d.

The Eclectic Review. January, 1855. Contents: I. History of Turkey. II. Why are Coals so Dear? III. Our Eighteen Hundred and Fifty-four Poets. IV. British Scientific Association. V. Dryden: His Character and Writings. VI. Expositors of Scripture. VII. Religious Liberation Society: Recent Operations. Brief Notices, Review of the Month. London: Ward and Co. 8vo. Price 1s. 6d.

The Christian Treasury: Containing Contributions from Ministers and Members of Various Evangelical Denominations. January, 1855. Edinburgh: Johnstone and Hunter. 8vo. Price 5d.

The Leisure Hour: a Family Journal of Instruction and Recreation. January, 1855. London: R.T.S. 8vo., pp. 68. Price 5d.

The Sunday at Home. January, 1855. London: R.T.S. 8vo., pp. 68. Price 5d.

The Christian Spectator, and Record of the Religious Tract Society. 8vo., pp. 12. Price 2d.

# INTELLIGENCE.

## EUROPE.

### BELGIUM.

A few English friends resident in Brussels, and connected with the baptist denomination, have, after many difficulties and discouragements, obtained premises for the preaching of the gospel and for a residence for a town missionary. On Lord's day, Dec. 31, 1854, the room, which is forty-eight feet long, was opened for divine worship, when sermons were preached in French in the morning and evening, and in the afternoon a sermon was delivered in the Flemish language. The attendance was encouraging, and the presence of the Lord was enjoyed. Since the opening services three persons have been baptized on a profession of their faith in Christ, and four more stand proposed for baptism and church fellowship. The friends who have made this stand for the truth in the midst of a catholic population will need to be sustained in their work of faith and labour of love.

## HOME.

### HORTON COLLEGE, BRADFORD.

The officers and committee of this Institution are making a strenuous effort to increase its usefulness, by removing from the present locality and obtaining larger and more commodious premises. Four sums of £500 each have been promised conditionally by friends whose sanction will doubtless lead others to follow their example, and very many smaller sums have also been contributed. The following address, which has been issued on the occasion, explains the plan:—

As is very generally known, the town of Bradford has during the last few years spread with almost unexampled rapidity on every side. In consequence, the premises occupied by the above Society or College, heretofore in the midst of green fields, are now being so surrounded by streets, tenements, and large manufacturing establishments, pouring forth volumes of smoke, as to render removal to a more healthy, and in other respects more eligible locality, all but indispensable. The advanced state of the times, and the growing wants of the denomination with which the college is more immediately connected, seem also to point to an extension of the basis, and an increase in the efficiency of its operations, as most desirable. Both objects it is proposed to attempt to secure. As a preliminary to the attainment of the former, an appeal is now made to the constituency of the college, and to the friends of ministerial training

generally, in order to ascertain whether the pecuniary cost which it will necessarily involve can be met. That cost it is thought by competent parties will be not less than £10,000, towards which contributions are hereby most earnestly but respectfully solicited on the following conditions:—

I. Every contribution of £100 and upwards, shall be (if the contributor himself so wishes) estimated proportionately: i.e., if the sum required be only £9,000, the contribution of £100 shall be considered as representing only £90; if only £8,000 be required, the contribution becomes only £80; and so in relation to any less outlay.

II. Every contributor of £100 and upwards shall have the option of spreading his contribution over two, three, or four years, in equal instalments; the first being considered as payable with the purchase of the site.

III. As soon as one-half of the proposed sum of £10,000 has been promised, in amounts of £100 and upwards, the contributors so promising shall be convened by circular (giving fifteen days' previous notice of the time and the place of the meeting), to consult with the committee:—

1. What steps shall be taken to obtain the remainder of the required amount.

2. Whether the project shall be delayed till the said remainder has been promised, or be proceeded with at once; and in case of the latter part of the alternative being preferred,

3. What site shall be fixed on. What plan of structure shall be adopted: and all other such measures pertaining to the execution of the twofold design hereinbefore announced.

IV. The contributors so assembled (according to the last-mentioned condition, viz. No. 3) shall be entitled to vote proportionately to the amount of their respective contributions, after the rate of one vote for every £50.

### DARLINGTON.

Mr. J. Green, son of the late Rev. John Green, of Newcastle-on-Tyne, having accepted the unanimous invitation of the baptist church, Darlington, to become their pastor, commenced his stated labours there on the second sabbath in December.

### LITTLE WILD STREET.

On Lord's day, December 31st, 1854, the ordinance of baptism was administered. One of the candidates was the eldest grandson of the aged pastor, the Rev. C. Woollacott. New year's day bring the twenty-first anni-



versary of his settlement, special services were held for prayer and praise. A bible, purchased by the female members, was presented to him, with a sum of money, the surplus of their subscriptions; and a handsome writing desk was given to the pastor's wife, as an expression of affectionate acknowledgment for her unwearied efforts in the service of the church. Tea was provided by the deacons, to which every member was invited. The services were well attended, and were interesting and profitable to all.

#### SMARDEN, KENT.

As it was not customary in surrounding churches for many years to expect to receive cheering intelligence from Smarden, it will be hailed as an indication of improvement that on Lord's day, December 31st, after the Lord's supper, the senior deacon rose and informed the pastor that he had been requested to present to him in the name of the church a purse containing a little more than ten pounds, as an expression of esteem for him and of gratitude to the Father of mercies for the blessings which the contributors had received through his instrumentality. This reward of long perseverance through many years of discouragement gave to the pastor, the Rev. William Syckelmore, the greater pleasure, as the collection had been made so privately that not the least hint of what was intended had reached him previously.

#### INSKIP, NEAR PRESTON.

January 2nd, Mr. Compston was publicly recognized as pastor of the baptist church at Inskip, Lancashire.

The Rev. Chas. Williams, of Accrington, after receiving a statement of the circumstances which had led to Mr. Compston's connexion with the church and the minister's replies to the usual questions, offered up the recognition prayer. The Rev. Wm. Walters, of Halifax, addressed an excellent charge to the minister; and the Rev. H. S. Brown, of Liverpool, preached to the people. In the evening a public meeting was held, at which 370 persons partook of tea, and a yet greater number listened to appropriate addresses from the ministers present.

Mr. Compston has resided at Inskip more than two years, during which period the church has enjoyed many tokens of the divine presence and blessing.

#### SALTERS' HALL.

The Rev. J. W. Todd, late of Salisbury, has accepted the pastorate of the church meeting in Salters' Hall chapel, Cannon Street, City, and commenced his labours in that capacity on the first sabbath in January.

#### NEWPORT, MONMOUTHSHIRE.

At the annual tea-meeting of the baptist church, Commercial Street, in this town, held on Thursday, 4th of January, an elegant purse containing twenty guineas was presented to the pastor, Rev. W. Aitchison, as a mark on the part of the church and congregation of their regard and esteem for him as their minister.

#### ROADE, NORTHAMPTONSHIRE.

On the 18th of January, in the baptist meeting-house in the above-mentioned village, the Rev. William Sutton, late of Bythorn, Hunts, was recognized as pastor of the church assembling at Roade. In the afternoon, after reading the scriptures and prayer by the Rev. R. Turner of Blisworth, a sermon was preached by the Rev. J. J. Brown of Northampton. After the service between two and three hundred friends took tea, and in the evening a public meeting was held, which was commenced by the Rev. J. P. Haddy of Ravensthorpe, who read the scriptures and offered prayer. The Rev. J. Lea of Moulton, Mr. Sutton's former pastor, then delivered an appropriate discourse to the church on the duties of its members towards each other, towards their minister, and towards the world; the Rev. J. Litchfield of Kingsthorpe followed in an affectionate address to any who might be inquirers after salvation. The Rev. J. Pywell then spoke with much earnestness to the undecided in the congregation, and the Rev. T. Marriott of Milton added a few appropriate and cautionary remarks applicable both to pastor and people, and after Mr. Sutton had expressed his gratification at the large number of ministers and friends who had by their presence manifested their interest in the union recently formed, concluded the interesting services by invoking the divine blessing upon all concerned. A cheering spirit of harmony pervaded the proceedings of the day, and it was felt by many to be good thus publicly to unite in testifying their respect for the pastor, and in entreating the blessing of the great Head of the church upon his labours.

#### RECENT DEATHS.

##### MR. H. C. HILL.

The subject of this brief notice, Mr. Henry C. Hill, was born in February, 1804, at Islip, Northamptonshire, in the immediate neighbourhood of which place he spent nearly the whole of his days. He was the child of pious parents, and enjoyed the advantages of a careful and religious education. He appears to have been thoughtful and serious from his youth, but owing perhaps in no small degree to a natural reserve, which

rendered him backward to communicate his thoughts and feelings to others, he did not publicly profess his faith in Christ until he had attained his twenty-fifth year.

Mr. Hill was baptized at Thrapston, in the spring of 1830, by the Rev. Samuel Green, who was at that time the pastor of the church there, and in connexion with that church he maintained through grace a consistent and honourable membership for nearly a quarter of a century. For several years prior to his decease he also sustained the office of deacon, having succeeded his venerable father, who for many years had served the church in the same capacity. For this office Mr. Hill was in many respects well qualified, possessing, in addition to superior intelligence and great soundness of judgment, much simplicity of character and kindness of heart;—and he discharged its duties with great efficiency and universal acceptance, causing his too early removal to be felt both by pastor and people as a very painful and heavy loss.

Firmly attached to the principles of evangelical nonconformity, and not less so to the peculiar tenets of the denomination with which he was connected, Mr. Hill was nevertheless of a truly catholic spirit,—a lover of good men,—and rejoiced sincerely in the extension of the kingdom of Christ, by whatever section of the church it might be promoted, sympathizing cordially in most of the educational and evangelical movements of the present day, and readily assisting many of them by pecuniary contributions.

In politics he seldom took a very active part, yet he viewed with intelligence and interest questions of great public importance, regarding them alike with the feelings of a patriot and a Christian.

Naturally diffident and retiring, and never enjoying very vigorous health, he generally sought the shade, and often where his friends would gladly have seen him occupying a more prominent position, yet it was impossible but that such a man should have influence, and there were occasions on which that influence was exerted,—though always in a quiet and unobtrusive manner,—with the happiest effect. He loved peace, and always strove to promote it, yet never by the sacrifice of what he regarded as yet dearer—truth and principle.

As a man of business Mr. Hill was held in high and deserved estimation. He was worthy of confidence and obtained it; uprightness and integrity preserved him. He shrunk with perfect loathing from whatever was mean and dishonourable, while in his intercourse with the world he was an interesting example of “whatever things are honest, and just, lovely, and of good report.” Such a man will generally find his right position in circles where he stately moves. It was so here; hence the writer was informed by an eye-witness, that a general

gloom seemed spread over a market at which Mr. Hill regularly attended when intelligence reached it of his sudden removal, and many said, “We have lost a good man from among us.”

In social life he was a firm friend,—a judicious counsellor,—an interesting companion. His reading was considerable, and always thoughtful and discriminating; hence his conversation was both agreeable and instructive. He went but little into society,—but those who had opportunities of occasional intercourse with him will cherish the remembrance of these with sacred pleasure. In ordinary conversation he did not often refer to the subject of religious experience, although to those who enjoyed his confidence, he would sometimes converse very interestingly and sweetly on that subject.

To his beloved children,—still of tender age,—and previously bereaved of an affectionate and pious mother,—his loss is irparable. Ever since the sorrowful event which deprived him of his much-loved companion, he had striven as far as possible by his counsels and care to supply the place of her who had so early been taken from his side. The welfare of his children for both worlds lay very near his heart, and he was assiduous in his efforts to promote it. Unable through frequent indisposition to be much abroad, he yet spent many happy hours in the bosom of his family. And there were few things which afforded him greater pleasure than to observe the progress they were making in their studies, few things which excited within him a deeper solicitude,—as his letters to those that were absent will testify,—than that these early years should be given to the Saviour.

Mr. Hill had for years been subject to an affection of the heart, but to within two or three days of his death was in his usual health. While attending an examination of the British School,—an institution in which he took considerable interest,—he was seized with a bilious sickness; subsequently more unfavourable symptoms supervened; still it was hoped that the attack would soon yield to skilful medical treatment,—that he would rally as he had done on former occasions, and be as usual. The Christmas holidays were approaching, and he was anticipating with more than usual pleasure the return from school of some of his beloved children, but alas! that season, near as it was—to him—was never to come.

On the day of his death, the 13th of December, and within an hour or two of his departure, the substance of a note which had been received from his eldest daughter was communicated to him. She was to return home on the morrow, and expressed a hope that she should find her dear papa better than she had heard he was a few days previously. He replied,—a tear starting in

his eye, "I did not expect to meet her thus," but quickly recovering himself assented to the hope that was expressed that he would shortly be better.

Soon after this, his attendant having occasion to be absent from the room for a few minutes left him apparently comfortable. She speedily returned, and found him sitting in the same posture,—but the spirit had fled,—suddenly, silently, and alone; like his excellent father and maternal grandfather, he had passed to his rest, leaving a deeply afflicted family and sorrowing church to bewail his loss. "The memory of the just is blessed."

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MR. HENRY WELTON.

A disease of the heart, the existence of which was not previously known, suddenly terminated the earthly course of this estimable man, at his residence at Pentonville, as he rose from the breakfast table, on Friday morning, December 22nd, 1854. He had walked with God, and God took him.

The following sketch furnished by his mourning widow, was read in substance by the Rev. J. Blackburn, to a crowded audience in an impressive discourse, on the last sabbath of the old year.

According to your request I will endeavour to give some particulars of my lamented husband's life, though words of mine can but imperfectly express his purity and goodness. His remarkably holy and blameless life may be traced to one cause; from his earliest youth the bible was his chief study, he loved even at meals to have it open before him, and many an hour redeemed from sterner pursuits was eagerly devoted to its perusal. His love and devotion to his parents in the midst of the troubles and afflictions that weighed heavily on them towards the close of their pilgrimage were very beautiful, no pleasure was too great to be given up to cheer or comfort them, he became their chief support and stay, living and labouring not so much for himself as for them and his sisters.

He was early devoted also to the work of teaching in the sabbath schools, and was eminently successful in winning the love and confidence of the scholars, and bringing them to a knowledge of the Saviour whom he so much loved and delighted to serve. At the age of nineteen he joined the church at Henrietta Street, and continued a member of it for twenty-nine years, during the greater part of which he was one of its deacons, and most diligently, faithfully, and affectionately did he work his Master's will, frequently conducting the prayer-meetings, assisting prominently in all its societies, and ably and most devotedly fulfilling the duties of superintendant to the sabbath school. His regularity and punctuality in attending divine

services were ever remarkable, it was his maxim to be ready and waiting for God.

The three latter years of his life he united in fellowship with the church at Claremont chapel, in which he became deeply interested, but without any change in his views with regard to believers' baptism; the ministry of its pastor was to him a great source of spiritual pleasure and profit, and of his Christian consistency many can bear honourable testimony.

His prayers evinced a spirit enjoying frequent communion with a holy God and loving Father. It may, indeed, be said of him that "he went about doing good," his very presence carried a sanctity with it. In the office where he was employed, his influence so far prevailed that in his presence a careless or irreverent expression was rarely employed, and if it occurred an apology was quickly made.

In his holidays he seldom rode or walked out without having tracts with him and a pleasant word to say to every cottager or little child that came in his way, and he ever held himself ready to assist the distressed as far as laid in his power. In his conversations and prayers with the sick and afflicted, his ready sympathy and soothing tenderness made him peculiarly blessed. The Sunday schools he always visited, and addressed the children in so loving and easy a way that they retained a pleasing remembrance of him, and were anxious to see "the nice gentleman again." In his holidays, too, he often relieved country ministers, by preaching for them, and conducting their week-night services; in short, anything by which he could serve his Saviour or help others to do so was his delight.

The high integrity and benevolence that distinguished him secured for him the respect and love of all with whom he was connected, and made him the judicious friend and able counsellor of all who were in difficulty. As husband and father no words can express his constant devotion and uniform tenderness, while his unruffled temper and cheerful piety made him a noble example as the head of his family.

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MRS. COPELAND.

In the removal of our beloved Christian friends, God has in view our benefit as well as theirs. He takes them away from coming evil, and he calls upon us to be "followers of those who through faith and patience inherit the promises." The subject of this brief sketch would if living instinctively shrink at the thought of being held up as in any sense a pattern to others, and yet she possessed features of character which endear her to many, and awaken their admiration and gratitude.

Mrs. Copeland was a native of the city of

Waterford, and was born in the year 1792. At a very early age she became thoughtful and serious. Indeed there seems never to have been a period, from the time when she became capable of thinking and judging for herself, at which she did not regard religion as an important personal matter. At what exact date she gave her affections and energies to the Saviour we are unable to state, but she was baptized and gave herself to his people in September, 1811. Although her ancestors and near relatives were baptists, her father did not belong to that body; and this circumstance brought her occasionally into contact with members of the Wesleyan denomination. The consequence was, that in the year 1812, Miss Eliza Hammett became the wife of the Rev. William Copeland, a Wesleyan minister of a catholic spirit, respectable talents and attainments, and most excellent character. He is stated to have been worthy of the esteem, respect, and confidence of all who knew him. This union called our departed friend for a season away from Waterford, and there is good reason for believing that her consistent conduct, her amiable and devotional spirit, and her well-stored mind, rendered her a valuable helper to her husband in his varied and important labours. This union, though extremely happy, was not of long duration. Ten short years had scarcely passed away when, soon after the birth of her last and only surviving child, the affectionate and devoted husband was taken from her. This painful dispensation left our late friend at liberty to reside in her native city or neighbourhood, and led to her union with the baptist church at Stephen Street. Her decease took place somewhat unexpectedly, on the 23rd of last December. For a week or two before she had suffered from an anthrax, but so late as the evening of the 21st no dangerous symptom had shown itself. Loss of sleep had however considerably reduced her strength, and on the following day her medical attendant perceived a great change, which terminated fatally within twenty-four hours after. As none of Mrs. Copeland's friends foresaw the fatal issue of her illness, no direct effort was made to ascertain the state of her mind. This is however the less to be regretted, as we know she lived the life of the righteous, and are sure her last end was like his. To one person she said, a few days before her decease, "The Lord is my rock." To another she expressed regret at her inability to fix her thoughts so much as she desired upon the truths and promises of the gospel. But there was nothing like fear or distrust in the prospect of death. With characteristic meekness and patience she resigned herself into the hands of her Saviour and God, and her end was most calm and peaceful.

"As sweetly as a child,  
Whom neither thought disturbs, nor care encumbers,

Tired with long play, at close of summer's day,  
Lies down and slumbers."

Our departed friend was particularly distinguished by the passive virtues of the Christian character. There is not a grace or fruit of the Spirit, mentioned in the 22nd and 23rd verses of the 5th of Galatians, that she did not possess to a large extent. In this respect, comparatively few equalled, and still fewer excelled her. If she showed less of the outwardly active, zealous, and energetic spirit, manifested by some Christians in the Lord's vineyard, it was mainly owing to the fact of her never having had a robust constitution. She was however by no means inactive. To many she has spoken a word in season which will never be forgotten, and in her correspondence she seldom if ever omitted saying what was adapted to promote the spiritual interests of those addressed. Some persons may have regretted that our late esteemed friend was somewhat reserved on the subject of her religious experience, and have felt at a loss to decide the measure of faith and grace enjoyed by her. But it seems to us that her religious feelings were of a quiet, unobtrusive character, because they were deep and stable. Like a river, which in consequence of its depth flows on noiselessly and steadily, so our late friend pursued the grand object of life, and walked in the narrow way from an early age until her decease, unaffected by the temptations and discouragements which opposed her progress.

Whatever may have been the natural disposition of the subject of this memoir, her excellence was based upon religious principle and feeling. This made her exemplary in all the relations of life. As a wife and mother she was remarkable for the warmth and depth of her affection, and for self-denying attention to the comfort of those towards whom she sustained these relationships. In the domestic circle she was consistent, considerate, and unselfish, and possessed unsought a degree of power and influence which others would seek in vain. Her prayers with her family were impressive, judicious, and soothing. As a relative and friend, Mrs. Copeland was characterized by sincere affection, deep and active sympathy, and unabaken fidelity. As a member of the church she was liberal, affable, and kind. She never absented herself from its services through indolence or indifference, nor did she neglect to contribute to its funds through a low estimate of responsibility, desire for comfort or display, or unconcern about their prosperity. The pastor and members feel that they have lost one whose example and influence were beneficial, one who was always deeply interested in and desired their increase and happiness, one who did not forget them in her prayers, and who rejoiced as they stood fast in the truth. Her friends, however, sorrow not as those without hope, for they know who has said: "Blessed

are the dead who die in the Lord; yea, saith the Spirit, for they rest from their labours, and their works do follow them."

W.

#### MRS. PRICE.

Died, January 8th, aged sixty-three, Jane, the beloved wife of the Rev. Joseph Price, pastor of the baptist church at Montacute, Somersetshire.

The deceased was the subject of early piety. Almost her entire life may indeed be accurately designated a Christian life, for she never recollected the period when she did not fear God, and love the Saviour, and venerate all true Christians, although she regarded the saving change as occurring about the tenth year of her age, when she first felt a deeply humbling consciousness of sin, and was constrained to exchange her customary prayers for the earnest cry of the soul for divine mercy.

Throughout her Christian career, humility before God, peculiar tenderness of conscience, aversion to worldly society and pursuits, and a longing for holiness and heaven were her prominent characteristics.

A disease of the heart of many years' standing frequently unfitted her for mingling in society and engaging in active religious duties (although privileged to enjoy public means and ordinances until the last few weeks), but her children cherish a pleasing and grateful remembrance of her anxious efforts to train them from their very infancy "in the nurture and admonition of the Lord."

The last month was a period of much suffering, but the close was mercifully gentle; often did she repeat from Stennett's "Bird of Paradise":—

"Soon my keeper 'll come and ope the door,  
Put in his hand and gently take me out; "

and it was even so. Being asked just before her death if she had any wish to remain here, she firmly replied: "No,

There's none round this spacious earth  
Can suit my large desire."

A few moments after she exclaimed: "I'm going home;" and then, closing her eyes as if for sleep, her sanctified and waiting spirit was sweetly released. Her funeral on the Monday following was attended by a large concourse of friends and spectators, and on the same evening a sermon was preached by the Rev. R. James, of Yeovil, from 1 Tim. i. 15, selected by herself, and expressive of her habitual feeling.

#### REV. CHARLES NEW.

This excellent minister, pastor of the baptist church at Penzance, Cornwall, entered

into his rest in most extraordinary circumstances, on Sunday evening, January 7. He had preached in the morning as usual. After tea he went upstairs to his study to meditate preparatory to the evening service, and on his wife's going up with a child in her arms to kiss its father before being put into bed, she found Mr. New sitting in his arm-chair, quite dead! While reflecting upon divine things and the glories to be revealed, he is taken in a moment to realize what he was preparing to describe!

A memoir of this lamented minister will probably be given in a future number of this Magazine. Mr. New was a younger brother of the Rev. Isaac New of Birmingham, and about forty years of age. R. P.

#### MR. JOHN ELMORE.

On Saturday, 6th January, died, at his residence, Camberwell, Mr. John Elmore, of Bankside, Southwark, for thirty-seven years a member and eighteen years an honoured deacon of the church of Christ meeting in Church Street chapel, Blackfriars Road.

After the patient endurance for many years of much bodily affliction, he entered into rest in the seventieth year of his age.

#### MISS BANKS.

"There is no flock, however watched and tended,  
But one dead lamb is there!  
There is no fire-side, howe'er defended,  
But has one vacant chair!"

LONGFELLOW.

Sarah Jane Banks was the eldest daughter of Mr. and Mrs. John Banks of Cocker-mouth, and grand-daughter of the late Rev. Thomas Lewis of Cardiff. She was born on the 20th of August, 1836, and died on the 8th of July, 1854. From a child she displayed great sweetness of disposition, strict truthfulness and conscientiousness, ardent filial affection, and constant delight in the service of God. To her parents she was always a fountain of joy; and those whose happiness it has been to share in the hospitalities of her home can testify how she won on their esteem and love. Her influence on the younger members of the family was of the best kind; they have lost in losing her one of their choicest earthly counsellors and friends. Although she had thus from a child exhibited not a few of the graces which adorn the Christian character, yet it was not till a year or two before her death that she was able to discern clearly her interest in the love of Jesus Christ. She was resident at the time in the neighbourhood of London, and in common with the other young ladies of the establishment of which she was then a member attended the ministry of the late venerable Dr. Collyer. One Sunday he preached from the passage, "Dost thou

believe on the Son of God!" This sermon was by the Spirit's blessing instrumental in leading her to a thorough examination of her state before God. Throughout the whole of the subsequent week she was much troubled in mind; and often and earnestly she spread her case before Him who healeth the broken in heart and bindeth up their wounds. The following Sunday, as if God had in answer to her prayers directed his servant in the choice of a passage to meet her state, the doctor took for his text, "Only believe." The text and the sermon were as cool waters to her thirsty soul, as a strong staff of support on which she stayed herself from that hour to the end of her journey. She responded from the very depths of her heart, "Lord, I believe;" and not a single interval of doubt or fear ever occurred afterwards to interrupt her peace through believing.

Her return from school was hailed by her parents and friends with much pleasure; and for a short time nothing transpired to disturb it. She was all that parental affection, hallowed by piety, could desire; strong, beautiful, accomplished, and good. Too soon, alas! was this happiness ruffled. Scarcely had she begun to engage in the various plans of usefulness prosecuted by the circle in which she moved before there appeared strong reasons to conclude that the Master had designed ere long to remove her from his service on earth to the higher employ of heaven. There was a brilliancy in the eye, an occasional bloom on the cheek, a growing depression and languor, which awakened alarm. Medical skill, both English and American, was secured, change of scene and air was tried, all that love could do was done; but all was in vain. Now her piety ripened fast; she never murmured at the divine will; and even if she gave utterance at any time to an expression which seemed to convey regret at dying so soon, it was coupled with a wish that she might have been used more extensively in God's cause. Sometimes she would close her eyes and try to realize what would be her feelings, if death were to arrive then, whether or not she should be dismayed. But promise after promise seemed to appear. Her faith, simple and strong, would take hold of them, and drink their life-giving cordial. Her mind was richly stored with divine truth; and her use of it was at times highly instructive and consolatory both to herself and her friends. On one occasion she said to her mother who was sitting by her, "The blood of Jesus Christ, mamma, cleanseth from all sin; and mine must be included." At another time her mother weeping over her fading child said, "Oh, my dear! I want to say, the will of the Lord be done; but I fear I am not sincere. My heart clings to you; I wish to keep you." "Mamma," she said with a sweet smile, "should it be God's

intent to restore me, perhaps we shall see no improvement till you give me up. Remember it was not till Abraham lifted the knife to slay Isaac, that intimation was given him that his son should be spared."

Towards the spring of last year she showed symptoms of improved health; and in March she left home apparently much better than she had been for months, to spend the summer in visiting different parts of the south of England. It was hoped that thus her constitution would be fully established in strength and vigour. London was her first resting place. During the first three weeks of her stay she seemed to improve daily, and high hopes were entertained of her prolonged life and thoroughly recovered health. Suddenly however all these hopes were withered. Her cough, and feverishness, and debility, all came back with tenfold power; and on the 29th of April she returned to her friends in Cumberland distressingly changed. Pure country air was recommended, and she was removed to a friend's home some distance from the town; but she rapidly declined. Great was her joy that she had not at this time of peril to seek a Saviour. He had been found, and was felt precious; her departure was sudden. She awoke about one o'clock on the morning of the 8th of July, with severe pain; soon after she turned to her mother and began repeating:—

"Jesus, lover of my soul,  
Let me to thy bosom fly," &c.

At times her agony was intense; she entreated her friends to pray for a speedy dismissal. Her mother frequently asked her if Christ was near, and her uniform answer was, "Yes." After a long silence she repeated throughout the following verses which she had committed to memory:

"Tune, tune your harps, ye saints in glory,  
All is well, all is well!  
I'll rehearse the pleasing story,—  
All is well, all is well!  
Bright angels are from glory come,  
They're round my bed and in my room,  
They wait to waft my spirit home;  
All is well, all is well!"

"Hark! hark! my Lord and Master calls me,  
All is well, all is well!  
I shall see his face in glory,—  
All is well, all is well!  
Farewell, my friends! adieu, adieu!  
I can no longer stay with you;  
My glittering crown appears in view;  
All is well, all is well!"

Some time after this she asked for a drink, and then laying her head on her mother's hand became unconscious; about half past eight she gently breathed her spirit into the keeping of God.

At the request of her parents the writer of this brief memoir preached her funeral sermon in the congregational chapel, Cockermouth, to a large and deeply attentive audience, from the words of the ruler's

servant, "Thy daughter is dead ; trouble not the master."

We cannot close our notice of the departed without indicating the grand secret of her consistent and beautiful life. *She prayed without ceasing* ; from her infancy she was taught a form of prayer, but while quite a child she abandoned the form, and addressed God from day to day in such words as expressed the feelings and desires of her heart. She loved to regard God in his paternal character ; no term brought him so near to her, or rendered him so precious, as that of "*Father*." While at school she lived much in prayer, the throne of grace was the place of constant resort ; prayer was the life of her soul ; so correct were her conceptions of its uses, so entire her sense of dependence upon God, so certain her confidence that he would hear and answer her petitions, that she prayed in connexion with all her engagements. It was her constant custom to ask God to strengthen her memory that she might retain instruction ; she never went to her class with a difficult lesson until she had first taken it to God, nor ever went out to visit her friends without imploring wisdom from above, that she might be preserved from saying or doing anything contrary to the divine will. She prayed to her Father in secret, and he rewarded her openly.

Reader ! do you pray ! Without prayer there is no holiness, no usefulness, no peace ; and prayer on earth must precede praise in heaven.

W. W.

### COLLECTANEA.

#### GERMAN PERSECUTIONS.

Our readers will learn with pleasure that the following letter has been sent to the Committee of the German Kirchentag on behalf of the Council of the British Organization of the Evangelical Alliance. We extract it from the last number of *Evangelical Christendom*.

"To the President and Committee of the Kirchentag.

"Mr. President and Gentlemen,—We take the liberty of presenting to you the accompanying pamphlet. It contains a brief report of a visit paid to several states of Germany, by a deputation appointed by the conference held at Homburg in August last year, of which Lord Shaftesbury was president, for the purpose of inquiring into alleged cases of persecution. The intolerance complained of has been endured by members of the baptist denomination, who have become the subjects of it for declining conformity to certain religious observances enjoined by law, the plea for such dissidence being one of conscientious objection to its requirements. This plea having been disallowed by the judicatories, the accused parties have been subjected, in many instances, to

punishments appropriate only to the misdeeds of felons, while in every case it has been acknowledged that they were loyal citizens and exemplary subjects. They have been consigned to prison, and fed on bread and water ; they have suffered confiscation of goods ; they have been outlawed, and degraded by public denouncement. In some states they have been systematically denied the marriage rite, and at the same time inexorably forbidden to celebrate it among themselves ; a prohibition which, whether it be viewed as a social wrong, or as affecting the charities of domestic life, would not be too severely characterised if it were affirmed to be an outrage alike upon humanity and religion.

"That proceedings such as these should occur in any land professedly Christian, is cause for deep humiliation and shame ; but that they should be authorised and absolutely enjoined by the laws of that very country of Europe, which history, in the brightest of all its pages, has consecrated as the birthplace of Luther, is too painful for the mind to dwell upon.

"We gladly, however, acknowledge that we were partially, at least, relieved by certain auspicious indications, afforded at the last meeting of the Kirchentag. We began to hope that Germany would still be faithful to her ancient traditions, and awake to the obligation of vindicating the liberty bequeathed by the noblest of her sons, not for some privileged orders alone, but for all her inhabitants. Nor can we forbear expressing our conviction, that she will at length remember that the high intellectual position which all Europe accords to her will be irretrievably impaired, if she fails to make it known, by unequivocal action, that freedom of intellect would be abnormal and unintelligible, if it were divorced from freedom of worship.

"At the same time, we confess that the hopes we entertained have not been realised, since in two of the German states, Mecklenburg Schwerin, and Schaumburg Lippe, the persecution has been revived with even augmented violence, and is still carried on with a bitterness and cruelty, not only repugnant to the gospel, but disgraceful to the age in which we live.

"We implore you, gentlemen and honoured brethren, by every consideration that can be urged upon the descendants of men whose memory we cherish as that of signal benefactors of mankind by the love of Christ we implore you, and by the responsibility which your character, your position, and your influence involve, not to shut your eyes to the deplorable facts to which we refer. It is not, we submit, with sincere respect and deference, for the Kirchentag any longer to remain passive while such things are enacted. This is the third time they have been distinctly brought under its notice at the period

of its annual assembly: for, first, the Rev. Dr. Steane, speaking in the name of a deputation from the conference of this Alliance, laid the subject before the Kirchentag at Eiberfeld, in 1851; and the Rev. Dr. Merle d'Aubigné, in the name of a deputation from the conference of Homburg, renewed it at the meeting in Berlin last year. Permit us to indulge the hope, that at length we shall succeed in enlisting your generous and powerful influence against intolerance, and in favour of the extension of religious liberty to these oppressed fellow Christians.

"We have addressed you, beloved brethren, in the frankness and cordiality of Christian affection; and in conclusion, we respectfully add our anxious hope, that our appeal will be received by you in the exercise of the same sentiments. The churches of Christ in many lands are looking to you at this critical

moment, and our prayers are offered with humility and sincerity that abundant grace may rest upon you, and the Lord's richest benediction, to the great comfort of your own churches, and their establishment in the true Christian faith, as vindicated by your illustrious forefathers in the great and glorious Reformation.

"Commending ourselves to your prayers, we are, Mr. President and gentlemen, on behalf of the council of the British Organization of the Evangelical Alliance, with sentiments of high regard, yours very faithfully,  
(Signed) "CULLING EARDLEY EARDLEY,  
President of the Council.

"T. R. BIRKS, M.A. JABEZ BUNTING, D.D. EDW. STEANE, D.D. DAVID KING, LL.D. J. P. DOBSON, Official Sec."	}	Hon. Secs.
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## CORRESPONDENCE.

### OUR HYMNOLOGY.

*To the Editor of the Baptist Magazine.*

SIR,—Having, for some time past, been disappointed in the expectation that some minister, or at least some influential lay-member of our denomination would have taken up the subject on which I now address you, I am constrained to take upon myself the duty of requesting, through the medium of your pages, the attention of baptists generally, and the trustees of our "New Selection" in particular, to a few remarks on the selection of hymns adopted for use in the various churches throughout the denomination.

With few exceptions "The New Selection" is the most valuable, containing, as it undoubtedly does, so large a number of appropriate hymns suited to social and public worship; and although it would have been possible to increase this number by many beautiful and evangelical productions elsewhere to be found, whilst some not so good or appropriate might have been omitted, yet it is upon the whole so good that perhaps no material alteration could advantageously be made in it, considering especially its general use in our churches. For this latter reason I deem it undesirable for any church, or association of churches, to introduce selections of their own, inasmuch as whilst I do not subscribe to the doctrine of uniformity, I esteem unity of action as a great desideratum.

Amongst Dr. Watts's psalms and hymns, some very beautiful compositions, no less excellent in their sentiments than harmonious in their rhythm, are to be found, contrasting unfortunately with a much larger mass of psalms and hymns which by common consent

of our churches appear to have fallen long since into desuetude. Out of five hundred and fifteen psalms and hymns which I believe is about the number contained in Dr. Watts's book perhaps less than one hundred and fifty are ever used, and of these some of the most beautiful might be improved by the omission of verses which at present disfigure their otherwise uniform appropriateness and good taste.

My principal object in making these remarks is, to suggest the advantages which might accrue, if, instead of the cumbersome volumes composed of Watts and Selection combined, and the equally inconvenient form of two separate volumes; an appendix was published with the Selection which should contain all the really valuable productions in Dr. Watts, each hymn to be numbered as in the Selection, consecutively, but having likewise reference to its place in the original collection. This appendix might be published separately to meet the convenience of persons who have already purchased the Selection and not having the hymns of Dr. Watts, but for all subsequent purchases the one volume would suffice, and from its greater compactness be much more convenient, and the cost would, of course, be proportionately less, whilst a previous revision of the hymns to be thus placed in the appendix would save congregations from being inadvertently, yet hopelessly, committed to the distressing impropriety of singing,

"So Samson, when his hair was lost," &c., &c."

the last verse of a hymn otherwise very beautiful.

\* See book 1., hymn 15.



Soliciting for these suggestions such consideration as they may deserve,

I am, dear sir, yours very respectfully,  
*Nottingham.* JOHN BARBER.

#### ON A PRACTICE IN SOME BAPTIST CHURCHES.

*To the Editor of the Baptist Magazine.*

MY DEAR SIR,—If not in time for the February Magazine, will you please find a corner in the March number, just to put your Reviewer right as to one of his observations in that excellent article on the “Records of Churches.” The article itself will be read with lively interest by your readers, and particularly by those who have not obtained the “Records” themselves. The Reviewer observes: “In these volumes we find no trace of the unscriptural practice which has prevailed in many places in our own times, bringing *candidates for baptism* before the church, that *it might determine* whether they should obey Christ’s command or not.” It is not my intention to inquire if the practice of requiring either written or *vivâ voce* testimony before admission to church membership be scriptural or not: it is not necessary to my object. Such an inquiry, conducted in the same spirit as the question of Psalmody, might not be without its use. Your Reviewer implies that it is general for churches to exercise the veto he refers to in reference to “candidates for baptism.” With every deference to the manifest ability of the Reviewer, I think he is mistaken in the fact. I much question if any baptist church in the kingdom requires the exercise of this veto towards “candidates for baptism” only, or, as he more pungently, and somewhat (will he forgive me if I say so) somewhat harshly puts it—“determine whether they should obey Christ’s command or not.” I cannot think, sir, there exists a pastor or minister of any baptist church in any section of our denomination but would repudiate the authority of any church that should attempt to deprive him of the scriptural authority with which he is invested, to baptize any candidate he may judge fit for such an ordinance; and I should be surprized to learn that there existed a baptist church that would claim such a prerogative, or say to any individual candidate: “We as a church will determine whether you shall or shall not obey the law of Christ.” Where your Reviewer has mistaken the case is, in not distinguishing between the candidate for his admission to church membership and the candidate for baptism only; or as he puts it, for obeying the command of Christ. We have points enough on which as baptists we differ; it is not necessary to create an imaginary one. Happy indeed will be the day when with us, as a denomination especially, “one word from Christ shall be final;” till then let us in all faithfulness to ourselves differ with each other—but yet in love.

As I have said, a discussion, calmly and in a good spirit, on the question, if there be any scriptural authority to justify the requiring either written or *vivâ voce* testimony from a candidate wishing to unite in church membership, before their admission to the particular church it is their desire to be united with—such a discussion so carried on, I think, would well occupy a portion of your Magazine, and might be useful. I think it would be found that the subject is wider and of more extensive import than it may appear to be at the first glance of it.

Your insertion of these cursory remarks will oblige,  
 Yours in all truth,

SEVENTY-FIVE.

Our venerable friend is himself mistaken. It is within our personal knowledge that there are churches, or at least were very recently, in which objection has been taken to the pastor baptizing any who have not been examined by the church. We do not refer to entrance on membership, which, we agree with our correspondent, is an entirely different affair, but to the mere act of baptism. EDITOR.

#### EDITORIAL POSTSCRIPT.

The editor fears that some deficiencies and irregularities will be observed in this number, arising from the state in which his health has been throughout the month. In adverting to this, he feels that he ought to express thankfulness that during the eighteen years in which he has had charge of the Magazine, he has not previously had occasion to offer such a plea. He doubts not that the needed candour will be exercised.

The proprietors met on the 12th ultimo, and voted to eight widows of baptist ministers three pounds each; to seventeen two pounds each; and to seven one pound each. The amount for distribution would be ten times what it is if ministers endeavoured as earnestly in their lifetime to increase the circulation of the Magazine as their widows often do afterwards to obtain a share in the proceeds. The applicants are not to blame for this; they need what they ask for and have deserved much more than they receive; but their solicitude sometimes contrasts painfully with the indifference of living pastors whose influence if exerted energetically would soon cause a large addition to the circulation, and consequently to the profits.

We are informed that New Park Street Chapel being closed for enlargement, the Rev. C. H. Spurgeon will preach in the large room of Exeter Hall, Strand, on the 11th of February, and the seven following Lord’s days; services to commence at a quarter before eleven, and half-past six o’clock.

# IRISH CHRONICLE.

FEBRUARY, 1855.

## HOME DEPARTMENT.

Some of our friends in England and Scotland find it difficult to realize the truth of our repeated declarations that we do not spend any money in travelling agency for the collecting of funds. Occasionally we receive a letter to say that if on a certain day a London minister of popular talent will visit the town he shall have a collection; and occasionally we receive a complaint that the agent in coming round has overlooked the congregation to which the writer belongs. Others, however, write to express their approval of the system we have adopted, and their persuasion that in their circle, at least, it will not injure our finances. Many of this class sustain their words by their actions, forwarding, without special solicitation, their contributions and those of their friends. Some send cheques; some send post office orders; and some avail themselves of casual opportunities to make remittances inexpensively. In some towns men of business give their personal services in collecting and forwarding subscriptions. In other cases ladies undertake the work and perform it. In many congregations it is done by the pastors.

It is desirable that all these valued friends should be apprized that our treasury has been so completely emptied that a few days ago the balance at the bankers' was on the wrong side. Several hundred pounds are absolutely necessary for almost immediate use. When our wants were not pressing, our supporters know that we did not tease them about money; and now that the need of prompt and liberal aid to enable us to meet the expenditure occasioned by new as well as old operations is an-

nounced, we do not doubt that the required help will be furnished cheerfully.

## ATHLONE.

Reviewing the year recently concluded, Mr. Berry says, "To me indeed 1854 was a year of judgment and of mercy; a year to be remembered, and I trust to be sanctified in its results to myself and the church. It affords me much satisfaction now to think how many places I have visited, how many sermons I have preached, how many baptized, and to feel confident that much good has been done and progress made. On the 31st we had a most interesting prayer-meeting; a suitable address was delivered, and with the dawn of the new year we had the happiness of meeting again to express our gratitude and renew our strength.

"On the first sabbath of the year we had also the happiness of admitting to membership —, a pious and much afflicted Christian; her joy was great indeed, and deep were her emotions when sitting with us around the table of our Lord. The first sabbath also of the month the brethren at Moate and myself for the first time commemorated the dying love of the Saviour. I gave on the occasion a brief sketch of my view of doctrine and discipline, after which the brethren cordially and unanimously gave me the right hand of fellowship. I also on that day commenced a sabbath school, to the great delight of the parents and children. I have great hope of aid and success in Moate. The congregation filled the little chapel.

"In Rahue also I have great comfort in meeting the brethren; their zeal,

and love, and punctuality in attendance, equals, if not exceeds, any I have ever met. Let there be a snow storm, torrents of rain, or a hurricane, it is all the same; I am sure to meet before me at Rahue old and young men and women, some fourteen, some nine, and some four miles distant from the chapel. It more than repays me for the wettings I have got to see the happy smiling faces of these good baptists, and I will add that their facing every kind of weather has taught me a lesson that has done me good. It is a pity they have no school for their children. There are eighteen children of baptists in one village. Of Ferbane also, and the brethren there, I can speak with gratitude. They heartily co-operate with me in collecting a congregation and distributing scriptures and tracts. So that with respect to all I can say, the Lord is doing all things well."

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The following extract from a letter to Mr. Berry, written by one of the readers, who was a schoolmaster till the activity of opponents deprived him of his charge, may be advantageously added:—

On a retrospect of the year now brought to a close, and one of the most momentous in the history of our existence, whether viewed in a providential or political point of view, what cause of thankfulness have we to the Author and preserver of our lives; in the midst of the dangers, disease, and death which surrounded us, we can sing of mercy and not of judgment. Although you, sir, in particular, have had your mind painfully exercised with a succession of more than ordinary domestic calamities, which have called forth the sympathy and commiseration of all classes of the community, yet the promises of divine grace have sustained you and

your dear partner in an extraordinary way, so that on a review of the Lord's mysterious dispensations you can truly adopt the language of him who exclaimed, "Clouds and darkness are round about thee, but righteousness and truth are the habitation of thy throne."

As a church, during the year we have experienced many instances of the Saviour's approbation, in the addition of several from time to time by baptism to our little band, some of whom are giving hopeful evidence of growing usefulness in their respective positions in society.

In connection with my Christian brethren, I have endeavoured to the best of my ability to promote in every possible manner, the objects contemplated by the Baptist Society. The Romish priests, the open and avowed enemies of bible instruction, having by the use of means which popish bigotry and malice alone could employ, succeeded in reducing the Ragged School, and those from whom we ought to expect better things having frustrated your design of establishing a respectable pay school, I was enabled to bring the good news of salvation to the cottages of the poor, in the numerous streets, lanes, and villages in the town and surrounding country, so that hundreds of both Protestants and Roman Catholics have had the opportunity of being taught the only way of acceptance through a crucified Redeemer, who often expressed their gratitude for such advantages. This month I have made thirty-six visits, twenty-eight in town and eight in Berrieshill, Bunnavally, and Boginfin, and to seventy Protestants and thirty Romanists, gave away fifty tracts.

#### CONCLIG.

Mr. Brown, who has done much this last summer and autumn in out of door

preaching and other itinerant labours writes thus :—

I have now been obliged to bring my open air services to a close, partly in consequence of the state of the weather, and partly in consequence of the state of my own health. I am happy to state, that at each of the stations the attendance kept regularly increasing to the last. The last evening but one that I visited Donaghadee, about three hundred were present. There were not so many last evening, but this is easily accounted for, as we met in a different part of the town, which was found to be less favourable. At Groomsport the meetings were excellent, and a very favourable impression appears to be left there. The people have solicited me to visit them during the winter, and have made arrangements among themselves about a meeting place. Last Monday evening I had a very interesting meeting in Bangor, where I have a monthly station. With it I am particularly pleased, not only as it respects the number that attend, but especially as it respects the feeling that pervades the meeting.

#### INCIDENT.

In passing down by the King's Terrace to the post office I have often noticed a very aged woman, clothed in rags, seated there in all sorts of weather, and was told she was a holy Carmelite. Running down the steep long stairs to-day, there I found her again not at all incommoded apparently by exposure to an unintermitting pour of rain. Laying my hand on her shoulder, said, "You see friend, I had nearly pushed you from your cold seat in my hurry; pray what are you? and why do you sit here so in such a day?" "Ah ma' vourneen its a good 'cattoleck' I ought to be shurely, and I'll riz a prayer for yees this minit if ye'll only give me one halfpenny."

"Riz a prayer for me! what do you mean?" "Wouldn't I bid the blessed vargin, the holy mother of God, give ye a long life and prosperity? I prays for all them as helps me." "Oh, but I shouldn't wish for long life in this world, and prosperity might not be good for me either. I think it would be best for you to go away to your home, if you have one, get yourself made dry and warm, and I'll give you something to buy bread should you require it, but I cannot purchase prayers; don't you know we must ask for ourselves the things we need, not from the virgin Mary, but from her Maker and ours, who is the only hearer and answerer of prayer. To him alone belongeth all power in heaven and on earth, and he has promised, for his dear Son's sake, not only to listen to all who call upon him, but to withhold no good thing from them. What is really good for us, we do not know until taught by himself," &c. I had sat down beside her, the corner of her old cloak spread out for a cushion, and my umbrella serving as a slight protection for both. Her hand pressing my arm, and peering wistfully in my face, she was asking questions and I trying to answer them, when suddenly stopt by a loud voice calling out, "Ho, Judith, look sharp, take care of yourself, and you need to." We looked around, unconscious of any one being near, and saw, on the step behind us, one of those young priests who are constantly prowling about in all odd places. As I observed he afterwards followed me first to the post office, and then all the way home, I thought it not unlikely he might have been keeping his eye upon me previous to the rencontre with Judith: however, he said no more. She evaded my question as to where she lived, but told me she would like to see me again. She looked timidly at the priest, but did not speak to him.



# THE MISSIONARY HERALD.



SECOND INCARNATION OF VISHNU.

## SECOND INCARNATION OF VISHNU.

The accompanying engraving is intended to represent the churning of the ocean after the universal deluge. It is remarkable that all heathen nations have a tradition of a deluge very similar to that of the bible. Here we have in the centre the mountain Munder used as a churn-staff by the gods and demons, who have wrapped a monstrous snake round it for a churning-rope. The demons have hold of the head, as they can better endure the poisonous breath of the snake. Only three of the 330,000,000 gods are here shown, for want of room. The first at the serpent's tail is Brahmah, the four-headed creator, one for each Veda, which he is supposed to study when creating the world. He has four arms.

The second is Mahadev, the destroyer, with a crescent on his head, whence he is named Som-nath, lord of the moon, and a necklace of skulls, to show that he delights in battle-fields and human victims. He has a third eye in the centre of his forehead, which is closed, but when he opens it the world is consumed by its glance. The god on the top of the mountain is Vishnu, known by his four hands, the sacred shell, discus, &c.

The churning of the ocean brought forth fourteen precious things. The cow, elephant, and seven-headed horse for the chariot of the sun are here represented. Poison is also considered one of the fourteen, and this Mahadev drank. All poisonous plants and fruits are therefore presented as offerings to him in the temples. But the article of chief value for which they toiled was Umrit, ambrosia, the water of life. When this appeared, a furious contest commenced between the gods and demons. Vishnu then appeared in the form of a beautiful woman, and by stratagem imparted it to the gods, whilst the demons were gone to bathe. The sun and moon however detected two demons in the garb of the gods drinking the nectar. Vishnu instantly struck off their heads with his discus, but too late; for they had become immortal, and now revenge themselves on the sun and moon occasionally by swallowing them, and thus occasion their eclipses.

The tortoise under the mountain is by some considered the second incarnation of Vishnu. In some puranas this tortoise is represented as supporting the earth. Male and female mendicants are in the posture of adoring Vishnu.

### BRIEF NOTICE OF SURAT, ONE OF THE STATIONS FORMED BY THE SERAMPORE MISSIONARIES.

We have recently presented our readers with two or three papers serving to illustrate the doings of the brethren who first went forth as the Society's agents to India. We have reason to believe that these records of ancient days have been read with interest. Those whose recollections carry them back many years, will have their memories refreshed, while the young will

have some exact knowledge imparted to them of the early history of the mission. We are more especially desirous of securing this latter object, not only for their own sakes, but for the sake of the future interests of the mission, which in a few years must chiefly be in their hands.

The following paper has been condensed from the *Oriental Baptist*, to

whose pages we are often indebted for valuable information. Our excellent brother Lewis devotes some time, and seems to feel great interest in compiling such memorials. We trust he will continue to give us fresh proofs of successful inquiry in this direction.

In the year 1804 the directors of the London Missionary Society, having had their attention drawn to Surat by one of their number who had repeatedly visited India, appointed Dr. Taylor and Mr. Lovelace to commence a mission there. These missionaries left England in December, and landed at Madras towards the end of June, 1805. In accordance with instructions given him at home, Dr. Taylor proceeded to Serampore to obtain the advice of the brethren there, as to the best method of conducting the new mission. Mr. Lovelace found an inviting field of usefulness in Madras, and, though at first he intended to occupy it only until another missionary was sent out from England, he was permanently settled there. In February, 1806, Dr. Taylor rejoined his colleague, and was about to set out from Madras to Surat, overland, when tidings of a severe domestic calamity deranged his plans and induced him to revisit Serampore. After sojourning with the brethren there several months, he sailed for Bombay in August.

Sir James Mackintosh, who was then recorder of Bombay, had some time before written to Mr. Carey, inviting the Serampore brethren to commence a mission in that presidency, and promising to afford any one they might send there all the assistance in his power. Dr. Taylor was therefore now commended to his kind offices by Mr. Carey, who informed Sir James of the London Missionary Society's wish to establish a station at Surat, and assured him that any assistance rendered to the agents of that Society

would be most thankfully regarded by himself. Upon his arrival in Bombay however, he found that the governor was not disposed to sanction his residing in Surat without the express permission of the supreme government, owing to the turbulence and fierce bigotry of the Muhammadan population of that city. He therefore, in accordance with the advice of Sir James Mackintosh, resolved to settle at Bombay. Even there, however, circumstances were not, in his opinion, sufficiently favourable to admit of direct missionary effort at once; and he employed himself almost wholly in the study of Sanscrit and the vernacular languages, until his acquirements and skill as a linguist and medical man secured him an appointment under government.

But even before the arrival of Dr. Taylor and his colleague in India, an important attempt to enlighten the inhabitants of the Bombay presidency had been made. The translation of the scriptures into the Mahratta language was begun by Mr. Carey about the end of 1803, and in 1806 a Guzerati translation was also undertaken. The printing of both these versions was soon commenced, but the want of the requisite funds led to the latter being for a time laid aside. The Mahratta New Testament, however, was published in 1811, and, in addition, several Mahratta tracts, all chiefly made up of extracts from the scriptures, were printed. The brethren now began to seek for some means of putting these works in circulation, and at length, after having communicated with Dr. Taylor, they proposed to Mr. Carapet Aratoon that he should go into the Bombay presidency, and settle as a missionary to the heathen, either at Bombay or Surat, as he might judge best. From the time of his conversion he had earnestly desired to be made useful to his own nation. He



therefore entered into the plan with his whole heart, and in November, 1812, embarked for Bombay with his family, carrying with him numerous copies of the New Testament in Mahratta, a few in Persian, and upwards of 3000 Mahratta scripture tracts. A few sentences from the letter of instructions given to him will illustrate the spirit in which this mission was undertaken.

"We have entreated you," wrote the brethren, "to go and watch for souls in parts greatly neglected. You know the desire of our hearts, that we wish for nothing so much as that men may come to the knowledge of the truth and be saved. Your great work is to 'preach the word;' the way to do it most acceptably to your great Master is to be 'instant in season and out of season.' Let no day pass without holding discourse with the natives, whom you will have to seek in bazars, streets, roads, neighbouring villages, &c. Consider that day as ill-spent in which you have not been preaching once, twice, or thrice, or holding conversation with those who must hear the word of life from you or perish."

Mr. Aratoon arrived at Bombay on the 19th of December. He was kindly received by a few pious Europeans, some of whom, however, sought to check his zeal, and persuaded him to proceed with great caution, and not to let his designs be known too soon. But such advice did not accord with his views of duty. On the day of his arrival he wrote to the brethren at Serampore, "Now I hope to go from place to place, among Hindus and Musalmans, English and Portuguese, and from house to house. Wherever I shall see a door opened, I will proclaim the good tidings of our dear Redeemer." Accordingly he immediately began to talk with the natives, and to distribute tracts publicly, both in the fort and town of Bombay. His preaching excited great

attention, and numbers resorted to his house to obtain scriptures and tracts. Indeed a wide-spread sensation was soon produced, and the police authorities were made acquainted with his proceedings. Nothing was said to him by any officer of the government, but some of the tracts were ordered to be translated, that it might be determined whether their further distribution should be tolerated. Having ascertained these facts from Dr. Taylor, who was instructed to translate the tracts, and understanding that the disposition of the local government was by no means favourable to missionary efforts, Mr. Aratoon resolved not to wait for the result of the examination of the tracts, but at once to remove to Surat, where he had family connexions, and where he hoped to be able to live more inexpensively. He therefore left Bombay on the 23rd of January, 1813, and reached Surat the beginning of the next month. Here also he immediately commenced speaking to all around him with great faithfulness and zeal, and soon found numerous hearers of all classes, Armenians, Roman Catholics, Hindus, Musalmans, Parsis, and Jews.

The Serampore missionaries were well pleased with Mr. Aratoon's removal to Surat, that city being much larger than Bombay; and, encouraged by the favourable reception of Mahratta, Persian, and Hindustani scriptures there, they resumed the printing of the Guzerati version, that the people of that province might be able to read the word of God in their own language. Mr. Aratoon, having been requested to assist them in the completion of this work, forwarded to Serampore specimens of Guzerati and Mooltani from which founts of types might be prepared, and sent with these two chapters of Matthew in both languages, engaging to supply a translation of the entire New Testament in Guzerati if the speci-

men forwarded proved to be satisfactory. Through some oversight no further directions were sent to him concerning this matter. Dr. Carey's translation was, however, in due time completed, and an edition of 1000 copies, in the Deva Nagari character, was printed at Serampore, where also founts of type in the Guzerati character were prepared.

Mr. Aratoon's labours at Surat were carried on with untiring zeal and fidelity, but there was very little to encourage the hope of success. His situation was in many respects a very distressing one. Surrounded by a multitude of people of various religions, he was quite destitute of the solace and strength derivable from intercourse with fellow believers, and indeed had no friends near him but the Armenians, by whom he was regarded as a pernicious heretic, and treated with great harshness. "I go out every day," he wrote, "but when I return home I am greatly discouraged, for I do not see a single Christian who would ask me to pray for him or with him, or with whom I could read a chapter in the bible. Oh, when shall I see Christian meetings again? When shall I see Christians shaking hands with each other, and talking with each other about the goodness of God?" In these circumstances his mind was occasionally much depressed, but his journals abundantly testify to the fact that he literally fulfilled the injunctions of the Serampore brethren that he should let no day pass without doing something to make Christ and his great salvation known to the heathen. Diligently availing himself of every opportunity, he preached and distributed Christian books to many persons from all parts of India, and even from Persia, Arabia, and Turkey. For such a variety of hearers few men could be better prepared, since, together with a most sincere belief in the truths he proclaimed, and a spirit of tender compassion for those who were

without Christ, he possessed the ability of making himself very well understood in the Armenian, Turkish, Arabic, Persian, Hindustani, Guzerati, Portuguese, Bengali, and English languages. Occasionally impressions were produced upon his hearers which excited hopes of their true conversion, and a few persons even solicited baptism, but all such cases resulted in disappointment, and he had to lament that in labouring at Surat he was ploughing and sowing upon a rock.

Mr. Aratoon was not content with preaching as a missionary in the city, but undertook evangelistic tours to Cambay, and to many other places in the country around Surat. At the end of 1815, he projected a journey as far as Ajmere, but on reaching Baroda he was attacked by illness and compelled to return to Surat, and several months elapsed before he regained his accustomed strength. In the year 1815 also, a school was commenced, in which a few boys were gratuitously instructed by Mr. Aratoon in English, and by a brahman, whom he employed, in Guzerati and Sanscrit. The great object aimed at in this school was, of course, to instruct the children in the truths of Christianity.

The London Missionary Society was not induced to abandon its project of a mission to Surat by the failure of the first attempt, and in 1815 Messrs. Skinner and Fyvie were sent thither. Hitherto the Serampore brethren had urged Mr. Aratoon not to leave his station, but in July, 1816, they wrote to him in the following terms:—

"We are a good deal concerned about a missionary to the Affghans, or to Joypore, should an English resident be fixed there. The Affghans are Jews, and we wish to put into their hands the Pushtu scriptures which are preparing. We are also printing the scriptures in the Joypore, the Ooduyapore, the Mar-

war, and the Pickaneer languages; and if a missionary could be placed so as to distribute the word in all these parts it would be a great thing. We think you are well fitted in Providence, as an Armenian, to live in these countries, in which an European, perhaps, could not reside. We mention these things for your consideration, and to obtain your opinion, for we ourselves do not know what is best yet. We want information. Think and inquire. We do not know that it is right to leave Surat, but the London Society have now sent brethren there, and we are not sure whether it be our duty now to recommend you to go where there is no light, to call the people, or to persevere amidst all discouragements where you are."

The proposal thus conveyed was very pleasing to Mr. Aratoon, and he wrote in reply, "Here I am. I am ready for the field. Tell me where to go, and when to go. Am I proud in uttering these words? I think not, because I depend entirely on Him whose grace alone is sufficient to guide me and strengthen my weakness, and who will protect me in the time of my difficulties."

Nothing was determined upon for several months, and Mr. Aratoon prosecuted his labours at Surat with as much diligence and amidst as many discouragements as before. In the former part of the year 1817, however, a somewhat remarkable occurrence led to his visiting Bengal. There was a great dread at this time of the Pindaries, who had threatened to plunder Surat, and whose coming was daily expected by many of the inhabitants of that city. Hearing an uproar near his own house one day, Mr. Aratoon concluded that the depredators were at hand, but on looking out he saw that a number of natives were assaulting an English officer. Rushing into the midst of the crowd, he soon effected the escape

of the Englishman, and, after receiving many hard blows for his interference, succeeded in pacifying and dispersing the mob. When the circumstance was reported to the magistrate, Mr. Aratoon was very politely called before him, and requested to state the facts as far as they had been witnessed by himself. This he did, and his deposition having been written down and read over to him, he was desired to attest it by oath. He, however, refused to do this, having a conscientious persuasion that oaths of every kind are forbidden in Matthew v. 34, and James v. 12. As his evidence was worthless except he certified it by the usual oath, the magistrate laboured hard to overcome his scruples, but without effect; and at length, provoked by his pertinacity, he informed him that he should certainly represent the circumstances to the government of Bombay, and that his removal from Surat would be the inevitable consequence of his refusal to swear. As it appeared that the magistrate would really fulfil his threat, Mr. Aratoon resolved to proceed at once to Serampore, and there arrange with the brethren as to his future movements.

No definite plan was decided upon during this visit. The society at home had now resolved to strengthen the station at Surat, and Mr. Adam had been appointed to the mission there. Mr. Aratoon was therefore urged to remain there at all events until another missionary was ready to enter into his labours. To this he cheerfully consented. The brethren were exceedingly delighted by the spirit of love and zeal which he manifested in all his intercourse with them. On the 9th of October he set out on his return to Surat, and, in accordance with a proposal made by himself, he made the journey overland through the Upper Provinces, taking with him large supplies of scriptures and tracts in various languages, both

for the missionary stations at which he was to call on his way, and for distribution in all the places through which he passed. More than 10,000 books of scripture and tracts were thus disposed of by him between Serampore and Benares, and in every place he laboured diligently in preaching the word.

On his arrival in Agra Mr. Aratoon was very kindly entertained by Mr. and Mrs. Wright, who were fruits of Mr. Chamberlain's labours in that city. The British were then carrying on the Pindarrie war, and Mr. Aratoon displayed no small amount of courage in running the risk of falling into the enemy's hands, by travelling across the country from Agra to Surat. His faith was, however, rewarded, and the most ample provision for his security and comfort was, quite unexpectedly, afforded him. Mr. Wright having kindly exerted his influence on his behalf, and supplied him with two camels to carry his stores of scriptures and tracts, he left Agra with a party of five companies of sepoy and a company of irregular cavalry, who were carrying treasure to the army under Major-General Donkin, and that distinguished officer was no sooner made acquainted with his character and designs than he generously received him with all the hospitality the camp could afford, and afterwards sent him forward with a fresh escort and camels, giving him letters to such commanding officers as he was likely to meet with on his way; and thus he was passed from one military post to another, receiving everywhere the kindest attentions, until, on the 28rd of April, 1818, he safely rejoined his family at Surat. Nor did the flattering kindness he received lead him to forget the great object in view of which he was thus travelling through the country. Whenever a halt was made he was active in preaching and distributing scriptures and tracts, so that by the time he

reached Surat he had not a book left.

Mr. Adam arrived at Serampore on the 19th of March, 1818, and in the beginning of April wrote to Mr. Aratoon urging him to remain at Surat and be his associate in missionary labour there. The Serampore brethren supported his request, and Mr. Aratoon was inclined to accede to it. After some deliberation, however, Mr. Adam resolved not to enter upon the mission at Surat, and the senior brethren consequently determined upon Mr. Aratoon's immediate removal. Their wishes were conveyed to him in a letter from Mr. Ward, dated July 9th, 1818, from which we extract the following passage.

"Since I last saw you I have been a journey to Chittagong, where I found a church of more than seventy members, all using the Burman language, and where brother De Bruyn had been murdered by a young man whom he had nourished and brought up. These Aracanese Christians were destitute of a pastor, and were in great distress. I visited two places where the greater number resided, and baptized there and at Chittagong seventeen more, making now a church of nearly one hundred members. I have recommended that brethren should invite you, for I know of no other brother who is so likely to be useful there as you are.

"The prospects of good are wonderful. They are all ripe for Christian instruction; and I should not wonder, if you go amongst them, but you will baptize hundreds before you die. . . .

"We hoped that brother Adam would have gone to Surat, but now there is no hope that our society will have a mission in those parts, and it is useless for you to stay alone, especially since the London Society are strengthening the Surat mission so much. You will, therefore, after receiving this letter, leave Surat as soon as is convenient.

and proceed to Serampore, and there we can consult respecting what is best to be done."

In compliance with these instructions Mr. Aratoon finally left Surat in October, with deep regret. "If," wrote he, "it is a difficult matter for a husbandman to leave a place where he has laboured six years, it is so with me at leaving Surat."

We know not what the results of

this effort may have been. The patient and faithful labourer, who is even yet living, though unable to engage in any active missionary work, was not permitted to reap any satisfactory fruits of his toil, but we believe that the day is coming in which he and the brethren who sent him to Surat will exult in what was done there by him for Christ, for they who sow and they who reap shall at last rejoice together.

### ONE WAY OF MULTIPLYING MISSIONARIES.

We have learned, from various sources of information, that considerable anxiety prevails respecting the ultimate success of the scheme for "extending and consolidating the mission in India." Some are afraid lest the war should produce such an effect on trade and manufactures as seriously to affect the Society's income. Others lament that devoted men are not offering themselves for the work; and they are ready to conclude that the spirit of missionary enterprise is almost extinct. Another class say, Yes, but the funds come in as fast as brethren are prepared to go, and we must wait in faith and prayer on the providence of God, and not attempt, while using all proper means to accomplish what we deem to be necessary and right, to go faster than He permits.

Now to our mind there is much truth in all these representations even when taken separately; but combined together they make out a case which it would be well for all who desire to see the mission prosperous seriously to ponder.

But let us deal with one first. The greatest lack most assuredly is that of men. Though it was clearly stated at the outset, that perhaps some years would be required to carry the plan into full effect, yet it must not be forgotten that two years have already passed

away, and only about a third of it has been accomplished. So far this is a reason for gratitude. It is not all we could desire. But it is no reason for despondency; it should rather stimulate to fresh activity and zeal.

Suppose, now, that at this moment there were *ten brethren*, in all respects suitable in the judgment of those who would have to decide on their fitness, ready and willing to go forth, but they were in effect told, "gladly would we send you out, but our funds will not permit us." And suppose such a fact were communicated to the churches! Doubtless a liberal response would at once be made. Donations would be freely offered. Perhaps present annual contributions would be raised to a larger amount, and many would be promised by those who now only give occasionally.

"Would that such a spectacle were before us"—is the thought, perhaps, of every one who reads these lines. That would, we think, rouse the churches. Is there any hope that such a state of things may come to pass? The facts we are about to mention may furnish some reply to the inquiry, as well as illustrate the topic at the head of this article.

A correspondent of the *Macedonian*, a religious journal published at Boston,

United States, and edited for some time by the late lamented Mrs. Judson, in suggesting how missionaries may be multiplied, communicates the following interesting statement :—

"A few weeks ago I happened to meet a presbyterian minister, who, twenty years before, had been my class-mate in the theological seminary. I knew that as a student he had felt a deep interest in the subject of foreign missions, and that he would have gone forth to spend his life in preaching the gospel to the heathen, had not providential circumstances seemed to stand in his way; and I was now curious to learn whether years of pastoral labour at home had in any measure diminished his interest in the work abroad. He assured me that this was not the case.

"Facts, however, speak louder than words; and though I had not the slightest reason to doubt his word, I naturally inquired if his congregation showed much of a missionary spirit, on the principle of 'like people like priest.' He told me that seven members of his church, male and female, were now in the foreign missionary field, and that two others, now engaged in theological studies, were about to embark in the same cause.

"It was not necessary after this to say anything about pecuniary contributions, because a parent who gives his children, and a church which gives its members, to the work of missions, will not be slow to contribute money to the same object. If they give the greater they will certainly not withhold the less. On this point, therefore, it did not occur to me to interrogate the brother.

"I did ask him, however, what particular means he employed to keep up the missionary spirit of his church high enough to produce such results. His answer was, that his only means were of the ordinary kind; but that he seldom preached a sermon in which

he did not take occasion to hold up the subject of missions, in some one of its aspects, to the view of his people.

"The answer did not surprise me. The bible is so full of the subject, that no minister who faithfully declares the whole counsel of God can do otherwise than make it prominent in the ministrations of the pulpit; and when a minister does this, many of his young people may be expected, almost as a matter of course, to become missionaries."

Now here is a plain and scriptural way laid open for the accomplishment, of perhaps the most important part, of the great purpose before us. We know there are many pastors who never omit bringing the subject before their people *every Lord's day*, "either in the hymns, in prayer, or in the sermon." They know the result. Their people are brought up to a healthy tone of feeling respecting missions, and to a regular conscientious habit of generous giving. The consequence is, that the church becomes what it ought to be, a missionary organisation—not merely to help missionary societies to send the gospel to the heathen—but to diffuse its influence all around.

But we ask in all seriousness, and we suggest the inquiry without wishing in any way to cast reflections, is the practice habitual and universal? If not, ought it not to be? Would not every interest and purpose for which a church of Christ exists be promoted if it were? Is it unbecoming in us to press this matter upon the brethren, and to press it with earnestness? We do it with all respect, for we desire to work with them in a spirit of most affectionate confidence and cordiality, a desire which we believe they reciprocate most heartily. We should be deeply grieved, therefore, to say or do anything which should in the least degree disturb this harmony of feeling.

Surely then the mode of proceeding suggested by the writer whose communication has been incorporated with this paper, is worth a trial. In those cases where the claims of the missionary enterprise in all its length and breadth, for home as well as the world, has only been *occasionally* pressed upon the churches, a regular systematic advocacy of them, or at least an advertence to them, in the manner already set forth, could not fail of doing great good. That we all, even the most zealous and liberal, need to have our hearts and minds brought into contact with these solemn requirements, none will deny. But to quicken the slothful, animate the indifferent, liberalize the selfish, save those who are in danger of becoming worldly in their spirit, is one

great end of the ministry, and a noble end, worthy of the talents, devotedness and zeal of every Christian pastor.

Nor will his ministrations be less effectual to the conversion of souls. God will bless such a ministry, and bless a church which enjoys and appreciates it. Amidst the turmoil and noise of war, the anxiety caused by the present state of public affairs, the distresses springing from depression of trade, the Christian will find solace and comfort in the thought that he is really living for God and the good of souls. Habitual devotedness to this object will not only bring to their remembrance the words of the Lord, but give them to feel their truth, "It is more blessed to give than to receive."

## FOREIGN INTELLIGENCE.

### INDIA.

Since our last publication two letters have been received from Mr. Underhill, dated Nov. 4 and 17, from which the following intelligence is gathered. The day after his arrival he had the pleasure of seeing all the Calcutta brethren, and welcoming the missionaries Grogson, Martin, and Anderson, who had enjoyed a pleasant voyage, and appeared improved in health by it. He took the earliest opportunity of a conference with the former to lay before them his instructions, and in a frank and open manner explaining what required verbal explanation. As some apprehension existed in their minds as to the object sought to be secured, from an unfavourable impression received of the work of the American deputation, such a course was both kind and manly. It at once secured the confidence of the brethren, who manifested a cordial spirit, and will give their hearty co-operation to carry out the plans suggested by the Committee.

Mr. Underhill has had, ere this, an opportunity of meeting nearly all the brethren in

Bengal, as the Association which usually meets in February had been called together for December to assemble at Serampore. Of that meeting the next mail will bring us some account. By this time we hope our brother has pretty nearly accomplished his visit to the churches in Bengal. In March and April he will be occupied with the affairs of the press; in May he intends to proceed to Ceylon; and during the autumn of the present year ascend the valley of the Ganges to the stations in the north-west provinces. This plan may be modified by circumstances, but in the main we have no doubt it will be ultimately carried out.

We are sorry to learn from those letters that the poor people at Comilla, in the Chittagong district, who were formed into a church some three years ago under circumstances the most interesting, have had to suffer great persecution. Their land has been claimed by a resident proprietor, and the agents of the government too; and in one of those riots, common in Bengal in such cases, and which remind us strongly of the state of things in Ireland some few years

age, their houses have been burnt down, and they have been scattered in all directions. Some fled to Chittagong; others took refuge in the houses of people who took compassion upon them. Mr. Bion has paid them a visit from Dacca, and found them in a most deplorable state, wanting everything, and but scarcely able to maintain their adherence to the truth. He found, however, a great desire generally for the gospel. The new magistrate also seemed inclined to do justice in this distressing case. At the close of these interesting letters, Mr. Underhill adds, "On the whole my anticipations as to the work of God in India are of an encouraging kind. The missionaries have many causes of discouragement, and many obstacles to contend with; but after listening to them, I am convinced that the causes for gratitude predominate. The testimony is uniform from missionaries and native preachers alike, that the grasp of idolatry is loosening, that the people are not attached to their idols from preference, but worship them from mere habit, custom, and dread of change. Multitudes despise them, while they are unwilling to expose themselves to reproach or persecution. Prayerful, faithful labour will surely meet with its reward."

From a letter received from Mr. Underhill, just as the Herald is going to press, we learn that our esteemed friends, Mr. and Mrs. George Pearce, with Miss Packer, reached Calcutta in safety on the 30th of November. They were in excellent health, and had a very good passage.

**Dacca.**—Mr. Robinson writes, under date of Nov. 8, as follows:—

"We have had encouragement in our work, and additions to our church and to the number of inquirers. At the present moment we have three Hindoos who have abandoned caste, and are candidates for Christian baptism. May the Spirit of grace render them sincere disciples of the Lord Jesus!"

"It is true we have had disappointments; but disappointments do not justify desisting from labour. It is our duty to sow the seed. The harvest will arrive at the time appointed by the Father. The people of Dacca are not so hopeful as those of the district, who are poorer and more ignorant; but they are neither so bigoted against the truths of the gospel."

**BENARH.**—Mr. Williamson writes under date of August 26th:—

"In the early part of the year I baptized one young man, of Christian parentage, who, subsequently to his baptism, was admitted to the fellowship of the church. One or two others, my own children, are expected to come forward as candidates for baptism, who are now kept back by apparently unnecessary scruples as to their fitness for making a public profession of religion.

"Our people are in the habit of attending public worship and ordinances with very creditable regularity. Their conduct is for the most part consistent with their profession. Public worship is conducted daily, at which after singing, a portion of scripture is read, and if necessary explained, a brief exhortation being added, and concluding with prayer. We have public service twice on the Lord's day, together with bible classes and sabbath school.

"Hindoos and Mussulmen are addressed daily, both at home and abroad, to whom tracts and portions of Scripture are given. We have one English and two Bengali schools supported by local contributions. In all the schools the scriptures are read and explained, and the sense given to me at the end of the month, in answer to questions put to the pupils at the examinations. Grammar, geography, natural history, and the elements of natural philosophy, are also studied. Though some manifest dislike to our religious books, especially the bible, none object to read them, while others appear to like the gospels, and to believe on Him who is the great subject of them. A boy died last year whom I did not see in his last illness, but who was, his class-mates told me, a believer in Christ."

We have been favoured with the perusal of a letter from a soldier in the 81st regiment stationed at Meerut, and the extracts which we subjoin cannot fail to affect the reader deeply. There is much in them to awaken grateful surprise, while they show what private Christians may do, even though they are soldiers, in a heathen land. Indeed, more of the same sort of activity at home would produce similarly gratifying results. After giving an account of the fearful mortality among the troops, and especially among their wives and children, so that if any one day passed without some one being buried, "the men would say as if with wonder, What, no funeral to day; no one dead!" he goes on to remark,—

"I am highly privileged here. There is



not an evening in the week but we meet together. We do feel such an outpouring of the Spirit, and such large measures of his grace. *There are no missionaries in this district.* All are in utter darkness, bowing down to wood and stone. Since we have been in Meerut, there have been by our assistance, and by that of the blessed Spirit, about *one hundred and fifteen* turned Christians. Blessed be God, they are going on their way rejoicing.

"I and several of my companions have learned a good deal of the Bengal language, and duty being light we have a good opportunity of going into the markets among the natives, and preaching the unsearchable riches of Christ. May God help me to be more and more in earnest.

"Wherever I go I am resolved to tell the story of the cross. I am a happy man, happy in the love of God. Yet I feel I have not been faithful to the grace given me, for had I been my peace would have flowed like a river, and my righteousness abounded as the waves of the sea. But I am thankful for what I do enjoy. May God help us, dear brother, to make preparation for the journey before us, and after we have done may we be brought safe to heaven."

CEYLON.—We regret to learn by last advices that Mr. Allen's health, which of late has been much interrupted, is in a somewhat precarious condition. He himself, at last, seems convinced of the necessity of a change. Dr. Elliott, "the gratuitous medical attendant of our missionaries," and a kind and constant friend, has very strongly urged his opinion to the same effect, informing the Committee that unless Mr. Allen return to Europe, for a time, his constitution will be so impaired as to be past recovery; but that a speedy return to a colder climate may re-invigorate him, and prolong his usefulness for many years. Under these circumstances the committee at once directed a letter to be forwarded to Mr. Allen, desiring him to take immediate steps to return to England. This he will doubtless do sometime perhaps in May. We earnestly hope that the voyage

and a residence here may prove most beneficial to Mr. Allen, whose labours in Ceylon, for the last eleven years, have been arduous and incessant.

## WEST INDIES.

The recent accounts from the West Indies have not been quite so sad as some from which we have lately extracted articles of information. The cholera, though not raging with so much violence, either in Jamaica or Trinidad, as formerly, has not yet passed away. But amidst the affecting scenes of sorrow and death around them, the brethren have been cheered by considerable additions to their churches, the restoration of backsliders, and increasing numbers of inquirers. Mr. Capern has been again called to suffer from severe illness, greatly interrupting him in his work, but when he last wrote he was fast recovering. It seems, however, clearly necessary to take some steps to relieve him of a portion of his responsibility and toil. Mr. Law too had been ill, more from over exertion and anxiety during the visitation of cholera, than from any attack of that disease or fever. But ere this, we trust, these honoured brethren are restored to their wonted vigour. We are happy to learn that Mr. Millard has derived great benefit from his visit to Europe, though his future movements have been rendered anxious and perplexing by the very afflicted state of one of his children.

We are glad to announce the safe arrival in Jamaica of the Rev. S. Hodges, Mrs. Hodges, and their two children, Mrs. Knibb, and two daughters, Miss Simonds, Miss East, and the son of the Rev. J. E. Henderson, who sailed from London in the *Calypso*, on the 21st of October. They reached Jamaica on the 7th of December, after a pleasant voyage of thirty-eight days from the Downs.

## HOME PROCEEDINGS.

Most of our friends are aware that during the past six months the committee have had under their serious consideration the despatch

of the directors of the East India Company on the subject of education. It is proposed in it, among other things, to give "grants in

aid" to all schools, without regard to sect or party. The conditions on which such grants are to be given are two; first, that a good secular education be imparted, on the principles of European knowledge and science, and secondly, that the schools be open to the visits of a government inspector.

The question naturally arose, what course the society should take in this matter, and what course it should prescribe to the missionaries. These questions have not been decided hastily. They have had the attention of the committee at *three* of its quarterly meetings. We are happy to place the result before our readers, and we take the earliest opportunity of doing so, partly because frankness on such a subject will be appreciated by them, and partly to prevent any misconceptions getting abroad respecting the matter. The views of the Committee on the great question itself, and also of their duty in regard to the missionaries, or how far they consider they ought to legislate for their honoured brethren, will be understood from the document which is subjoined :—

#### CIRCULAR.

From various communications addressed to you during these few past years, you will have observed how deep and lively has been the interest of the Committee on all educational movements. They have regarded them as not only among the best means of promoting the social and intellectual improvement of the heathen, but also of facilitating the spread of the gospel throughout the mission field.

2. It has been, as you are aware, the uniform practice of the society to rely on the voluntary principle for the support of *all* its operations. But when a doubt was expressed some three years ago, whether this practice had not been departed from in some few instances, the Committee resolved that a circular should be sent to every missionary, inquiring whether any of the society's schools had been aided by grants from colonial governments. They found from the replies to this circular that in no instance but the Benevolent Institution, Calcutta, on other grounds an exceptional case, had any such grants been received during the previous ten years, the period to which the inquiry was limited.

3. On a further consideration of this important subject, the Committee deemed it desirable to place on record, in an explicit form, their views upon it, and for that purpose passed, in January, 1852, the following resolution :—

"That in the opinion of this Committee, it is inexpedient, and inconsistent with our principles to accept government or other state grants for religious purposes, the purposes of religious education included. It is therefore an instruction by this Committee to our brethren, that, in all their arrangements they act on this principle, as the only one which can commend their efforts in the department of education to the sympathy and support of our churches."

4. The recent despatch from the directors of the East India Company to the government of India, on the subject of extending education in that country, has led the Committee to resume their deliberations on the whole question. The great importance of that despatch has led the Committee to give to it their most serious consideration; and they lose no time in communicating to you the result at which they have arrived.

5. The scheme put forth in the despatch is so far in advance of anything which has emanated from the Indian government, that it may fairly be regarded as a proof of their present enlightened policy, and their desire to promote the social and political advancement of the people.

6. But while the Committee are desirous to do justice to the merits of this measure of the Indian government, they do not forget that the education to be promoted by it is wholly *secular*. The education which the society aims to impart is *religious*. They have therefore carefully considered those clauses of the despatch which contemplate "grants in aid" to "institutions under the superintendence of different religious bodies and missionary societies," and as the result of that consideration they feel bound to adhere to the resolution of January, 1852, and consequently, as the executive of the Baptist Missionary Society, they can neither accept nor administer such grants.

7. The Committee are, however, fully aware that a difference of opinion on this point exists, not only among themselves and their constituents, but also among their honoured missionary brethren. The decision of the Committee has not been, consequently, arrived at without anxiety. They regret that the funds of the society will not allow of any adequate support to education in India. They fear that not more than one out of every twelve hundred of the population can be found in the mission schools existing there, and that not more than one in a hundred of the people can even read, though the desire for knowledge is intense and widely diffused. But they cannot depart from the principles here laid down.

8. At the same time, with a view to the guidance of those of our missionary brethren who do not concur in the views entertained by the Committee, I am directed by them to state, that while they would not feel justified

in interfering with the exercise of their Christian liberty, by interdicting such missionaries from the acceptance of government grants for schools, it must be distinctly understood that, whenever, in the exercise of such discretion, the aid of government is sought, the schools so sustained cannot, in any instance, or under any circumstances, be considered the society's schools, or reported in its proceedings.

This letter, having been read and approved by the Committee, will be regarded as their communication to you on the important question to which it relates. Trusting that in all your labours you may largely enjoy the divine blessing,

I am, &c.

The Committee have not been unmindful of their pledge to use every effort to carry on the project to strengthen and enlarge the mission in India. They have recently appointed a sub-committee to consider and report on the best means of recalling the attention of the churches to the resolutions passed two years ago, and more especially of those churches who have hitherto done little or nothing to aid them in this object. As soon as the Committee have finally decided on the course to be pursued, our friends will be sure to hear of it. Meanwhile, we hope that without any direct appeal being made to them, the churches who have not materially helped in this movement will do so without delay.

The meetings held during the past month have not been numerous, at least so far as we know. Mr. Trestrail and Mr. Makepeace have been the deputation to Oxford, Abingdon, Chipping Norton, and Banbury; the latter going thence to Windsor, Staines, Wraysbury, and Datchet, in which latter places he was joined by Mr. Bowes; and Mr. Millard has visited Faringdon and Coate.

We regret to learn that the appearance of the outside of the *Juvenile Herald* does not satisfy our young friends. We confess that it does not satisfy us; but whether it shall have a coloured wrapper or not, is a question of *some shillings a thousand*; and as the wrapper is not a part of the book itself, but thrown away in the binding, we would kindly ask our young friends whether they care about the mere appearance of the *outside* month by month, when by using the present form so large a sum is saved to the society and the cause which they themselves wish to promote. We shall feel particularly obliged if the teachers in our various schools will kindly explain this matter to the children, for we are sure if they will do so, the children have enough of good sense and good feeling to say, We don't care about the outside if the *inside* be good, especially as a large sum is saved every month to the mission.

### ACKNOWLEDGMENTS.

The thanks of the Committee are presented to the following friends—

The Ladies' and Juvenile Missionary Working Societies, Union Chapel, Manchester, for a box of clothing, for *Africa*;

The Juvenile Missionary Society, Hampstead, by Miss M. J. Wilkin, for a parcel of clothing, for *Africa*;

Mrs. Clarke's class, Sunday School, Vernon Chapel, for a box of clothing, for *Rev. J. Smith, Chitours*;

Girls of Sunday School, Camberwell (Rev.

Dr. Steane's), for a parcel of clothing, for *Rev. A. Saker, Africa*;

Friends at Oxford, by Mrs. W. P. Bartlett, for a parcel of clothing, for *Rev. A. Saker, Africa*;

Mrs. Cooke, for a parcel of magazines;

A friend, anon., for a parcel of magazines.

### FOREIGN LETTERS RECEIVED.

ASIA—CALCUTTA, Gregson, J., November 5;  
Thomas, J., Nov. 8 and 18, Dec. 4;  
Underhill, E. B., Dec. 2.

COLOMBO, Allen, J., Nov. 10; Elliott, C., Nov. 11.

CUTWA, Supper, F., Nov. —.

**DIACA**, Robinson, R., Nov. 8.  
**DIMAGPORE**, Smylie, H., Nov. 7.  
**ITALY**, Underhill, E. B., Nov. 4 & 17.  
**KANDY**, Davis, J., Dec. 11.  
**MONGHIE**, Parsons, J., Sept. 28.  
**NEWERA ELLIA**, Davis, J., Nov. 28.  
**POONAH**, Cassidy, H. P., Nov. 18.  
**SERAMPPORE**, Trafford, J., Nov. 17.  
**HAITI**—JACMEL, Webley, W. H., Dec. 27.  
**JAMAICA**—BROWN'S TOWN, Clark, J., Dec. 26.

**CALABAR**, East, D. J., Dec. 13 and 22.  
**KINGSTON**, Oughton, S., Dec. 26.  
**MONTSEO BAY**, Henderson, J. E., Dec. 20.  
**MOUNT CARRY**, Hewett, E., Dec. 4.  
**MOUNT NESO**, Gordon, J., Nov. 27.  
**STEWART TOWN**, Hodges, S., Dec. 31.  
**WALDENST**, Gould, T., Dec. 25.  
**TRINIDAD**—PORT OF SPAIN, Inniss, A., Dec. 10; Law, J., Dec. 10.

## CONTRIBUTIONS,

*Received on account of the Baptist Missionary Society, from December 21, 1854, to  
 January 20, 1855.*

£ s. d.			£ s. d.			£ s. d.		
<i>Annual Subscriptions.</i>			<i>Olney—</i>			<i>Weelwich, Queen Street—</i>		
Jackson, Mr. Reigate ...	5	0	Collections.....	10	2	Sunday School, by		
Do. for India .....	5	0	Contributions .....	2	8	Y.M.M.A., for Chi-		
Yare, Mrs. ....	2	2	Do., for Native			tours School .....	10	0
Do., for Africa .....	1	0	Preachers .....	0	8			
<i>Donations.</i>			<i>CORNWALL.</i>			<i>LANCASHIRE.</i>		
Alexander, J. W., Esq. ....	5	0	Camberne—			Liverpool—		
Anon, S. and H. ....	14	13	Anon .....	0	10	Ladies' Negroes' Friend		
Benham, Mr. John, jun.,			Redruth—			Society, for Jamaica		
for West India Cholera			Anon .....	1	4	Normal School .....	5	5
Fund .....	0	10	<i>DERBYSHIRE.</i>			Do., for Mrs. Hewett,		
Bible Translation Soci-			<i>Swanwick—</i>			Mount Curry .....	2	0
ety, for Translations .....	200	0	Collection .....	4	12	Manchester, on account,		
Hanson, Joseph, Esq.,			<i>DEVONSHIRE.</i>			by Thomas Bickham,		
for West India Cholera			<i>St. Hill, Kentisbere—</i>			Esq. ....	300	0
Fund .....	1	0	Collection (part) .....	2	10	<i>LEICESTERSHIRE.</i>		
Jacobson, Miss, for Ja-			<i>DORSETSHIRE.</i>			Husbands Bosworth—		
maica Special Fund .....	1	1	<i>Poole—</i>			Contributions, by Mrs.		
Do., for Colonies .....	1	1	Contributions, for			A. Barfoot .....	1	0
T. S. R. ....	0	5	Native Preachers... ..	1	4	Less over-remitted in		
<i>Legacies.</i>			<i>Essex.</i>			last account .....	0	8
Miles, Rev. Jas. Edward,			<i>Sible Hedingham—</i>				0	17
late of Bristol .....	40	14	Contributions, by Sun-			<i>Leicester—</i>		
cott, Miss Agnes, late			day School Teachers .....	0	12	E .....	20	0
of Perth .....	8	10	<i>HAMPSHIRE.</i>			<i>LINCOLNSHIRE.</i>		
<i>LONDON AND MIDDLESEX</i>			<i>Broughton—</i>			Limber—		
<i>AUXILIARIES.</i>			Contributions, for			Contributions, by Mrs.		
Roosbury Chapel, by			Poonah Chapel .....	1	2	Maddison .....	1	3
Mr. E. Pewtress .....	6	9	Long Parish .....	2	3	<i>NORFOLK.</i>		
Brixton Hill, Salem Chapel—			<i>HERTFORDSHIRE.</i>			Norfolk, on account,		
Miller, W. H., Esq. ....	10	0	<i>Hemel Hempstead—</i>			by Mr. J. D. Smith .....	100	0
Highgate—			Collections.....	7	11	<i>NORTHAMPTONSHIRE.</i>		
Contributions, by Miss			Contributions .....	6	9	Clipstone—		
Hatch .....	2	15	Do. Juvenile .....	2	4	Proceeds of Lecture by		
Walworth, Horsey Street—			<i>Less expenses</i>			Rev. H. T. Gibson .....	2	1
Sunday School, by				15	12	Creation—		
Y.M.M.A., for Ka-						Proceeds of Lecture,		
lamisipoda School,						by do. ....	0	11
Ceylon .....	2	14				<i>NORTHUMBRLAND.</i>		
<i>BEDFORDSHIRE.</i>						North of England Aux-		
Cotton End (wofety) ...	0	10				iliary, on account, by		
<i>BUCKINGHAMSHIRE.</i>						Mr. H. Angus .....	40	0
Chesham—						<i>NOTTINGHAMSHIRE.</i>		
Contributions, for						Newark—		
Native Preachers ...	1	12				Collection .....	3	10
Creden—								
Contributions, by Mrs.								
Rose .....	1	3						

	£	s.	d.		£	s.	d.
New Bedford—				Bury St. Edmunds, Continued—			
Collection .....	5	0	0	Proceeds of Fancy-			
Nottingham—				work .....	3	6	9
Collections—				Clare—			
Derby Road .....	17	4	5	Contributions .....	3	1	6
George Street .....	30	18	8	Karl Soham—			
Park Street .....	2	9	0	Collection .....	0	15	3
Public Meeting.....	5	4	11	Contribution .....	0	10	0
Contributions .....	49	1	7	Grundisburgh—			
Do., Sunday School,				Collection .....	1	16	6
Park Street .....	1	13	6	Contribution .....	1	0	0
Do., do., for Jessore				Ipswich, Stoke Chapel—			
School .....	5	0	0	Collection .....	12	6	4
Do., do., George				Contributions .....	16	11	3
Street .....	4	14	3	Do., Juvenile.....	9	10	0
Southwell—				Otley—			
Collection .....	3	16	0	Collection .....	3	11	7
Contributions, Sunday				Contributions .....	0	12	6
School .....	0	8	6	Somerham .....	0	9	3
Woodborough—				Stoke Ash .....	3	0	6
Collection .....	2	5	0	Button .....	1	0	4
	131	6	4	Walton .....	1	0	0
Less expenses	4	11	7		99	9	2
	116	14	9	Acknowledged before			
				and expenses.....	63	5	8
					36	3	6
OXFORDSHIRE.							
Milton—				SUSSEX.			
Collection .....	2	18	10	Brighton—			
Contributions .....	1	8	11	Collection .....	7	15	5
Proceeds of Tea Meet-				Do., Public Meeting	3	4	0
ing .....	2	13	5	Contributions .....	17	13	9
	7	1	2	Do., Sunday School	1	12	7
Less expenses	0	0	10		30	5	9
	7	0	4	Less expenses	1	14	0
					28	11	9
SUFFOLK.							
Bardwell .....	0	15	0	WILTSHIRE.			
Beccles—				Salisbury—			
Collection .....	5	12	11	Lindoe, Mrs.....	1	1	0
Contributions .....	2	9	1				
Blidstone—				YORKSHIRE.			
Collection .....	3	6	0	Rawden—			
Sunday School .....	0	11	6	Collection .....	2	1	6
Botesdale .....	1	9	2	Contributions .....	5	10	1
Bury St. Edmunds—					7	11	7
Collection .....	7	11	0	Less expenses	0	9	1
Contributions .....	10	6	6		7	2	6
Do., Juvenile Asso-							
ciation (moety)...	2	16	5				
Do., Sunday School	4	9	2				
Do., Young Men's							
Bible Class.....	1	10	8				

	£	s.	d.
NORTH WALES.			
DEWENHUGHSHIRE—			
Llanallin, Moelfre—			
Collection .....	2	6	0
Contributions .....	4	5	0
	6	11	0
Less expenses	0	0	4
	6	10	8
MONTGOMERYSHIRE—			
Newtown—			
Contributions, by Mrs.			
Morgan, for Ceylon			
School .....	5	0	0
SOUTH WALES.			
GLANORGANSHIRE—			
Bridgend, Ruhama—			
Collection .....	1	0	0
Do., Culeston .....	0	5	0
Contributions .....	0	15	0
	2	0	0
Less expenses	0	1	0
	1	19	0
Graigarw, Zoar.....	0	15	0
Maesteg, Bethania—			
Collection .....	1	0	0
Maesteg, English Church—			
Contributions .....	1	0	0
PENBROKESHIRE—			
Middlemill—			
Collection .....	12	6	8
SCOTLAND.			
Mey .....	1	0	0
Sanday (Kirkwall, Orkney)—			
Lealie, Mr. Robert ...	5	0	0
IRELAND.			
Waterford—			
Contributions .....	3	0	8
FOREIGN.			
JAMAICA—			
Mount Nebo—			
Sunday School, for			
Africa.....	1	3	7

THE

# BAPTIST MAGAZINE.

MARCH, 1855.

## MEMOIR OF MR. GEORGE MANBY SMITH, LATE OF CHIPPING NORTON, OXFORDSHIRE.

"The chamber of the dying saint is but a step from glory."

"FATHER, I will that they also whom thou hast given me be with me where I am, that they may behold my glory," is a prayer the fulfilment of which it is our frequent and affecting privilege to record. One after another the family of the Redeemed are gathered home. We cherish their memory, we love them still, but companionship with them is suspended, intercourse is interrupted, and though we believe a changeless re-union awaits us in the future, their removal dims our eyes with tears, and wakes us up to the consciousness of how much we have lost. Such were the feelings participated in by a numerous circle when the subject of the following sketch obeyed the voice of ever-living love, and "rose to dwell in a far happier clime."

"Earth may indulge in tears, but that farewell  
Has wakened up a jubilee on high;  
And the glad accents burst from every tongue,  
Welcome an heir of immortality."

George Manby Smith, son of George and Deborah Smith, late of Hasketon,

VOL. XVIII.—FOURTH SERIES.

in the county of Suffolk, was born at Bowedge, in the same county, August 31st, 1776. His parents were members of the established church, but for many years subsequent to the birth of their son, they were practically ignorant of the great salvation. To our departed friend this was the occasion of deep mental anxiety, and the documents he has left testify to his earnest appeals and fervent prayers on their behalf. His elder and only brother, the Rev. Thomas Smith, formerly of Shipston-on-Stour, and afterwards of Tiverton, warmly shared his solitudes, and their efforts were abundantly rewarded. The parents became fellow heirs of the grace of life with their children, and having washed their robes and made them white in the blood of the Lamb, they "now sit down together with Abraham, Isaac, and Jacob in the kingdom of God."

The early life of the departed was peculiarly a chequered one, and had the writer been in possession of sufficient

data, a more particular review of it might have proved salutary as well as interesting. A cursory sketch, however, is all that can be supplied, and a knowledge of the sentiments of our friend on this subject would not justify much being stated. He seldom spoke of himself, except as the chief of sinners, "less than the least of all saints," and friendship would not seek to immortalize him, but the grace of God that was with him. His religious experience up to the year 1806, may be gathered from his own pen. In a letter to the Rev. J. Atkinson, minister of the independent church, Tackett Street, Ipswich, he writes:—"I am now just thirty years of age, sixteen of which I spent in boyish folly, ignorance, and sin, about seven more in an unstable profession of religion, about seven more (O, the wonderful forbearance of God!) in guilty apostacy, and now, by the grace of God, I lay at the feet of Jesus, and would for the remainder of my life be his disciple indeed. I feel myself lost and ruined, destitute of the least power, or means to save myself; and, glory be to God, I see in the blessed Redeemer just such a Saviour as my otherwise desperate case requires; I desire to cast myself at the foot of the cross, and hope only in him. Blessed be his name, I have been enabled to look to him, and indulge a hope he died for *me, even me*. I am a wonder to myself, as it would be impossible to describe the depth of my guilt and rebellion, so I cannot express my feelings on a retrospect of the goodness and forbearance of God,

"A guilty, weak, and helpless worm,  
On Jesus' arms I fall,  
He is my strength and righteousness,  
My portion and my all."

To the same friend, for some years his pastor, he again writes, "Oh, to grace how great a debtor! The grace of God can alone *make* me a Christian, and only the grace of God can *keep* me one. Of

this I trust I have lately had happy experience. Satan has worried me with his temptations, and so suited his baits to the natural inclinations of my depraved heart, and my inward corruptions have joined in confederacy with him, so that my poor soul had but a 'struggling gasp for life;' but I did struggle, I do struggle, 'yet not I, but the grace of God that was in me.' Yes, I have had such deliverances as I am persuaded came from God, and I desire to give him all the praise. There is such a thing as the *hidden life* of a Christian. Oh, may I know more of it! Let me but say, I know that my beloved is mine;—mine by gift, even the gift of himself, and that I am his—his by choice, purchase, and grace, and I will rejoice *only in him*, I shall be his in life—his in death. Yea, I shall be satisfied when I awake in his likeness and dwell in his presence." Writing about this time to his parents, he adverts with a full heart to the expectation of communing again at the Lord's table, a privilege he had long been denied, and after reviewing God's merciful dealings with him he exclaims, in grateful astonishment, "O matchless grace! what tongue can tell of that love which has again made me a welcome guest at the table of my dying Lord! How calculated such a privilege to excite the love, strengthen the faith, and quicken the soul of every believer. What a striking view have we of the evil of sin in the immense sacrifice herein signified to atone for it! What a display of the compassion of Jesus, 'Twas like a God.' What a manifestation of the love of God, 'Behold what manner of love the Father hath bestowed upon us that we should be called the sons of God,' and how encouraging to unlimited humble confidence and holy boldness is that declaration, 'He that spared not his own Son, how shall he not with him also freely gave us all things?' Happy

they who are in such a state. Yea, blessed is that people whose God is the Lord."

In June 1806, being on a visit to his brother, then residing at Shipston, he attended, for the first time, a meeting of the Oxfordshire Association of Baptist Churches, held at Alcester. Of that meeting he writes with glowing interest; and it became to him rich in privilege, for it brought him into contact with many kindred spirits, whose friendship he continued to enjoy until death suspended their intercourse. One or two of the number yet remain, but most are fallen asleep. He was afterward chosen Treasurer to the Association, an office he sustained till the close of life, a period of thirty-four years. The Lord's day following the meeting adverted to, our friend witnessed the ordinance of believers' baptism administered by his brother attended by the late Rev. Thomas Coles, their mutual friend, and his views on this subject became from that time altered. Referring to this service in a letter to his parents, he thus expresses himself, "Let us never again speak evil of what we do not understand. Baptism is a scriptural ordinance, and though a person may be a Christian without being baptized, yet I am confident it is every Christian's duty who rightly examines the word of God, and who desires to follow Christ in all things, to be baptized as the apostle expresses it, 'Buried with him in baptism.'" Circumstances over which he had no control delayed for a season the open avowal of his sentiments. From the time of his leaving the parental roof until the year 1809, his life was one *continued vicissitude*, yet his own comment upon this portion of his history was, "God hath done all things well, circumstances I once thought adverse, I can now see have worked for my good. I am often lost in astonishment when I think of God's kind inter-

position for one so worthless as I am."

In 1809, he was directed by an all-wise providence to Chipping Norton, Oxfordshire, where he continued to reside until his death. Prior to this, being located for a season in that town, he was desirous of honouring the Redeemer by a public profession of his name; and in September, 1807, he was baptized by the Rev. B. H. Draper, and admitted to communion with that church of which for forty-seven years he was a consistent and useful member. About this time he was induced, by the solicitations of his friends, to commence preaching in the adjacent villages. His brother, then pastor of the church at Shipston, bears the following testimony to almost his first sermon, "He preached for me last Lord's day evening, with great acceptance, and is gone to-day to supply a vacant church at Bridgewater. His talents promise to be useful, and I am not without hope that after all his wanderings he may become a good minister of Jesus Christ." A few months of happy toil succeeded, and then a *new* trial awaited our friend, a trial the full intensity of which was known only to himself. He had always cherished *high* views of the duties and obligations of a Christian minister, and at the time adverted to so overwhelming was his estimate of their importance and responsibility that he was tempted rather to forego the pleasures than incur the solemn accountabilities of such an office. At that juncture he was invited to take the charge of a neighbouring church, but so distressing were the exercises of his mind, that he wrote in reply, "It grieves me to pain you, and it is unutterably painful to myself, but I am *compelled* to decline your cordial invitation;" assigning as a reason his solemn conviction that he hitherto had "run without being sent," and that consequently he could "speak no more



in the name of Jesus." Happily for our friend and for the perishing around him this severe conflict did not continue long. Doubts, fatal alike to his comfort and usefulness were dispelled, and though he did not become a stated minister, he found his highest joy, for a period of more than seventeen years, in proclaiming whenever an opportunity was afforded him, "the unsearchable riches of Christ." Nor were witnesses to his faithfulness wanting. God worked with him and he had the richest of all rewards, "souls for his hire." An extract from one of his letters may not be uninteresting here, as indicating his feelings in reference to the work in which he had again engaged: he thus writes, "To watch for souls—what an important character to sustain! Of what unspeakable value is the soul! A thousand worlds are nothing in comparison. Nothing can possibly compensate for its loss! For such a work what earnestness—what consecration—what faithfulness is demanded! O pray for me, that while I live I may preach the gospel; while I preach I may live the gospel. It is my solemn duty whether men will hear, or whether they will forbear, to declare the whole counsel of God; to 'reprove, rebuke, exhort with all long-suffering.' Yea, not to 'count my life dear unto myself, so that I may finish my course with joy, and the ministry I have received of the Lord Jesus.' 'Necessity is laid upon me, and woe is me if I preach not the gospel.' 'Who is sufficient for these things?' Again, I entreat you *pray*, cease not to *pray* for me."

In the year 1809, his parents came to reside with him at Chipping Norton; but the period of association was short. In the course of the following year his mother\* was removed to her eternal dwelling-place. Her end was peace.

The succeeding Lord's day, her death was improved by the Rev. W. Gray, then pastor of the church of which her son was a member, and to which she was just about to be united when a voice from the upper sanctuary whispered, "Come up hither;" and here it may be noticed from that time there sprang up between the esteemed minister just adverted to and the subject of this memoir a friendship valued upon earth, but the perfection of which they now realize in their Father's house.

In 1810 our departed friend was married to the daughter of the late Rev. J. Purdy, the former pastor of the church at Chipping Norton; but the union was of comparatively short duration: the health of the latter speedily gave way; and while on a visit to her brother-in-law, then residing in Bath, the messenger suddenly came, and her spirit departed to join the company who are "without fault before the throne of God." Two dear children had preceded her to the upper world, and the bereaved husband was again left to pursue his pilgrimage alone. But providence once more interposed, and in the summer of 1823 he was united to a companion whose privilege it was to share with him for a more lengthened period the changing scenes of life, to witness the closing hour, and who with one son and two daughters survive to mourn their irreparable loss. His second daughter crossed the Jordan before him, and so happy was her dismissal, that it produced on the mind of the departed, and indeed of all privileged to witness it, an impression never to be effaced. "I have always feared death (he said), but I cannot fear it again. May my last end be like hers."

Soon after his second marriage the health of our friend began to fail, and in the year 1825 it became so seriously affected that he was obliged to give up

\* A memoir of whom appeared in the Baptist Magazine for 1810.

his preaching engagements, a decision painful to himself and lamented by all who knew him. A few years after this his health was again re-established, and from that time until the year 1851 he enjoyed a degree of health and vigour seldom surpassed. In the spring of that year a severe attack of bronchitis so prostrated him that recovery seemed scarcely possible; but prayer was heard, and though it was evident his constitution had received a shock the effects of which would cease only with life, he was permitted to sojourn for a brief season longer with the loved ones he has now left behind. At the commencement of 1854 he was seized with another attack of bronchitis, and from that time he gradually declined. The loss of a much valued friend (Mr. W. Huckvale of Over Norton) with whom he had been associated in the office of deacon for upwards of twenty years, and who after a short but severe illness was called to resign his labours here for the higher services of the church made perfect, so powerfully affected his mind that he seemed at times impatient of the summons that should bid him depart and rejoin his friend in the presence of that Saviour whose cause it had for so many years been their mutual endeavour to subserve. For some time previous to his last affliction it was evident to those who saw him most and knew him best, that his soul was rapidly maturing for glory. There was a growing deadness to this world—a tenderness of conscience and a tone of spirituality pervading his entire conduct that could not be hid. His prayers at the domestic altar were most striking. "The last time he was able to engage (writes a member of his family) praying for increased meetness for heaven he became intensely earnest, and seemed ready to bear any sacrifice if so glorious an end might be secured."

"Take away (he said) if needful our

choicest comforts,—rob us of property—of health—bereave us of friends—do with us as seemeth Thee good, only set our affections more completely upon thyself, and make us meet for the enjoyments of the future world."

July 24th he attended a church meeting in which he felt a deep interest. He returned home exhausted, and in the course of the following week was confined to the bed from which he was not again permitted to rise. His state of mind through his affliction was peculiarly peaceful. At first there was a disinclination to die, afterward a longing desire to depart, but toward the last a giving up of all to Christ, desiring to leave the issue of all with him, either for life or for death. The beginning of August he was visited by a beloved relative (the last who was permitted to see him except his own family), and the memory of this visit was fragrant even to his latest moments. Often would he refer to it and say, "How greatly did I enjoy communion with Mr. W—; it seemed to bring me nearer heaven. The sweet lines he quoted—

"' Every dark and bending line  
Meets in the centre of his love '—

are so true of my experience, and so consoling too; I feel so thankful we have met once more in the flesh." To this friend he also spoke of the amazing grace he had so constantly received from his loving Saviour all through his pilgrimage, and the strong confidence he felt while relying on his all-atoning sacrifice now that eternity was so near. Two days after this he requested a member of his family to pray for him; and turning to one of his daughters he said, "I hope I shall have patience to wait, but if it is the will of God I would rather go now; I can leave you all in the hands of a faithful Creator: 'Come, Lord Jesus; come quickly!'" His medical attendant coming in at the

time, he said to him, "You are come to see me once more; I am longing to depart and be with Christ, which is far better;" and when his family retired he said, "Pray for me that I may have a happy dismissal before the morning. I should so like to wake up and see Jesus before you come to me again." The visits of his pastor (Rev. J. Morris) and his Christian friends he highly valued. Mr. Morris thus writes: "Soon after his illness confined him to his bed, in conversation he suddenly remarked, 'I have been thinking I have more reason than Simeon had to say, 'Lord, now lettest thou thy servant depart in peace, for mine eyes have seen thy salvation.' I have seen his salvation for myself in the finished work of Christ; I have seen it accomplished in each of my family; I have seen it on behalf of the church in giving us a faithful minister in the time of our extremity. I can say, 'Lord, now lettest thou thy servant depart in peace.'"

The last sabbath in August was a season ever memorable to the bereaved family. Referring to the visit of a highly esteemed friend whose counsel and confidence he had for years felt it a privilege to enjoy, he remarked, "Mr. W—— said he hoped he had not tired me; do tell him his visit did me much

good; I shall soon be in heaven, and nothing is so delightful to me now as to talk of its joys and of Jesus." He continued,—"*Mercies crowd one upon another; and then the prospect of spending eternity together, this—this*" — He could add no more, his joy was too full to be expressed.

"His last moments were preceded by hours of excessive pain—the struggle was hard. Again and again (writes Mr. Morris, who was with him almost to the final hour) we expected to see him suffocated; but such an end was mercifully averted, and immediately before his departure his breathing became easy, then soft, and imperceptibly ceased." His daughter adds,—"*The countenance that had been so distorted by pain seemed to have caught a smile from the upper world.*" A closing look upon his sorrowing family succeeded, and

"The happy pilgrim of his cross released,  
Was carried to his crown."

So gentle was his dismissal that neither of his family or of the faithful nurses who stood by could mark the moment when the spirit departed. As a shock of corn cometh in its season so was our beloved friend gathered to his fathers, Sept. 28th, 1854, aged seventy-eight years.

## CHRIST OUR BAPTISMAL DRESS.

BY THE REV. R. H. CARSON.

"For as many of you as have been baptized into Christ have put on Christ."—GAL. iii. 27.

IN the words here prefixed we have the statement of an important truth—our profession of Christ in the ordinance of Christian baptism. That ordinance symbolically joins us to the Saviour, and thus becomes the expression of our faith in and attachment to him.

Baptism is the divinely appointed

symbol of our union with Christ; not the ground of that union, nor necessary to it, it is its sensible illustration. Believers are "baptized into Christ," i. e. in baptism they are exhibited as one with him. The rite in question is a picture of that sacred unity, a unity found especially in the death and resur-

rection of Christ. "Know ye not," says an apostle, "that so many of us as were baptized into Jesus Christ, were baptized into his death? Therefore we are buried with him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life." Rom. vi. 3, 4. Again, "Buried with him in baptism; wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead." Col. ii. 12. One with Christ by a true and living faith, we died in his death, and arose in his resurrection. And where are these truths so clearly and so forcibly exhibited as in the ordinance of baptism? That ordinance marks in appropriate and striking emblem, our participation in the death and resurrection of Christ. In the baptismal waters we are seen to descend into and to come forth from the grave of Christ, to be entombed together, and together to arise with the Lord. Baptism is the "likeness of Christ's death;" it is also the "likeness of his resurrection;" and in both we are "planted together," exhibited as one with him. Rom. vi. 5. See that believer entering the grave of waters, and say, do you not behold him entering the grave of Christ? See him arise thence, and tell me, does he not seem to come from the tomb of his Lord? Now he is "buried with Christ," the waters have closed upon him, and he is concealed from your view, now he is risen with him, the waters have burst, and he re-appears. Who can witness the baptism of a believer, and not see him share in the death and resurrection of the Saviour? Who does not see in this his real oneness—his living connection with Christ?

Now hence our profession of Christ in baptism. "Baptized into Christ,"

we "put on Christ." Exhibited as one with him in the ordinance, we openly and in due form recognize the unity, and accept him in the various relations he is revealed as sustaining to us. Baptism is the avowal of our interest in Christ. In its waters we are seen to share in the death and partake in the life of Christ; and this exhibition of unity with him is our acknowledgment that we are his. Here emphatically we own ourselves the Lord's, and confess the Saviour ours: we attest to all beholders that we have taken Christ as our portion, and have resigned ourselves to him as his people: we say in symbol, "This is our beloved, this is our friend, O daughters of Jerusalem!" Not an oath of consecration to God, nor involving any covenant engagement with heaven, baptism is yet the solemn *outward* acceptance of Christ. And how otherwise could we so effectively confess the Redeemer? Here, having previously received him into our hearts by faith, we "put him on" as men do their garments. By a most significant emblem we say at once what whole volumes have been written to express. All that Christ is to us we own by a simple act. In baptism we are *clothed* with Christ. So full and entire is our confession of him, that he is henceforth our dress. He surrounds and covers us, as the flowing gown worn on his own person. We are raimented in Christ; and within the ample folds of this splendid garment our nakedness is concealed, and little else is seen than its own magnificence. The believer who has passed through the waters of baptism is no longer known by his old but by his new apparel. Thence he takes his new name: he is now a Christian, he has "put on" and he wears Christ.

*Tubbermore, Ireland.*

## THE FIRST BLOSSOM: AN ACCOUNT OF RÁM RÁM BASU.

BY THE REV. C. B. LEWIS OF CALCUTTA.

IN our sketch of the life of Mr. Thomas we have made mention of three Hindus who appeared to have believed in the Lord Jesus Christ, before his visit to England, in the year 1792. Their supposed conversion was a strong inducement to the founders of the Baptist Missionary Society to adopt Bengal as the sphere of their earliest efforts. Having brought themselves and their offerings before the Lord, beseeching him to show them whither they should first send forth the glad tidings of redemption through his Son, these good men felt, when Mr. Thomas announced to them those instances of hopeful conversion, that their prayers were answered and their way made plain. They believed that God had already visited the heathen in Bengal "to take out of them a people for his name," and they rejoiced in the prospect of abundant success thus opening before them. They also earnestly desired to instruct the converts already gathered yet more perfectly in divine truth, hoping soon to see them united in a Christian church, from which the word of the Lord might be "sounded out" into all the country around. Had the first missionary efforts made by Mr. Thomas been rewarded by no such earnest of success, it is not probable that the Committee of the newly instituted Baptist Mission would have been willing to encounter the difficulties of sending their representatives to India, guarded as it then was by the suspicion and jealousy of its British rulers, while other heathen lands were more easily accessible. Thus the appearances of contrition for sin and of faith in Christ which Mr. Thomas beheld, and of which he bore home cheering accounts, were productive of happy results. It may be

that the Lord permitted them, as inducements to an arduous enterprise which he designed to bless greatly, when he had fully tried the patience and faith of his servants who commenced it. The encouragement they looked for, as the immediate consequence of their mission, was withheld from them, but in later days they were made to exclaim with wondering gratitude, "What hath God wrought!" Many a blossom which has made glad the heart of the husbandman in the early summer, dies and falls upon the ground, but the laden boughs of autumn make ample amends for all.

Of the three men concerning whom hopes were entertained by Mr. Thomas, Rám Rám Basu was the first who came under Christian influence, and in other respects his history is more remarkable than that of the others. We do not possess all the information in regard to him which we could desire, but we are sufficiently acquainted with his career to form a tolerably correct idea of his character. Perhaps a brief account of him will prove both entertaining and instructive to some of our readers.

Those who bear the name of Basu (or, as the name is commonly represented in Roman letters, Bose) form a very respectable branch of the kayastha, or writer caste. The family to which Rám Rám belonged, was once very wealthy, and although it is said to have been greatly impoverished by some proceedings of Warren Hastings, certain members of it were still in possession of landed estates, at the time of which we write. As to Rám Rám, his principal inheritance was the education he received in his youth. He was a proficient in the Persian language, knew a little of English, and possessed a more

rare attainment in the ease with which he could express himself with precision and force in his native Bengali. In his employment as a munshi, or teacher of languages, he was happy enough to obtain the notice and good opinion of W. Chambers, Esq., whose acquirements as a Persian scholar, as well as his amiable Christian character, have been widely acknowledged. By Mr. Chambers, Rám Basu was recommended to Mr. Thomas, early in the year 1787, when he commenced the study of Bengali. Rám Rám was then nearly thirty years of age. In the letter which he and Párbati wrote, requesting that British Christians would enlarge and sustain the mission, Rám Basu gave an account of the impression made upon him by the holy deportment of Mr. Thomas, and contrasted it with the effect produced by the conduct of other Englishmen. As to the latter he made the following melancholy statement, "Though we thought that many nations had many kinds of shastras, yet in the country of the English we thought there was no shastra at all; for, concerning sin and holiness, those that are here have no judgment at all. We have even thought that they were not men, but a kind of other creatures like devourers." Of his beloved master he spoke in the following very different language, "Within these six years, it is our mercy and praise that Mr. John Thomas came into this country. Such a kind of *uttam* [excellent] person we have neither seen, heard, or known of, at any time." The letter proceeds to state that as soon as Mr. Thomas was able to speak in Bengali, he lost no time in making the gospel known to his munshi, who speedily received it as the truth of God. Only a few particulars of Rám Basu's supposed conversion are preserved in Mr. Thomas's narrative. It appears that he was anxious to be baptized, but his relations refused to

give up his wife and children, who were with them at a distance from Malda. He therefore resolved to defer his baptism until he had regained his family, and could obtain their consent to abandon caste with him. Meanwhile his abilities rendered him a very efficient helper to Mr. Thomas in his work among the heathen. He assisted him in his attempts to translate the scriptures, and thus two gospels and some other portions were rendered into Bengali and circulated in manuscript among the people. He also disputed with the brahmans and confounded them by his arguments in favour of Christianity; he instructed any who were anxious to inquire into the new doctrine; he held meetings for prayer and praise with those who felt the power of the gospel; and he composed Christian hymns in Bengali, one of which, written in 1788, is still used in some of our native congregations. What could be more encouraging than the character of this man, who so readily and so efficiently laboured to assist our first missionary in his attempts to preach Christ to the Hindus!

But the character of Rám Rám Basu was severely tried. When Mr. Thomas returned to England, he left behind him no like-minded man, who would naturally care for the state of those who had begun to serve Christ. With an imperfect knowledge of the gospel, they were left as sheep without a shepherd. We extract from a letter written by Mr. Carey, January the 3rd, 1794, an account of Rám Rám's trial. "When Mr. Thomas left India, Rám Basu went to visit one of the Rev. Mr. Brown's people, at Calcutta, who told him that if he would be baptized, and lose caste, he would give him some support. He answered, 'Do you suppose that I will be baptized for the sake of money? truly, no!' He was then asked, 'Will you say that all

which you have heard from Mr. Thomas is false, and that you do not believe anything about it? If you will, you shall have money.' He replied, 'No, that I cannot say; nor will I accept of money on any such terms. It is the custom of the Hindus for the eldest member of the family to be its head; and all the earnings of the whole household are thrown into one common stock; so that, if any want employment, they are supported by the community till they have work. Munshi, having no work, went to an elder brother, who supported him, till his master, a professor of religion, forbade him to stay there. He was thus entirely neglected by all European professors; and the jealousies of the Hindus ran so high, that they threw dust at him, and loaded him with all the opprobrium they could invent. In this state he fell ill of a fever, and the affection to his distressed family, the shame and persecution he underwent, and the arguments used to persuade him prevailed. They reasoned thus: 'How do you know that Christianity is true? you have only seen Matthew, Mark, and James: this it seems is but a small part of the bible. How can you tell that the English is a true translation? you do not understand the originals. Besides, great numbers of Christians are of a very different opinion, and worship images as well as we,' meaning the catholics and Armenians, of whom there are many thousands here, 'and how can you say that worshipping images after their custom is not warranted by some other part of the bible which you have not seen?' Thus they pleaded, and he, being left alone, 'transgressed,' as he says, 'for a morsel of bread.'"

While this was taking place in India Christians in England were rejoicing over Mr. Thomas's account of Rám Basu's supposed conversion. A literal copy of his hymn was published in the

Baptist Register for 1793, and three metrical versions of it were soon composed for the use of British Christians. It was expected that on the arrival of the missionaries he would be baptized, and bright hopes of his usefulness amongst his countrymen were cherished. We will quote from the letter written by the Committee of the Baptist Missionary Society to the three supposed converts in Bengal, the paragraph especially addressed to him:—

"Dear brother Rám Rám Basu!—Thousands in our solemn assemblies have read and sung your gospel hymn, with joy and hope, and brotherly love! Your sentiments and feelings are ours! We feel that we are brethren! Though wide oceans divide us, we are of one spirit! We have heard of your labours of love. Go on, very dear brother, and, by every means in your power, disseminate the knowledge of Jesus Christ. Teach the gospel which you have heard and learned. Teach your countrymen by psalms and hymns, and spiritual songs, to make melody in their hearts to the Lord."

When Messrs. Thomas and Carey arrived at Calcutta, they found Rám Basu waiting for them. The tidings that he had fallen into idolatry were unspeakably distressing to both; but they joyfully accepted his professions of penitence, and he was engaged as a munshi by Mr. Carey, who recorded his first impressions of his character in the following terms:—"Notwithstanding poor munshi's fall, I entertain a very high opinion of him as a converted person. He is a man after my heart. He is a faithful counsellor and a discerning man, and very inquisitive, sensible, and intelligent. If he wants anything, it is zeal. I have been seriously talking with him, and hope that in a little time I may see a church formed here for God." The brethren in England took a similarly hopeful

view of his case. Thus the Committee wrote to the missionaries, "It afforded pain, amidst our pleasure, to hear of poor Rám Rám Basu's fall; but do not give him up: his meeting you, and cleaving to you, does not indicate an apostate heart. It was more like the spirit of a Peter than of a Judas.—Your business is 'to bind up that which is broken,' and 'to bring again that which was driven away.' Such was the conduct of the chief Shepherd of the sheep, and such, we are persuaded, will be yours." So also, a short time after, Samuel Pearce gave expression to his affection towards him, in a letter to Mr. Carey, as follows:—"Give my love to dear Rám Basu. Tell him I long to take him by the hand, and call him, 'Brother!' I suppose ere now he has felt the constraints of divine love overcoming the fears of man, and that he has become an *avowed* disciple of the lowly, lovely Jesus. The Lord be with you when you partake together of the memorials of the Redeemer's sorrows."

In all the great perplexities which involved Mr. Carey during the first few months of his residence in India, Rám Basu was his valued and trusty friend and adviser: with him he discussed his plans, and on him he relied for assistance in carrying them out. The neighbourhood of Dehatta appears to have been selected as the most eligible for a settlement, because Rám Rám's uncle was the zemindar there, and it was hoped that under his nephew's influence, he would prove a useful friend; and when a few acres of land were secured at Hashnabad, on the opposite side of the Jabuna, and Mr. Carey was employed in erecting a mat house with his own hands, being assisted to some extent by the neighbouring inhabitants, who promised to come and dwell near him, he gratefully recorded, "This is occasioned by munshi's representing me to them in a favourable light." The

translation of the scriptures was a work to which Mr. Carey and his munshi turned their attention, even before they removed to Dehatta, at the beginning of February, 1794, and it was, as far as circumstances would permit, diligently prosecuted during their stay there. In May their removal to Malda was undertaken; and the arrangements for it, such as the preparation of boats, &c. were committed to Rám Basu. Indeed, we are at a loss to conceive how Mr. Carey could have done without his faithful munshi, whose conversation, in the absence of all other religious friends, tended greatly to compose and refresh his spirit. "Though deprived," he wrote, "of a personal intercourse with my European friends, I have at least one religious friend, and that is Rám Rám Basu. He has indeed much timidity, but is a man of very good understanding, and well informed; he is also a person of strict probity." In another place he speaks of being "much affected with some instances of generosity in his munshi, such as would have done honour to the most eminent Christian in the world." When Mr. Carey attained some facility in the use of the Bengali language, Rám Basu afforded him great assistance in preaching to the natives. He read the scriptures to the people who came together to hear the gospel, and explained any difficult parts of the sermon to them, or carried on the discourse when the speaker had been obliged to conclude prematurely, in consequence of his imperfect command of the language. When a vernacular school was established by Mr. Carey at Mudnabatty, the munshi took a prominent part in conducting it. Thus time passed on, and, although Rám Basu was as far as ever from possessing the resolution to forsake his caste and be baptized in the name of Christ, Mr. Carey still regarded him as a sincere believer, while he lamented



that he could not see in him "that disinterested zeal which is so ornamental to a Christian."

How anomalous was the position of this poor man! He laboured, and to all appearance his labour was not merely mercenary, to evangelize the heathen and Muhammadans around him; he succeeded in teaching them much of Christianity; his hymn, "Oh, who besides the Lord Jesus Christ can deliver us?" was commonly sung by the people in connection with the factories at Mudnabatty and Maypal-diggy, even in their own huts; and he was the missionary's companion in his fervent prayers for the establishment of the gospel. Yet, with all his knowledge and apparently cordial love to the truth, he was a Hindu, and could not abandon his caste for Christ's sake. When first he felt the power of the truth he thought that the difficulties of professing his full belief in it would diminish after a season. It was not so; but, on the contrary, as time passed on, he evidently became less and less able to cast off the shackles by which he was bound.

The Son of man has said, "He that is not with me, is against me: and he that gathereth not with me, scattereth abroad." Men may not trifle with their convictions of his truth, nor deal with his invitations as with words of no authority. He who does this, does it at the peril of his soul; and it is no strange thing if such a man is suffered to make it manifest, by some gross act of sin, that he is "not fit for the kingdom of God." So it was with Rám Rám Basu: for in the former part of the year 1796, he was found to have fallen into the awful crime of adultery, and, for the gospel's sake, Mr. Carey felt himself compelled to discharge him. It was a painful stroke, and the work which was being carried on at Mudnabatty suffered much by it. The schoolmaster left with the munshi, and

the school was for a time broken up. The progress of the translation of the scriptures received a check. The very preaching of the word at Mudnabatty was in some degree hindered. In Mr. Carey's own words, "it appeared as if *all* was sunk and gone." Deep dejection settled upon the mind of the missionary, from which he was relieved only by the appearances of concern for salvation manifested by three Musalmáns, who had been among his hearers, a few months after the munshi's departure.

We can discover nothing of Rám Rám Basu's history after this until the middle of 1800. Mr. Carey appears to have maintained some correspondence with him, and we read of his forwarding to him books, &c., sent out for him by Christian friends in England. A short time after the arrival of Messrs. Ward, Grant, Marshman, and Brunson, he received tidings of their coming, and went to Calcutta to make inquiries as to their place of residence. Hearing that they were at Serampore, he visited them there, on Sunday, the 25th of May, 1800. A letter from Dr. Ryland was waiting for him, and Mr. Carey read it to him, and spoke with him freely of his danger. The newly arrived missionaries were very favourably impressed by what they saw of the munshi; and in the evening he went with Mr. Carey to preach to the heathen. As the printing press had just before been established, and the brethren were busily engaged in printing the gospel by Matthew and a few little tracts, for circulation amongst the heathen, the ready pen of Rám Basu made him a very great acquisition; and a small salary was given him by the missionaries, that he might be able to remain with them and assist them. His deportment revived Mr. Carey's hopes; and he appears to have been an active and patient assistant in preaching the gospel, while his pen was busily

employed in the preparation of tracts. The first piece composed by him consisted of a hundred lines of Bengali rhyme, intended to recommend the scriptures, and was called "The Gospel Messenger." After pointing out the folly of Hinduism, it briefly declared the way of salvation by faith in Jesus Christ, and concluded by inviting the attention of those into whose hands it fell to the scriptures, which were then in process of publication. This piece gave early promise of usefulness: it was eagerly read by the people, and excited the anger of the brahmans. Within six years no fewer than fifteen editions issued from the press. Perhaps in a future paper we may again refer to this tract, and give a few particulars relative to the controversy it excited in England seven or eight years after it was first published. In successive reprints, large additions were made to it, and at length its name was changed to "The Mine of Salvation," under which title a modification of it is still extensively circulated by more than one Indian Tract Society. It has been translated into Hindi, Oriya, Tamil, Telugu, &c., and has been blessed to the conversion of souls, in a large number of instances.

Rám Basu's next piece was entitled, "The Rise of Knowledge," and contained a bold attack upon brahmanism: in Mr. Carey's words, it was "something like those thundering addresses against the idle, corrupt, and ignorant clergy of the church of Rome at the commencement of the Reformation." This tract also was written in Bengali rhyme, and it must have produced a strange sensation amongst both the brahmans and the sudras. The shameless rapacity of the one class, and the imbecile servility of the other, were exhibited in a very spirited manner. It is observable that in this piece he introduces his former master by name,

as the exponent of Christian truth, and prefaces important remarks with the formula, "Carey says," &c. This poem, which was much longer than "The Gospel Messenger," closed in like manner, with a recommendation of the bible, and a short summary of the gospel. We wonder that it escaped public animadversion at the time, before alluded to, when the enemies of the gospel in India and England said so much of the inflammatory nature of the printed addresses of the missionaries. An English translation of it, authenticated by N. B. Edmonstone, Esq., secretary to the government, was sent home in 1808, but nothing of consequence resulted, though several members of the court of directors inspected it.

Towards the close of the year 1800, Rám Rám Basu left Serampore and removed to Rishira, where, through the influence of Mr. Forsyth, of the London Mission, he was employed in the management of a hemp-farm. Rishira being close to Serampore, he was still able to see the missionaries very frequently, and to hear the gospel. Indeed, he sometimes joined in preaching it, although no longer in the pay of the mission, and by doing so, exposed himself to the enmity of his countrymen. "Notwithstanding all his caution," wrote Mr. Carey, "he is obliged to dispute for the gospel sometimes, and meets with more severity from the brahmans than he would in all probability meet with if he were wholly on the side of Christ. I hope he may not be able to hold it out much longer." In Mr. Ward's journal of the same date we read that when Rám Basu went with the missionaries to preach, the people were sometimes ready to beat him. These circumstances tended much to endear him to his Christian friends. "Oh, that this man were but brought wholly to God!" wrote Mr.

Marshman. "He knows that all the Hindu shastras are nothing; he believes that Christ alone can save; but he cannot bear the idea of losing caste for his sake!" A few extracts from a letter which he wrote in February, 1801, to Dr. Ryland, will give an affecting view of his state of mind at this time. After relating the circumstances of his recent removal to Rishira, &c., he says, "Oh, sir! I am most wretched. When the gospel was first published in this country, I heard it. Mr. Thomas had been here but a few days when I became his munshi, and taught him the language of the country. After he had learned a little, he began to translate, and preached in many places, where he was much esteemed, and where the word was manifested to many people. After this Mr. Carey came hither. I also taught him the language; and the gospel was also proclaimed. But as I was under Mr. Thomas so I remained. I understood something of the gospel, and can make it known a little to others; but *cannot leave my caste*. This is my great difficulty. . . . You have sent me the great word—the bible. What can I send you? Only for the purpose of ushering in the gospel I have written two little pieces, which the missionaries have printed. I enclose you a copy or two of them. . . . The people of this country will read such little pieces. I have a desire to turn all the bible thus into verse; but must labour to supply the wants of my family, so that I have much travelling from one place to another, and am seldom long at rest. Yet, at my leisure, I have written a little. When I have finished any subject, I will send you copy."

In the year 1801, Mr. Carey was appointed to the Bengali professorship in the newly founded college of Fort William, and, being at a loss for books adapted to the use of his students, he

induced Rám Basu to write "The History of Raja Prata'pa'ditya," which was printed at Serampore within the same year. This work is remarkable, because, the bible excepted, it is "the first prose book ever written in the Bengali language." Its style is very barbarous, abounding with Persian and Arabic words. Another work, written by Rám Basu, was published in 1802. It was called "The Garland of Writing," and was designed to be a guide to letter-writing in Bengali. It contains a number of epistles supposed to be addressed to equals, superiors, and inferiors, exhibiting all the various modes of address; and at the close of the book, the various arithmetical signs, &c., used in Bengali writing, are explained. The style of this work is very unequal, as it was necessary to adapt it to the purpose for which it was written: some passages are composed in pure Bengali, while others exhibit a barbarous admixture of Persian, Arabic, and Hindu words. It is interesting to observe that two of the letters in this book relate to Christianity, the outlines of which are set before the reader in a very pleasing manner.

Rám Rám Basu again entered the service of the missionaries at Serampore in 1801, but remained with them a few months only, and then he appears to have removed to Calcutta. He still kept up his acquaintance with them, and continued to manifest interest in the cause of Christianity.

On the 4th of October, Mr. Ward wrote of him: "Rám Basu was here yesterday. It was highly gratifying to hear him disputing with another Hindu, all the way down the street as we came from preaching. Perhaps there is not a man in Bengal whose conversion is more desirable. Had he but a Luther's spirit, much good might be expected." But, alas, his case became less and less hopeful, as year after

year passed by, leaving him in the same state of indecision and inconsistency. In March, 1802, he visited Serampore and presented the missionaries with translations in Bengali verse, of the well known hymns, commencing,—

“Jesus, I love thy charming name,” &c.,

and,

“He dies—the friend of sinners dies,” &c.,

Both were printed in the Serampore hymn books. In June, Mr. Carey wrote of him to Mr. Fuller, “Poor Rám Basu is always glad to give the Bráhmans a bye-blow, when he has opportunity : but I have many fears for him. He seems to us, what Erasmus was to the Reformers.”

In April, 1803, we find another notice of Rám Basu, which is interesting from its relation to an important service he rendered to the mission, as well as from the insight it gives into his religious condition at the time. Mr. Ward writes on the 25th,—“Yesterday, at Calcutta, Rám Basu called upon me at brother Carey’s lodgings, by appointment. I wished to engage him to write for us a Life of Christ in Bengali rhyme to give away ; in the hope it might be useful. The Hindus have been used to scarcely any thing but poetry, and in consequence the Bible is more strange and unacceptable to them. They have their histories of Rám Krishna, &c., in poetry ; and it is probable that these poems have contributed more than any thing else to fix and disseminate the peculiar notions and customs of the Hindus. Rám Basu was of the same opinion, and entered very cheerfully into the work, promising to devote his nights to it, till it was accomplished. I asked him about his own hopes ; he said he had no hope of salvation, if he died now : yet when he thought of the pain he felt when the gospel was derided, and of his pleasure when it was spoken well of, he could not but hope

that at some future day he should become a disciple of Christ.” Poor man, what a melancholy prospect for eternity !

The preparation of this Life of Christ does not appear to have proceeded very rapidly, but at length it was completed. We cannot fix the date of its publication ; but it was probably about the year 1810. It contained a harmony of the gospels, written in different metres, and was, as a whole, well fitted for the purpose for which it was designed. Two editions, at least, were published in Bengali, and, in later years, translations of it in Oriya and Hindi were printed. Its title is, *THE IMMORTAL HISTORY OF CHRIST*.

We are in possession of very few additional particulars. Rám Basu appears to have continued in the neighbourhood of Calcutta and, with all his timidity, to have exerted some influence in favour of Christianity upon those around him. In the year 1807, a European, whose case “afforded pleasing hopes of a work of divine grace,” corresponded with the brethren at Serampore. The circumstance which had first directed his attention to eternal realities was a reproof administered to him for his profane language by Rám Rám Basu. Alas for the reprover ! His tracts were circulated by thousands, and men were brought by them to seek after and embrace the truth, while with his tongue he was ready to defend and recommend the gospel : but nevertheless, he remained year after year far from Christ.

And what was the end of all his knowledge and early promise ? It is recorded in the Circular Letter of the Serampore Mission for August, 1813, as follows :—

“This month died at Calcutta, Rám Basu, whose profession soon after the arrival of brethren Thomas and Carey was of some use, though he finally

abandoned it and proved insincere. He has left a Christian tract or two in Bengali, and particularly a Life of Christ in verse, which it is hoped may do good, though the author died in idolatry. The love of this world was, we fear, fatal to his best interests. He, in his heart, despised idolatry, and often spoke against it in the boldest and most pointed manner. But he was of the writer caste, and had a great number of relatives, whose favour he unhappily preferred to the favour of God, while he was secretly convinced of the truth of the gospel. His own state of mind made him at first express much displeasure when others of his own caste boldly came forward and were baptized in the name of Christ, because their conduct reproached himself. Nothing, however, could move him to come forward and avow the Lord Jesus Christ; the reason of which was ultimately but too appa-

rent:—he had not parted with iniquity.'

Here our account must close. May not some of our readers learn an important lesson from the history we have narrated? How fearful are the consequences of irresolution and delay in regard to God's commandments and invitations! How should such an example as that of poor Rám Rám Basu remind us of what the Holy Ghost saith: "To-day if ye will hear His voice, harden not your hearts!" "Behold, now is the accepted time; behold, now is the day of salvation." How many who have been convinced of sin, and brought to the point of embracing the Saviour, have first delayed, and then drawn back unto perdition! Blessed are those who, like David, can say, "I thought on my ways, and turned my feet unto thy testimonies. I made haste, and delayed not, to keep thy commandments."

#### ILLUSTRATION OF JOB XXIV. 16.

There is a peculiar passage which I have a desire to notice here, and which is contained in Job xxiv. 16; it runs thus, "In the dark they dig through houses, which they had marked for themselves in the day time; they know not the light." Now I shall attempt an illustration of this by a simple anecdote. Whenever there was a ball and supper at the officers' mess-house, I was in the habit of going there to lead the music, and my wife went also to attend the ladies. Before we proceeded to our different employments, upon the occasion to which I am going to refer, there was an old beggar-man came into our house, and looked round and round with a very suspicious eye. We could not understand what he meant by his rudeness, but we sternly ordered him to go

away, and never thought any more about it. At day-break the next morning, however, I heard a very uncomfortable grinding noise at the head of our elevated clay bed; and as my chest stood close to that upon which we lay, I gave a strong rap upon the lid, and cried, "hiss, hiss." The sound then ceased for a little, but it soon began again, and waxed louder and louder. I said to my wife, "Annie, I am afraid these bandy cauts will come through the house upon us;" but she replied with more sagacity, "I wish that it may not be two handed bandy cauts, Robert." These brutes are a fearful looking kind of rat, three or four times larger than those of this country. At my wife's suggestion I started up immediately, and saw the day light

coming in behind my chest. I then ran to the back of our hut, where I observed the footmarks of a bullock, and also of some human beings, who had no doubt come to take away both the chest and the trunk, which stood at another window of the hut. It was fortunate for us that we had come home in time, or else we should have paid dearly for our practical knowledge of this passage.

In that country it is no very uncom-

mon thing in the rainy season for people to be deprived of their "goods and chattels." The mud walls are so very much softened by the heavy rains, that these night robbers, with their thunderbolts, as the soldiers call the instruments they use, can very easily go through them. This strong iron implement resembles a gardener's reel. The houses to be robbed are marked by them in the day time; but "they know not the light."—*Memoirs of Serjeant Butler.*

## TAKING HOLD OF THE SKIRTS OF ONE THAT IS A JEW.

ZECCHARIAH viii. 23.

THE Jews were generally a very despised people; they had no commerce—they were not famed for arms, or distinguished by the arts and sciences, and yet they were to teach their conquerors wisdom after being overcome and enslaved, and degraded by them, and all the countries were to come and learn of them, yes, and to learn the knowledge of Him "whom to know is life eternal." They only were the depositaries of revealed religion; to them were committed the "oracles of God." "He showed his wisdom unto Jacob; and his statutes unto the children of Israel." But why is all this spoken of a "Jew?" Jesus Christ was a Jew; his immediate followers were Jews; the twelve apostles were Jews; the seventy disciples were Jews; all the first members of the Christian church were Jews. And therefore if persons were to embrace revealed religion, or even Christianity itself, they must come to their writings, and must "take hold of the skirts of him that is

a Jew." Besides, as the apostle says, "He is not a Jew which is one outwardly: neither is that circumcision which is outward in the flesh: but he is a Jew which is one inwardly: and circumcision is that of the heart, in the spirit and not in the letter; whose praise is not of men, but of God. We are of the circumcision, who worship God in the spirit, and rejoice in Jesus Christ, and have no confidence in the flesh." "If ye be Christ's," says he to the Galatians, "then are ye Abraham's seed, and heirs according to the promise." So that the word "*Jew*," is not used here to distinguish Israelites from gentiles, but saints from sinners. It applies to all partakers of divine grace, according to the address of the apostle to the same church, "And as many as walk according to this rule, peace be on them and mercy, and upon the whole Israel of God;" that is, the church of God whose members may be derived from any nation, as they may live in any period.—*Jay's Mornings with Jesus.*

## THE DOCTRINE OF PERSEVERANCE.

If I question my heart, whether I shall ever entirely forsake that which now my soul most values, I am obliged to confess, that in myself I feel no

ground for the assurance that I shall not; yet do I find it in God, and in him alone.—*Tholuck.*

## THE BRAIN.

As a proof of the connection of the brain with the other parts of the body, —with the stomach for example,—if a person receive a violent blow on the head, he becomes sick ; or if the stomach be disordered, headache is frequently the consequence. Take another instance. A man once came to Sir Astley Cooper, complaining of a dreadful pain in his back, which made him stoop, so that he could not lift himself up. Sir Astley examined his back, but could find nothing the matter there. The man had lately been fighting, and had several heavy falls. The surgeon then examined his head, and there found a small bit of his skull broken in, and resting on the brain. With an instrument, Sir Astley lifted up the piece of skull ; the man at once rose up, and felt perfectly relieved. Thus the seat of the pain was in the back ; the source of it in the head. The brain being so important, and tender, and delicate a portion of the human frame, is providentially protected by an arch of the firmest construction, viz., the skull.—*Sibree's Human Anatomy Simplified.*

## A MORNING HYMN FOR A FAMILY.

BY MR. WILLIAM FAWCETT.

Oh, give thanks ! for orient light's sweet rays  
 Arouse the world to melody and praise ;  
 The downy pillow left, again we meet,  
 In health and amity each other greet.

Awake the song ! our God, to thee  
 We bow a grateful family.

Oh, give thanks ! while to us due work is given,  
 The skill, the power to serve ; now, gracious Heaven,  
 The loving heart, meek patience, resolute will,  
 On each bestow, life's mission to fulfil.

Awake the song ! our God, for thee  
 We'll toil, a useful family.

Oh, give thanks ! for the gentle, chastening rod,  
 And each heart-bitterness, our Father God  
 O'errules and works for good ; nor would we pray  
 Our erring will be done, but his, each day.

Awake the song ! in sorrow we  
 Him praise, a favoured family.

Oh, give thanks ! for the plenteous table spread,  
 The brimming cup, the oil anointed head,  
 For joy of nobler gifts—redeeming love,  
 For fellowship in Christ and heaven above.

Awake the song ! eternally  
 Our God we'll praise, one family.

Edinburgh.

## REVIEWS.

*Notes and Reflections on the Epistle to the Ephesians.* By ARTHUR PRIDEHAM, Author of "*Notes and Reflections on the Epistle to the Romans*," &c., &c. London: Binns and Goodwin. 1854. 12mo. Pp. vi. 338. Price 5s. 6d.

*The Epistle to the Hebrews compared with the Old Testament.* By the Author of the "*Song of Solomon compared with other Parts of Scripture*." London: James Nisbet and Co. 1854. 16mo. Pp. ix. 510. Price 3s. 6d.

THE large number of biblical expositions and commentaries which have been issued of late years, and which seem to be on the increase still, furnish ground for gratitude and hope. In spite of the violent opposition of unbelievers, the worldliness of the age, the claims of science, politics, social economics, and general literature, the bible is commanding a wider and profounder homage than at any previous time. We take this practical recognition of its divine origin and supreme authority as one of the hopeful characteristics of our day. While we expect no new revelation of truth and duty, yet we are warranted to expect, as the result of intelligent study, earnest prayer, and a cordial obedience to the knowledge we have obtained, further acquaintance with the revelation in our hands. So long as the saying of John Robinson remains true (and it will be a truth to the last age of the church), "I am very confident the Lord hath more truth and light yet to break forth out of his holy word," so long the devout and proper investigation of that word will remain an imperative duty, the discharge of which shall be followed by a rich reward.

It has however often appeared to us that of those who undertake to write

commentaries on scripture, a considerable number are destitute of some of the most necessary qualifications. Ocheering as it is to know that so many are engaged in this work, it perhaps would be of service to the church if one half who write down their thoughts would totally abstain from sending their manuscripts to the press. For no engagement should a person be more thoroughly competent than for this. A desire to write a commentary, or a conviction that we have discovered some new truth, or a friendly wish to aid others in their endeavours to understand the scriptures, is not a sufficient reason for committing ourselves to so serious and responsible a matter. And yet we fear many rank themselves among the expositors of our time who could furnish no better plea for their assumption. It is our deliberate conviction, that if the majority of our notes, reflections, expositions, and commentaries were consumed to-morrow we should gain by the loss.

While we are on this subject it may not be amiss to specify some two or three of the qualifications essential to the writing of a good commentary.

*Of course the first is devoutness.* No man has a right to attempt the exposition of God's word who is not in the true sense of the term a Christian. Learning, critical power, aptness of illustration, quickness of discernment, and felicity of expression, all these combined are insufficient unless they be hallowed by piety. No truth is more painfully impressed on us than this in perusing some of the modern expositions of Germany. The bible is pre-eminently a spiritual book, and a spiritual illumination is absolutely requisite to the discerning, appreciating,



and elucidating of its truths. We do not say devoutness is the only quality essential ; but we repeat again, it is the *first* ; and he who possesses it not lacks that which all other qualifications combined cannot supply.

*An expositor of scripture should be a man of large information, ripe scholarship, sound judgment, and habits of careful, close, delicate thought.* One of the chief glories of God's word is the plainness with which it presents the few great truths a belief in which is essential to salvation. Yet from the very fact of its being *God's* word, there are heights in it whose summits are in the clouds, and depths no human plummet can fathom. It was moreover committed to man in times remotely past ;—it necessarily refers to scenes and circumstances which ages since have passed away ;—it records the lives of individuals and the histories of nations who flourished when the world was young ;—it takes cognizance of religions and philosophies which were acknowledged by the most powerful and civilized peoples of antiquity ;—it embodies the most profound truths ever announced to mankind ; and these are not to be found in a systematic form, but interspersed throughout the record ; sometimes in the form of narrative, at other times in the form of prophecy ; now they are found in broad principles, and now in detailed and minute precepts ; here in promise, and there in threatening ; and yet all these are intimately combined, and make up one vast harmonious system : and then in addition to all other difficulties, this word was given in languages no longer generally spoken by mankind, and the knowledge of which demands years of earnest toil. It must be obvious to the most inconsiderate that he who proposes to write an exposition of the bible, or any one of its individual ~~ks~~ <sup>ks</sup>, proposes to himself one of the

most arduous and important undertakings ever encountered by man. Unless he is richly furnished for his work by a familiar acquaintance with the past history of the world ; the geography, manners, and peculiarities of ancient nations ; the great philosophical and ethical questions which have engaged men's minds in all ages ; the Greek and oriental languages, and the ancient and modern literature of the church, he had better seek some other outlet for his thoughts, and strive to be useful in some humbler sphere. We cannot forbear making another remark not inappropriate here. No occupation requires a sounder judgment, and greater carefulness of thought. No man who allows on all subjects his fancy to run wild, like Origen ; or who treats scripture as Procrustes did the unfortunate travellers who fell into his hands ; or who is loose and slovenly in his thinking, is competent to comment wisely on the sacred volume. Many of our English commentaries are faulty from one or more of these causes.

*A commentator should possess to a large extent a mental sympathy with that particular portion of the bible he professes to expound.* We here assume that no man is competent to write equally well on all the books of scripture. What great inequalities may be found in the best expositions of the entire bible ! The matter of different portions varies so widely, and the style is so diversified, that a person fully qualified to write on Daniel may be very unqualified to write on John's gospel ; or he may ably expound the Proverbs of Solomon, and be but a child in his treatment of the epistle to the Hebrews. It agrees with the fitness of things to suppose that when a writer is attracted to the study and elucidation of a book out of sympathy with its author he will be more successful in his task, than if he set about it because he is to write an ex-

position of the *entire* Old and New Testament. Our own practice is to secure the best commentaries on individual books; and although this, is a more costly plan than the purchasing of Gill, or Henry, or Barnes, yet its superior advantages furnish an ample remuneration.

We have left ourselves but little room for noticing the volumes which stand at the head of this article. A few words will suffice for both. The notes on the Ephesians are by a gentleman who has already written on two of the Pauline epistles; that to the Romans and that to the Hebrews. This he intends to complete the series. In some respects he has shown himself "a workman that needeth not to be ashamed." He has thorough sympathy with the great Pauline doctrine of salvation by grace, is a devout student of the divine word, and frequently displays a keen perception of things that differ. But we must take exception to the unnatural way in which at times, as we think, he endeavours to extract from terms meanings which were never in them, and which consequently they were never designed to convey. On the whole we can recommend the work as helpful to doctrinal and practical piety.

The other volume is by a Christian lady who was removed to her rest while it was passing through the press; hence it proceeds no farther than the 10th chapter of the epistle of which it treats. It may justly be called a good book. There is no parade of criticism, and yet we have the fruits of no common critical power and research. Spiritual things are compared with spiritual. Passages are collected from all parts of scripture to illustrate the weighty matters discussed; and though the same fault attaches to the work as that we have marked in the "Notes and Reflections" on the Ephesians, we

judge it much superior in value to many of higher pretensions and show.

W.

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*Jerusalem Revisited.* By W. H. BARTLETT, Author of "Walks about Jerusalem." With Illustrations. London: Arthur Hall, Virtue, and Co. 1855. Super-royal 8vo. Pp. 202. Cloth, gilt edges. Price 12s.

*Voices of Many Waters; or Lands of the Tiber, the Jordan, and the Nile. With Notices of Asia Minor, Constantinople, Athens, &c., &c.* By Rev. T. W. AVELING. London: Snow. 1855. Post 8vo. Cloth, lettered. Price 9s.

PERSONAL considerations impart additional interest to both these performances. "Jerusalem Revisited" is a posthumous publication—the last work of one from whose pen the English public have received many entertaining and elegant volumes, and who might have been expected to furnish many more. "Walks about Jerusalem" resulted from a tour in 1844; and here we have the result of a laudable desire to go over the ground a second time to witness the changes which ten eventful years had produced, to examine scenes on which subsequent travellers had reported, and either to confirm or correct original impressions. He fulfilled his intention, and was returning home, when an irresistible arm terminated his career. "Cut off in the flower of his age, and in the full vigour of intellect, after a few hours' illness, he has found a sepulchre in the waters of the Mediterranean, whose shores he had so often and so successfully illustrated."

The other volume is the production of a well-known and estimable minister belonging to the congregational body, whose enfeebled health had incapacitated him for his customary duties before he left home, and occasioned great anxiety among his connexions. Suspension of labour, entire change of

scena, and residence during the winter in a milder climate, having become indispensable, Mr. Aveling left home in the autumn of 1853; and we rejoice to add that in the beginning of the following summer he returned with greatly augmented vigour. Of his descriptive power he had previously furnished proofs; and it will be readily believed that his familiarity with scripture references to the places which he visited, his attachment to the gospel of salvation, and his lively mode of writing, have concurred to provide a pleasant and instructive account of the "Lands of the Tiber, the Jordan, and the Nile."

It was in June, 1853, that Mr. Bartlett finally left home, and he found in Syria very prevalent excitement respecting the impending war. "The fate of Jerusalem," he says, "is necessarily involved with Constantinople: for should the capital—the only part of the Turkish empire displaying any political vitality—fall into the hands of Russia, the whole machine of government is at once subverted, and the provinces of Egypt and Syria would find another master. It was felt, therefore, everywhere, that the present was a most critical time in the affairs of the East, and no one could foresee the issue of those hostilities into which the aggression of Russia seemed bent on forcing the world."

"At this distance from Constantinople, and where political details are scarcely understood—the ignorance and fanaticism of the Turks make but little difference between their enemies the Russians, and their allies the French and English; for all these are in their eyes unbelievers, and regarded with hereditary antipathy. The Moslems cannot but be conscious that their day of power is gone by, and they witness with bitterness the growing influence of the Franks. They feel that their sway over these fair

"countries is drawing to its close, and there is a floating tradition among them, that the present year ('53) is destined to behold its downfall. But they are determined not to fall without a struggle: and this feeling is inflamed by the fanaticism of the dervishes, which seems to put forth all its energy for a last expiring effort. Whenever war breaks out the position of the Christians would, it was feared, become dreadfully insecure: and every packet was awaited with intense anxiety; while, in default of authentic news, all sorts of rumours were in circulation. Although accustomed to make allowance for Oriental exaggerations, I could not but feel that there was much to cause uneasiness, if not alarm, in the threatening aspect of the political horizon."

It appears, however, from the testimony of both travellers, that of all Europeans our own countrymen are the favourites. Mr. Aveling says, "One of the Jews told Mr. Crawford, that his brethren used a form of prayer, in which they ask God to grant, that if the Turks lose Syria, the Queen of England may have the country; their experience of the tender mercies of the Latins and Greeks making them most desirous to avoid the supremacy of any of the nations to which they belong." We hoped to receive from our friend some light on the prospects of these lands, but on subjects connected with these he says but little. This, however, we regret the less, as some expressions which fall from him casually indicate that he is a believer in the existence of hereditary privileges under the New Testament dispensation.

Many good illustrations of scripture are introduced into the narrative, and abundant evidence is furnished of the abject condition of those who are subject to Mahomedan rule. The following may serve as a specimen.

"Mr. Lauria one day met a respectable native who appeared to be suffering much pain, and in a state of great mental depression, he inquired the cause of his distress, and the man told him his tale.

"He had been a gardener of the pacha, previous to his assumption of the government, and on that occasion was raised by his master to the office of overseer of a hundred men. In this capacity he received orders to take part in the preparation of one of the new palaces which the pacha was building, and a certain amount of work was expected of him and his party. This they performed satisfactorily, with the usual amount of beating. In a short time, however, forty of the men were drawn off to some other palace, and he was left to finish the work with the remainder. At the end of the first week, it was found, of course, that a smaller amount of labour had been done by the diminished band than when all had been engaged. This was complained of by the chief of a thousand men, and when the unfortunate headman of the hundred men intimated that it was not possible, with only three-fifths of his men, to do as much as he had

"done with the whole, he was answered "in the identical words which we read in Exodus v. 17, 18, 'Ye are idle, ye are idle; go therefore now, and work.'

" 'Well,' said Mr. Laurie, 'what did you do?'"

"The man replied, 'I went to the under officers, and told them the same amount of work must be done. They said it was impossible; and I had them bastinadoed. The work, however, was not done; and the next week I was bastinadoed myself.'

"The poor wretch was all the while hopping about, from one foot to the other as he told his miserable tale.

" 'Ah!' said Mr. Laurie, 'our bible says, With what measure ye mete, it shall be measured to you again; and you have realised the truth of this saying of our divine Master.'

" 'But,' said the poor fellow, 'do you serve men so in your country, when they are in similar circumstances?'

" 'Oh! no. We act a little more fairly there,' observed Mr. Laurie.

" 'Ah!' replied the man, 'there is no justice here.' And he was about right, although he was no better than his superiors in this respect, as his conduct had proved."

## BRIEF NOTICES.

*The Doctrines of the Bible developed in the Facts of the Bible. With an Appendix, containing a Catechism on each Section, for the use of Families, Scripture Classes, and Schools. By the Rev. GEORGE LEWIS, Author of "The Bible and Breviary."* Edinburgh: Thomas Constable and Co. London: Hamilton, Adams, and Co. 1854. 12mo. Pp. xii. 428. Price 5s.

Bishop Butler's thoughtful and suggestive saying that the Bible is "The History of the World as God's World," appears to be the motto of this admirable volume. We congratulate the writer on the theme he has chosen, and the way in which it is discussed. "Bible

doctrines," our author justly observes, "are not abstractions, nor the creations of logic; but historical and practical realities. Each doctrine brings its own evidence in its own class of facts. Whatever confirms the history, confirms the doctrine; and our faith rests not only on the sayings of God's word, but on its facts: some of which have left their traces in all past history, and in all the world." These are the views illustrated in the book before us. History here becomes doctrine; and we scarcely know which most to commend, the aptitude in discovering latent truth, or the transparency and power with which it is presented to the reader. The hand of "a master in Israel" is discernible throughout. We do not know a better

book for establishing the doctrinal beliefs of intelligent and inquiring young persons. There is an intimation that some day we may hope to see a sequel volume on "The Duties of the Bible in the Facts of the Bible." Judging from the character of the first, we shall rejoice to welcome the appearance of the second.

W.

*Sermons preached at St. Thomas's Square Chapel, Hackney.* By HENRY FORSTER BURDER, D.D. London: Ward and Co. 1854. 8vo. Pp. xii. 488. Price 12s.

This volume of sermons is dedicated to the church and congregation at Hackney, of which the esteemed author was for many years the pastor; and is published in order to gratify the reasonable and praiseworthy desire of "not a few" of them to have some reminiscences of the ministry they had so long enjoyed. These sermons may, we presume, be regarded as a fair specimen of the author's general ministrations. There is nothing striking or peculiar in them; there are no flights of fancy or indications of creative power; they would not generally be called *great* sermons, but they are good, thoroughly good, full of evangelical truth, exhibiting boldly the grand leading doctrines of the bible in a useful practical manner. They are gospel sermons, calculated to probe the conscience, warm and sustain the heart, and improve the character of the hearer. Sermons of this kind will secure a minister of Christ a more satisfactory and enduring popularity, than those that are more splendid or more purely intellectual.

B.

*Mornings with Jesus: a Series of Devotional Readings for the Closet and the Family.* By the late Rev. WILLIAM JAY, of Bath. London: Shaw. 1854. 16mo. Pp. 502. Price 5s. 6d.

Without any arrangement to guide the reader who wishes to fix on something appropriate to his circumstances, or any table of contents to assist him in his endeavour to find what has afforded him pleasure on a former occasion, these meditations have been driven forth into the wide world, as three hundred and sixty-five friendless orphans. They are not, however, unworthy to rank with the acknowledged children of their parent; they have the family likeness, and wherever they go they are likely to be profitable as well as pleasant guests. Brevity, point, seriousness, and evangelical savour render them very suitable for the chamber of an invalid; or they might be used very advantageously to enliven a prayer-meeting. A specimen may be found on a preceding page.

*The Nature of the Mediatorial Dispensation.* By Rev. JAMES MEIKLE, Bath, Author of "The Edenic Dispensation." London: Ward and Co. 1853. 16mo. Pp. xii. 395. Price 6s.

This is in some respects a good book, though we fear it will not find many readers beyond

the circle of the author's friends. The theme is one of the highest importance; but he must be no ordinary man who can write a treatise on it which shall command the attention of this age. In one sense we have books enough of this sort. A careful and devout study of Baxter, Howe, Owen, Edwards, and Fuller will probably bring us as near the truth touching "the Mediatorial Dispensation" as we are likely to arrive in this state of being. Mr. Meikle arranges his matter under the three following heads:—"The Divine Purpose of Mercy in regard to Man—The Ends to be accomplished by the Purpose of Mercy—And the Means by which the Purpose of Mercy is accomplished." Under the last chapter he discusses "The Extent of the Death of Christ." After condemning "the theory of exact equivalent," that "of infinite sufficiency, but definite intention, or limited designation;" and that "of indefinite or universal atonement, with gracious sovereignty in its effectual application;" he submits a fourth as the only scriptural one. It is thus stated, "The true theory in regard to the death of Christ is, that of its absolute perfection and infinite value with a two-fold intention.—The first, general, and embracing the whole human race.—The second, special, and embracing those only who shall be finally saved." The entire volume may be regarded as an exposition of this theory. All our readers who are familiar with Richard Baxter's "Catholic Theologie," or his "Methodus Theologicus," will perceive that the volume before us is, with some slight modifications, simply a reproduction of the views of that great man.

W.

*A Friendly Farewell.* By Rev. JOHN COX, Author of "Our Great High Priest," "Divine Mercy," &c., &c. London: J. Nisbet and Co. 16mo.

The esteemed pastor of the baptist church in Queen Street, Woolwich, having determined to relinquish his charge, has written these serious and affectionate counsels, in which he says respecting his removal, "With regard to the cause of my leaving, it is but honest to state that for some time past I have had an impression that a change in the pastorate might be for good. But the united wish of the church for me to remain, the full congregation (which continued up to the time of my being laid aside last May), the various fields of usefulness in the town, and many associations of a sacred and solemn character, made me hesitate; and perhaps, but for the failure of my health, might have prevailed over the reasons to which I have referred. But I am not now capable of doing the work required. A man of full bodily and mental vigour is required here. If I had remained any longer under present circumstances, it would only be to drag on uncomfortably and ineffectively, and I would rather make any pecuniary sacrifice than become a burden, or see the cause decline, which I fear it would do. With these impressions, and acting under the best medical advice, I resigned. In doing this I sought the good of the church, which it is my earnest desire in every way to promote."

*Narrative of the Life and Travels of Sergeant Butler, written by Himself. Third Edition, carefully corrected and considerably enlarged.* Edinburgh: Johnstone and Hunter. 24mo. Pp. 353. Cloth. Price 2s.

It is very common for lads to feel a strong desire to "see the world," and readily to embrace any offer which will take them from home, and introduce them to scenes totally different from those to which they have been accustomed. It was under the influence of such motives, combined with a passionate love of music, that the writer of this book was led to engage himself as sifer in the army. After acquiring a little experience in Ireland, he embarked for India, where he was exposed to many hardships, and passed through many scenes which he describes in detail with great minuteness. He was an upright man, diligent in his vocation and attached to the bible. The favour of some of his superiors screened him from many evils from which he would otherwise have suffered, but much that was painful was inseparable from his position. To any youth who said that he should like to try a soldier's life, we should answer, read Sergeant Butler's Narrative before you pledge yourself.

*Glorying in the Cross. A Sermon Preached before the Eighty-fifth Association of General Baptist Churches, held at Leeds, June 20th, 1854.* By JAMES LEWITT, Minister of White Friars' Lane Chapel, Coventry. London: Simpkins, Marshall, and Co. 16mo. Pp. 36. Price 4d.

Here is a sermon fit to take its place by the side of any sermons of our time. It is one of the most logical, clear, eloquent, earnest exhibitions of the cross which we have seen for some time. We congratulate our General Baptist brethren on possessing a man so qualified to represent them in their great congregations. W.

*The Redeemer's Final Triumph, or the Certainty and Glory of the Resurrection of the Just, at the coming of their Lord. A Series of Lectures on 1 Cor. xv.* By THOMAS COLEMAN. London: John Snow. 1855. Pp. viii, 206.

A plain, practical, consolatory little book, humble in its appearance and in its character. The lectures of which it consists were no doubt edifying to the author's own congregation; but for their publication we know of no great requirement. W.

*Select Works of THOMAS CHALMERS, D.D., LL.D. Edited by his Son-in-Law, the Rev. William Hanna, LL.D. Vol. III.* Edinburgh: Thomas Constable and Co. 12mo. Pp. 680.

This volume includes the Astronomical Discourses, which we read with very great pleasure when they were first published; the Commercial Discourses, which ever since they were published we have longed for an opportunity to read; thirteen sermons on public occasions, VOL. XVIII.—NEW SERIES.

six discourses on the two kingdoms, the visible and invisible, which are described as "Discourses of a character kindred with the Astronomical."

*Senior Classes.* By ANDREW SNODY, Esq. Superintendent of Elder Street Sabbath School. Edinburgh: William Innes. 16mo. Pp. 12.

A judicious appeal on behalf of the elder children in sabbath schools; young female servants from the country, and others who though beyond the age of children need instruction as much as many whose years have been fewer.

*Slave Life in Georgia. A Narrative of the Life, Sufferings, and Escape of John Brown, a Fugitive Slave, now in England.* Edited by L. A. Chamerovzow, Secretary of the British and Foreign Anti-Slavery Society. London: 27, New Broad Street. 16mo. Pp. 250.

Among several testimonials appended to this narrative there is one from our friend Dr. Godwin, who says, "John Brown, the bearer of this, gives a most interesting narrative of his sufferings while in a state of slavery, and his escape to Canada, after many fruitless attempts, which brought on him severe punishment. My full persuasion is that he is an honest man, and that his statements may be relied on. In his projected attempts to raise free-labour cotton on the coast of Africa, though I am not competent to decide on the merits of the plan, I sincerely wish him success. J. Brown delivered a lecture at the Mechanics' Institute in this town, on Monday evening last, on which occasion I took the chair. The attendance was good; and the simplicity and shrewd common sense with which he delivered his statements and made his remarks, very strongly interested the audience."

*The Church, and the Church Diet; or Kirchentag. A Sermon preached in the Church of Frederickstadt, Berlin.* By J. H. MERLE D'AUBIGNE, D.D. Reprinted from "Evangelical Christendom." With an Introduction by the Rev. W. Carus Wilson, M.A. London: Partridge and Oakey. 24mo. Pp. 47.

The celebrated preacher was much pleased with many things in this assembly, especially the adoption of a resolution declaring adherence to the Augsburg Confession.

*Excelsior: Helps to Progress in Religion, Science, and Literature. Vol. I.* London: James Nisbet and Co.; Hamilton, Adams, and Co. 1854. 12mo. Pp. viii, 472.

The present age is more fruitful in periodical literature than any of its predecessors. This arises chiefly from the busy hurried character of all our pursuits. Few seem to have the time, and fewer the taste necessary for the patient reading and successful mastering of long and elaborate treatises. Hence the demand for books which present great subjects in outline only, or in detached parts, or under

side aspects. With such a literature there is a danger of our growing effeminate and superficial. And yet these periodicals have their advantages, which are neither few nor small. "Excelsior" is in all respects more to our mind than anything of the sort which has recently appeared. Here you have intelligence, taste, devoutness, happily combined. It is to be completed in six half-yearly volumes, two of which are out, and when completed will be one of the best additions to a family library with which we are acquainted. It has our unqualified commendation. W.

*The Eclectic Review.* February, 1855. London: Ward and Co. 8vo. Price 1s. 6d.

We are glad to see the *Eclectic* again under the exclusive management of our old friend who for many years conducted it with great credit to himself and advantage to the public. It is not our wish to depreciate others of whom we have less knowledge: some of them perhaps may equal him in the estimable qualities which excite our confidence, but as we do not know them so well, we cannot rely upon them so implicitly. There is one daily journal of great ability which we read with the conviction that nothing in the leading articles is said because it is believed to be true, but because the writer wishes it to be believed by the reader: a certain impression is to be produced for some unavowed purpose, and he thinks that the statement will tend to produce it. Some other public writers make it their habitual aim to say strong things; to eulogise in excess those to whom they extend their patronage, and to decry in unmeasured terms those whom they regard with aversion. But while the *Eclectic* is conducted by Dr. Price, we may look confidently for candour and straightforwardness. He is fallible in judgment like other men; but what he says, we may always feel certain that he believes, and what he advocates we may be quite sure that his own conscience approves. If the dissenting public of the year 1855 have not learnt to appreciate this, they must be culpably dull scholars, and deserve to be misled by puffing pretenders. The papers in this number are on, I. Art: its prospects and aspirations; II. Neale's Rise and Progress of Islamism; III. Dr. Johnson as a Christian and a Critic; IV. More Sunny Memories; V. Our Camp in Turkey; VI. The Life and Letters of the Rev. C. Anderson; VII. Modern Russian Literature; VIII. Reconstruction of Poland.

*Bibliotheca Sacra and American Biblical Repository.* E. A. Park and S. H. Taylor, Editors, aided by Professors Robinson, Stowe, Barrows, Allen, Day, Phelps, Shedd, Brown, Putnam, and Drs. Davidson of England and Alexander of Scotland. January, 1855. Andover: Draper. London: Trubner and Co., 12, Paternoster Row. 8vo. Pp. 216. Price 3s. 6d.

The great object of the conductors of this publication, we are told, will be "to furnish a biblical and theological journal of an elevated character, which will be welcome to clergymen and enlightened laymen, which will be viewed

abroad as doing honour to the scholarship of the United States, and which will directly advance the interests of sound learning and pure religion." It is intended to embrace theology in its widest acceptation, as comprehending the literature of the scriptures, biblical criticism, church history, and sacred rhetoric. Classical literature will not be disregarded, but special prominence will be given to sacred literature. The names on the title-page are a sufficient guarantee for the ability with which it will be conducted, and we apprehend that it will be peculiarly acceptable to that class of studious men who are anxious to cultivate acquaintance with German productions. The articles in the present number are, I. Recent Views of German Writers on the Art of Education. II. The Relations of Pastor and People. III. Anselm's Doctrine of the Incarnation and Atonement. IV. The Narrative of the Creation in Genesis. V. Excursion for the Identification of Pella. VI. Christmas and the Saturnalia. VII. The Pre-existence of the Soul. VIII. The Relation of Divine Providence to Physical Laws. It is published quarterly both in Massachusetts and in England.

#### RECENT PUBLICATIONS, Approved.

[It should be understood that insertion in this list is not a mere announcement: it expresses approbation of the works enumerated,—not of course extending to every particular, but an approbation of their general character and tendency.]

*The Lamp of Love.* By CHRISTIAN HENRY BATEMAN. Second Series. Edinburgh: Gall and Inglis. London: Houlston and Soneman. 24mo., pp. 282.

*Sacred Melodies for Sabbath Schools and Families.* Edited by Rev. C. H. BATEMAN. New and greatly enlarged edition. Edinburgh: Gall and Inglis. 24mo.

*The Sacred Song Book for Sabbath Schools and Families.* Edited by Rev. C. H. BATEMAN. New and greatly enlarged edition. Edinburgh: Gall and Inglis. 32mo. Price three halfpence.

*The Burning and the Shining Light.* A Discourse occasioned by the Death of the Rev. Benjamin Parsons, of Ebey; preached in the Tabernacle, North Nibley, January 21, 1855, and in Ebey Chapel by request. By EDWIN PAXTON HOOD, Minister of the Tabernacle, North Nibley, author of "The Age and its Architects," &c., &c. London: John Snow. 16mo., pp. 48.

*The Christian Treasury: Containing Contributions from Ministers and Members of Various Evangelical Denominations.* February, 1855. Edinburgh: Johnstone and Hunter. 8vo. Price 5s.

*The Leisure Hour: a Family Journal of Instruction and Recreation.* February, 1855. London: R. T. S. 8vo., pp. 64. Price 5d.

*The Sunday at Home.* March, 1855. London: R. T. S. 8vo., pp. 64. Price 6d.

# INTELLIGENCE.

## ASIA.

The Magazine published by the American Baptist Missionary Union contains an account of the pastor of the first baptist church in Rangoon, Ko Thah A, now a very aged man, which our readers will find to be deserving of their attention.

Our earliest notice of him dates back to 1820. Ko (then Moun)g Thah A is first introduced to us by Mr. Judson, as being a frequent visitor at the Rangoon mission-house, and shortly afterwards as "giving good evidence of being a true disciple." He is described at the time as "a respectable householder, rather above the middling class," about fifty years of age, unmarried, and living with his aged mother, who was dependent on him, in a small village called Nandau-gong, about half a mile from the mission. He had formerly been an officer under government, and had amassed considerable property, which he mostly spent in building pagodas and making offerings. "But he obtained no satisfaction, found no resting-place for his soul, until he became acquainted with the religion of Jesus. He now," wrote Mr. Judson, "rests in this religion, with conscious security; believes and loves all that he hears of it, and prays that he may become fully a true disciple of the Saviour." (Judson's Mem. vol. i., p. 277.) He was baptized in August, 1822, just previous to Mr. Judson's departure for Ava. His manner of application evinced his earnestness. "Early in the morning, Moun)g Thah A came in, and taking (Mr. Judson) aside, knelt down, raised his folded hands in the attitude of reverence, and made a very pathetic and urgent application for immediate baptism. He stated, that he had considered the Christian religion for above two years; that his mind was completely settled on every part: and that though he had been harassed with many fears, he was now resolved to enter the service of Jesus Christ, and remain faithful unto death, whatever the consequences in this world might be." The rite was administered the following day, Aug. 20, making the seventeenth Burman who publicly professed his faith in Christ in baptism.

He was ordained to the ministry and the pastorate of Rangoon church by Messrs. Judson and Wade, in 1829. "He had spent a few months, at the end of the war, in 1826, at a large village in the neighbourhood of Shwadoing; and there devoting himself to the preaching of the word, had produced a very considerable excitement. Several professed to believe in the Christian religion;

and three of the most promising received baptism at his hands. Others requested the same favour, but he became alarmed at his own temerity, and declined their repeated applications. On his return to Rangoon, he continued to disseminate the truth, but in a more cautious and covert manner. He had now come to Maulmain to inquire what he should do with those who wished to be baptized, and to get some instructions concerning his own duty."

Of his qualifications for the ministerial office, Dr. Judson wrote:—"He has been so evidently called of God to the ministry, that we have not felt at liberty to hesitate or deliberate about the matter. But, if it had been left to us to select one of all the converts to be the first Christian pastor among his countrymen, Ko Thah A is the man we should have chosen. His age (fifty-seven), his steadiness and weight of character, his attainments in Burman literature, which, though not perhaps necessary, seem desirable in one who is taking up arms against the religion of his country, and his humble devotedness to the sacred work, all conspire to make us acquiesce with readiness and gratitude in the divine appointment."

Succeeding years have shown that the "divine appointment" was not misapprehended. "The teachers have come and gone," he remarked on one occasion, "I have always remained here. When the teachers left Rangoon, the rulers seized me; they commanded me not to preach. They said, 'Do you intend to preach Jesus Christ?' I said to the rulers, 'I shall preach; Jesus Christ is the true God.'"

Ko Thah A, as threatened by the rulers, has been subject to repeated persecutions, in common with his brethren; has been fined and imprisoned, his feet set fast in the stocks. Of the horrors of a Burman prison, some conception can be formed from the records of Oung-pen-la. One of these persecutions occurred in the viceroyalty of Moun)g Kine-being, who was "envious at the religion of God." "I with others," said Ko Thah A, (he had been requested to write out the particulars,) "was then greatly persecuted, and commanded not to worship Christ, but to return to our old religion and worship Gaudama. Our property was seized; I was cast into prison, put into the stocks, and swung up by the feet. I had then to endure for many days the most fearful threatenings; till, by the grace of God, I was set at liberty. From that time till Pegu was conquered, I have been compelled to attend to my work and preach with the wisdom of the serpent. Now," addressing Mr. Ingalls, who gives the



narrative, "being permitted to live to the age of eighty-four, I can preach the glad tidings of God, with none to oppose, and can witness the multiplying of converts and the increase of the church." "The believers," he adds, "give proof that they have the life of Christ, for their prayers are attended with divine power."

Ko Thah A has had the satisfaction of inducting into the church by baptism, during his ministry, more than two hundred converts from heathenism, including about eighty Karens. He has also been permitted to bear a part in commissioning other native labourers, Karens and Burmans, as evangelists, pastors, and teachers; and in constituting Karen and Burman churches. Our latest account of him is in a letter from Dr. Dawson, dated at Rangoon, Aug. 19. He says, "The venerable native pastor, Ko Thah A, still continues at his post. Though unable now to stand up and preach to his church, his life shines with increasing lustre; and with his prayers there is such an unction as to awaken feelings of deep solemnity in every breast. His language is always pertinent to the occasion, and is beautiful for its conciseness and brevity. He is loved by all who know him."

The following letter from Ko Thah A was translated and forwarded, with the original, by Mr. Ingalls, under date of May 18, 1854.

"Ko Thah A, pastor of the Rangoon church, sends affectionate salutations to the pastors, brethren, and sisters of the churches in America.

"Formerly, when the rulers of this world governed, they persecuted and oppressed the disciples of Christ. I have suffered persecutions three times. Still, I fainted not; and while suffering, I rejoiced and was happy.

"I have baptized above two hundred Peguans, Burmans, and Karens.

"The divine light and the cause of Christ, through the outpourings of the Holy Spirit, are now daily advancing in Rangoon. The missionaries are aiding me and the church.

"I, Ko Thah A, with the members of the Rangoon church, make daily prayer for all in every place in all the world, who have entered the church of Christ.

"I, Ko Thah A, am now eighty-four years of age."

### HOME.

#### LONDON BAPTIST ASSOCIATION.

The twenty-first annual meeting of this Association was held at New Park Street chapel, on Wednesday, Jan. 10th. The sermon in the afternoon was preached by the Rev. C. H. Spurgeon from 2 Cor. x. 4. The public meeting in the evening was presided over by the Rev. J. Leechman, M.A., when the letters from the churches were read, and addresses delivered by the Rev. B. Williams and F. Willa.

The services were well attended, and between 400 and 500 persons took tea together in the chapel. The letters from the churches, while showing as might be expected great diversity of condition, were on the whole very encouraging, and the statistical returns showed a clear average increase of about five per church.

#### ST. PETER'S, KENT.

The Rev. A. Powell, late of Great Ellingham, Norfolk, having accepted a cordial invitation from the baptist church in this place to become its pastor, entered on his stated labours there the first Lord's day in January.

#### BRISTOL.

On Monday, the 8th of January, a tea meeting was held in the Pithay Chapel, Bristol, to commemorate the twentieth anniversary of the Rev. E. Probert's ministry in that place, when upwards of 600 were present. After tea, H. O. Wills, Esq., occupied the chair. The Rev. B. Nicholson having offered prayer, Mr. B. Pratten, senior deacon, presented to Mr. Probert, on behalf of the church, several valuable works, as a token of their affectionate esteem and appreciation of his earnest labours for their good. The Rev. E. Probert having acknowledged the present, addresses were delivered by the Rev. J. S. Pearsal, J. Jack, F. Bosworth, J. A. Pratt, T. Jenkins, N. Haycroft, R. Morris, and H. Clark.

#### LEWISHAM ROAD, KENT.

A social tea-meeting was held in the school-rooms of Lewisham Road Chapel, on Wednesday, the 27th of December, to take leave of the Rev. John Crawford, and present him with a testimonial of esteem on occasion of his removal to Cork. The Rev. Joshua Russell presided, and presented to Mr. Crawford a purse containing fifty guineas, which friends who had enjoyed his ministry at Lee had subscribed, expressing the high satisfaction which he felt in having to hand so appropriate and substantial a gift to a ministerial brother whom he greatly esteemed, and with whom he had deeply sympathised. Other addresses were presented by Mr. Allan Templeton, Mr. Gough of Lewisham Road, and Mr. Crawford himself, intermingled with suitable devotional exercises.

#### DEVONPORT.

Hope Chapel, recently erected for the Rev. Thomas Horton and friends, was opened for divine service on Tuesday, the

16th of January, when two powerful sermons were preached by Rev. W. Brock of London. The devotional portions of the services were conducted by the Rev. S. Nicholson of Plymouth, Dr. Alliot of the Western College, and Rev. John Pyer of Devonport.

There was a goodly number of ministerial brethren present on the occasion, viz., the Rev. Messrs. Beal, Day, Tucker, Tyack, Fisher, and Hands, Wesleyans; Eliezer Jones, Edward H. Jones, Pyer, Slater, Chater, Griffiths, and Dr. Alliot, independents; Brook, Cloake, Haddy, May, Nicholson, Overbury, and Saunders, baptists; and West and Eberle of the united brethren. The next evening a party of about 800 persons celebrated the event by a tea at the Mechanics' Institute. The company was addressed by Peter Adama, Esq., of Plymouth, chairman, James R. Jeffery of Liverpool, and the Rev. W. Brock.

On the following Lord's day the Rev. Samuel Nicholson preached in the morning, and the Rev. Eliezer Jones in the evening. A communion service was held in the afternoon, at which the Rev. Dr. Alliot presided, assisted by the pastor of the church.

#### KENNINGTON PARK.

On Lord's day, February 18th, the Rev. C. T. Keen, junior, preached three sermons, in a place which has been taken by a portion of the church at Regent Street, Lambeth, who wish to form a distinct church in this populous neighbourhood, under the ministry of their late pastor. The attendance at these opening services was highly encouraging.

#### HIGHLANDS AND ISLANDS OF SCOTLAND.

At the request of the committee of the Baptist Home Missionary Society for Scotland, chiefly for the Highlands and Islands, Mr. William Tulloch, pastor of the baptist church in Elgin, has kindly undertaken the biennial journey due in March, to Newcastle, parts of Yorkshire, Lincolnshire, Derby, Nottingham, Stafford, Worcester, and Gloucestershire.

The committee earnestly commend him and the cause which he advocates to the kindness and liberality of the friends in England, whose aid in years that are past is gratefully acknowledged.

#### RECENT DEATHS.

##### MRS. WAKE.

At Robinson's Retreat, Hackney, at the close of October, 1854, Sarah Wake, widow of the late Rev. Thomas Wake of Leighton Buzzard, departed this life, after seventy years' consistent profession of the name of

the Lord Jesus. At nineteen years of age she was baptized by Dr. Rippon, and in her eighty-ninth year her spirit was quietly dismissed, giving utterance to a line of a hymn—

"His loving kindness in the skies."

##### MRS. RICHARD GUTTERIDGE.

On Friday, 12th January, died of paralysis, at St. Peter's, Bedford, Mrs. Gutteridge, widow of Mr. R. Gutteridge, of Houghton Regis, Beds.

She was permitted nearly to complete the thirtieth year of her membership with the church of Christ, having been baptized with her husband by Mr. Cuttress, of Ridgmount, very shortly after her marriage.

Her walk was eminently consistent, and the secret of it lay in the extent to which she availed herself of the privilege of private prayer. Whilst she was ever anxious "to do what she could in connection with the various agencies of the church, it was ever her desire to show piety at home." In her affliction she was enabled to exhibit the patience of the Christian, sustained by the presence of the Saviour, and animated by "a hope full of immortality."

##### MR. JOHN RENNISON.

Mr. John Rennison, late senior deacon of the baptist church, North Shields, was born on the 17th of May, in the year 1792. During the period of his youth he was mercifully preserved from many of the follies and sins to which the young are particularly exposed, but he continued a stranger to the power of saving grace, till he had attained his manhood.

The ministry of Mr. Pengilly at the Tuthill Stairs, which chapel from his earliest youth he had been used to attend, was blessed to his conversion, and along with several others he was baptized and added to the church.

Shortly after he removed to North Shields, and had his membership transferred to the baptist church there. In the following year he was elected to the office of deacon, and during the long period of thirty-five years, he discharged its duties with great credit to himself and advantage to his brethren.

His attachment to the church with which he was connected was very great, and it ever afforded him the highest satisfaction and pleasure to contribute in any way by pecuniary or personal effort to its prosperity and enlargement. Still, all denominational predilections were ever subordinated to that highest of all considerations, the glory of the Redeemer; and every thing that promoted this, no matter by what party, found in his bosom a deep and cordial sympathy.

He had great sincerity and integrity of

heart which he ever brought to bear on all the common and ordinary duties of life, and some who have known him for more than thirty years can testify that they never knew him act in opposition to the practical doctrines of the New Testament.

He loved the gates of Zion ; was never absent from the public worship of God unless some very particular cause prevented ; and scarcely ever was he absent from the weekly prayer-meeting, or very rarely indeed during the long period of his connection with the church.

In his last illness, which was only of four weeks' duration, the writer of this had frequent opportunities of seeing him and conversing with him. He always found him peaceful and happy ; he never heard him express a doubt or a fear.

On the 19th of January, 1855, he quietly and rather suddenly fell asleep in Jesus, while his medical man was suggesting some little change in the mode of treatment.

His remains were attended by a great number of friends to their resting place, and many of the shops were closed out of respect to his memory.

On the following sabbath his death was improved in the presence of a large and deeply affected congregation.

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MRS. DOMONEY.

Died at Camberwell, Surrey, January 22, 1855, Elizabeth, wife of Josiah Domoney, baptist minister, in the fifty-sixth year of her age. For many years she was the subject of a severe affliction, but through grace she bore it with Christian patience. Her end was peace, triumphing in the finished work of an atoning Saviour. She has left a husband and six children to mourn the loss of a dear relative.

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MRS. CHAPMAN.

Mary, the wife of Mr. Samuel Chapman, of Uppertorpe, Sheffield, died January 29rd, 1855, aged fifty-three years.

Acquainted in early life with something of the nature and obligations of religion, and being of a bland and amiable deportment, she was anxious to be useful, obedient, and kind to every one about her, while her loving heart rendered her truthful and confiding. When about fifteen years of age she began to assist in the routine of sabbath-school instruction ; the duties of which she continued to regard until after her marriage. In these labours of love she was very successful, and her heart was often cheered by the testimony of the dying who had formerly been in her class.

She was baptized on a profession of her faith, May 4th, 1817, and became a member

of the church assembling in Town Head Street chapel, Sheffield, over which the Rev. C. Larom has long been the much respected pastor ; and she manifested a uniform consistency of character which was both exemplary and influential.

On Mr. Chapman becoming a deacon of that church, a wider sphere of action opened out for the exercise of her benevolence, and her willing heart obeyed the call which Providence presented ; and from a long habit of visiting the poor, she had acquired a tenderness and sympathy befitting such occupation. Her fitness in these respects led to her being often employed on behalf of the church, while the delicate manner in which she endeavoured to carry out the expressed wish of the pastor and deacons relative to the sick and the poor, and also in the discipline of the church, placed her in an important position, which trust she held sacred to the last. The generous emotions of her heart, and her general acquaintance with the sorrows and trials that are common to humanity, specially fitted her to visit the needy and the fatherless ; and while her hand would, unobtrusively, be engaged in some menial service for the afflicted one, she would soothe those who were in anguish by breathing the words of consolation and hope. Nor did she ever forget that pecuniary help was as needful as words of comfort ; hence she sometimes became as a ministering angel, relieving the wants of the people at whose houses she visited. Among many such her memory is entwined with their sweetest recollections, while with gratitude to God they recall the cloudy day of their sorrows, and the hand that brought help in their trouble.

Among other incidents connected with this systematic visitation we select the following as an encouragement for others to do likewise. Some years ago she had occasionally met a very poor but pious old woman with whose destitute circumstances she became acquainted. One day while busily engaged in domestic affairs, she felt an urgent and irrepressible conviction that the poor widow was in need of immediate help. Mrs. Chapman tried to put away the thought until she had completed the work in hand, but the urgency of the case became more vividly impressed on her mind, and, obeying the impulse, she was presently at the door of the old woman's house. As she was preparing to lift the latch she heard words of prayerful anguish which unravelled the mystery of her strange impressions, " Hast thou not said, O my Father, call upon me in the time of trouble, and I will hear and I will help ? Help now. Let thy mercy be shown now ; and leave not thy servant to sink, despairing of thine aid, after she has seen so much of thy faithfulness. No, I cannot, and dare not despair. My language still is, ' Though he slay me yet will I trust in him ;

for if the favour now sought be denied, it must be for the best. 'Father, not my will but thine be done.'" Mrs. Chapman having entered the house, approached to the bed where the sufferer lay, and taking the suppliant's feeble hand she said, "God has indeed heard and has sent me to help you; he is faithful to his promise. The sorrowful accents of the aged pilgrim were turned at once into songs of praise, and she became trustful and confiding. A fire was kindled on the frozen hearth, and food duly administered, and death was, for a season, deprived of his prey. Yes, while the widow prayed, the messenger, directed of Heaven, came swiftly on the wings of mercy to save the feeble one which was ready to perish. Surely this must have been done through the intervention of Heaven!

Naturally diffident, Mrs. Chapman sought out opportunities for "doing good by stealth," hence her charities extended far beyond the church to which she firmly adhered. Distress from whatever cause it proceeded, found her ear open to its complaint, for the poor and the destitute were objects ever near her heart. For the young disciples she had always a word of friendly counsel and encouragement, and for the aged a gentle position and an inspiring promise. She never omitted an opportunity for doing good either temporal or spiritual, and "being dead she yet speaketh." In her friendships she had no reserve for mere circumstances. Moral worth always ensured her respect and homage. Her warm, generous, and affectionate heart gushed with a freshness that awakened a trustful response; and with her death thousands of secrets which were deposited in her breast must sleep until the great day. In the time of calamity and trouble as well as in the day of sickness and death, she was a constant guest, and her presence was often the ground of confidence and hope. Of her hospitality and the interest that she took in the religious movements of the day, ministers and others can bear testimony. She loved them for their Master's sake and bade them welcome to her home whenever they came on messages of love.

Her literary attainments were considerable, and her general information, together with the exemplary character of her piety, the buoyancy of spirit, and the cheerful manner which was thrown over all, made her home acceptable to many. But it was a beautiful trait in her character that she could lay aside all accomplishments, and retire from the drawing room and the charmed circle of friendship, to visit the unhealthy dwelling of some poor disciple and listen to the simple tale of woe, told often over yet patiently heard, in the hope of having an opportunity of reminding the dying one of "the rest that remaineth for the people of God," or of some glorious promise to the fatherless and the

widow when bereft of those they loved and on whom they depended for support. It was while distributing the kind charity of an amiable member of the church that disease first threatened her. With an eye fixed on the realities of another world, death found her ready for the summons. It is very probable that she knew her end was near, but she hinted at nothing so painful; yet her anxieties were quickened for her immediate relatives, and her advice will long live in their memories. Within a few days of the time when first seized by sickness, she fell asleep on the bosom of Jesus. Her work was done, and nature sank rapidly into the repose of the grave. Owing to a partial paralysis, she suffered little or no pain, and one long breath ended her life on earth. She leaves a husband and three sons to mourn over an irreparable loss, while all who knew her, with tearful emotions, testify to her worth and usefulness.

In such cases we are less anxious to know the circumstances attending the dying than the manner of their life. In Mrs. Chapman we remember thirty-eight years of unblemished piety, and to this we refer as the best evidence of her preparedness to die. The nature of her complaint so completely exhausted the physical powers that it was difficult to converse with her. One of her relatives seeing her thoughtful asked: "Is Christ precious to you *now*?" to which she fervently replied, "Yes, He is more precious than ever." On the day preceding her death her brother, calling her by the name to which he was most accustomed, said, "Mary, do you feel happy in the prospect of a change in your condition?" She replied, "O yes, that is all *right*, brother, that is all *right*. Occasionally there have been little things occurring which have disturbed me and made me feel somewhat hesitant, but it is all right, brother, God bless you!"

So passed away this servant of God with a mind unclouded to the last, and "her works do follow her."

MR. BAILEY.

Died on Lord's day, January 28th, at his residence, Broadlance, near Bilston, aged sixty-five years, of a diseased heart, Mr. John Bailey.

The deceased was the subject of a very protracted illness, which he bore with exemplary Christian patience. He was for upwards of forty years a member of the church of God meeting at the Darkhouse Chapel, Coseley, the interests of which he had always at heart, and was ever ready to aid as far as in him lay. When able it was his delight to attend divine service, and to join his brethren in offering prayer and praise to their common Lord. As disease laid hold on his frame and confined him to his home, he would

delight himself and keep his armour bright by pondering over the sacred truths and comforting promises of God's holy word, and occasionally, as his strength would permit, by singing one of Zion's songs, an exercise of which he was particularly fond. For him death had no sting; and looking forward to the resurrection morn, he could ask of the grave, "Where is thy victory!"

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MRS. VORLEY.

On the 29th of January, in the eighty-second year of her age, and after some years' entire confinement to her bed, Mrs. Mary Vorley, relict of the Rev. Charles Vorley, of Carlton, Beds. During the last few days of her life she felt much comfort from the persuasion that the end of her earthly existence was approaching, and did evidently very cheerfully anticipate the arrival of that event which would introduce her into the unsuffering and undying kingdom of our Lord and Saviour Jesus Christ.

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MR. BENJAMIN HILL.

Died at Ledbury, Herefordshire, February 3rd, 1855, Mr. Benjamin Hill, aged sixty-four years. When young he neglected religion, and many years he lived without God and without hope in the world. He enlisted into the army, and in several engagements was almost miraculously preserved, especially at the memorable battle of Waterloo, when a portion of his dress which he then wore was torn from him, and carried away by the enemy's fire. God, however, preserved him; but for some years afterwards he continued in the road which leads to ruin. In the year 1827 he was led to hear the preaching of the gospel by some baptist friends at a cottage in the town, and God in his infinite mercy caused him to see his awful state as a sinner; and he sought and found mercy from him whom he had so long neglected. He repented of his former mis-spent life, and was led by faith to "behold the Lamb of God who taketh away the sin of the world." He was enabled by grace to believe on the Lord Jesus Christ for the pardon of his sins, and by the same act of faith in the atonement of Christ, he received the spirit of adoption into his heart, crying "Abba, Father." He now saw that it was his duty and privilege to follow the example of Christ and be baptized: accordingly he offered himself for baptism and Christian fellowship, and was baptized, being the *first-fruits* of the preaching of the gospel by the baptists in this town. At this period, there being no baptist chapel, he was baptized in the river Leddon.

As a Christian he was distinguished for his quiet disposition and temper, as well as for

his regularity at the house of God. Such was his attachment to the cause that when one and another were being drawn away from it to follow false teachers, he declared that he would fill up his place at chapel so long as two other persons would attend. He was, as far as his circumstances would allow, liberal to the cause; he loved prayer; he greatly delighted to be with God's people, and attended all the services as far as his calling would permit. As a husband and father he was industrious and frugal, kind, affectionate, and tender-hearted. As a neighbour he was much respected and greatly beloved; his quiet demeanour and friendly disposition earned for him the respect of both high and low, rich and poor, dissenters and churchmen.

His illness, which was short, he bore with patience and submission to the divine will: he was never heard to murmur or repine; but his prayer to God was, "Not my will, but thine be done." Being asked a few days before his death where he rested, he said, "On Jesus." A short time before the power of utterance failed him, he was asked whether he was prepared for meeting his Judge! His calm and confident reply was, "I have no fear of my acceptance with God; I rest on the atonement of Jesus Christ." He spoke but little after this, but what he said was sufficient to teach us what religion can do in a dying hour. As he drew nearer his end he appeared to be insensible to all around him, as if gone to take a survey of the "better country." Thus he continued until Saturday evening, February 3rd, when he yielded his happy spirit into the bosom of his Lord, to rest for ever beneath his unclouded smile.

His peaceful remains were honoured with Christian burial in the grave-yard belonging to the chapel—not, however, without many a tear—on Thursday, February 8th, there to be until the resurrection morn, when they shall be raised incorruptible and glorious, and be reunited to the happy soul now fled, never more to be parted through the boundless ages of eternity. On the following Lord's day evening his funeral sermon was preached by his pastor, the Rev. James Shaw, late of Cradley Heath, Stourbridge (who became the pastor of our church a short time since), to a good congregation, from Hebrews xi. 16, "But now they desire a better country, that is, an heavenly: wherefore God is not ashamed to be called their God; for he hath prepared for them a city."

G. K. STANTON.

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MR. HADDON.

Died, February the 5th, in the seventy-first year of his age, Mr. John Haddon, many years the printer of this Magazine, and extensively known as a tried and active

friend of all our denominational institutions.

On the 27th of December last he wrote a note to the editor, accompanying it with a little book entitled "Immortality," and saying: "It is my last testimony in favour of a portion of God's truth which I hold very important, but which has been, as I conceive, greatly misunderstood and misrepresented.

"You will be grieved to hear that my complaint has lately so much increased upon me as to leave little hope of ultimate recovery, and my removal may at last be sudden. I am thankful to say my mind is usually calm, though I feel every hour the gradual approach of the last enemy. Thanks be to God that this enemy has been conquered by Him who came to bring life and immortality to light. I have long since cast myself as an unworthy sinner at the feet of this loving Saviour; and my only hope is in what he has done for me, and not on what I may have done for him or his cause. On this latter subject I have nothing but cause for shame and regret, which at times I feel almost enough to drive me to despondency. But I look again at him who knoweth our weakness, and who is touched with a feeling of our infirmities; and I trust that the love that brought him from heaven to redeem our ruined race will raise me also from the dust, to join the songs of the redeemed in glory."

A sketch of Mr. Haddon's life, is, we believe, in course of preparation for our next number.

#### REV. JOSEPH SEAMAN.

On Thursday evening, February 8th, the Rev. Joseph Seaman, baptist minister of Walsham-le-Willows, in the county of Suffolk, died in the peace and hope of that glorious gospel which for more than thirty-three years he delighted to proclaim to others. Mr. Seaman was instrumental in raising the cause and forming the church at Walsham-le-Willows, over which he presided till the time of his decease. He was eminently "a man of God," of holy and unblemished character; plain and unassuming, but faithful and affectionate. Next to love to his divine Master his ruling passion was love to the people of his charge, and his dying prayer was that they might remain a united people.

During his life he had frequently spoken of having a great dread of the article of death; but at "evening time it was light," so light that he said he could not describe the happiness he enjoyed in the prospect of heaven! and as expressive of his holy confidence he requested that Mr. Elven of Bury St. Edmunda, who preached at his ordination, should also preach his funeral sermon from 2 Tim. i. 12, "I know whom I have believed," &c., &c. Never was the language of the psalmist more appropriately applied

than to our beloved and now glorified brother. "Mark the perfect man, and behold the upright; for the end of that man is peace."

#### MRS. COBBY.

Mrs. Elizabeth Cobby, of Emsworth, Hants, had known and walked with God upwards of forty years. She was under deep convictions of sin for ten years, fearing at times that either the earth would open and swallow her up, or that fearful judgments from heaven would alight upon her. Whilst thus distressed, she would sometimes clasp her hands together in bitter agony, and audibly cry out for mercy. But God never does his work by halves, having smitten he will bind up; accordingly, at the expiration of ten years she found relief, in conversation with a deacon of the first baptist church at Southampton, then under the care of the Rev. Mr. Owers, Dr. Draper's predecessor. This Christian brother discovered the secret of her distress, and said: "I can tell you how it is you have not found relief and comfort. You have not yet applied to Christ." She had been looking for relief to other quarters; means of grace, ministers, the word of God, spiritual experience, prayer, Christian conversation, and many other means, which in themselves are unavailing until the convicted penitent applies to Christ. But no sooner does the burdened sinner get a sight of the cross, than his burden falls off his back; it rolls into the sepulchre, and he sees it no more. Thus it was with our departed sister, she was never troubled with the burden again; she saw it no more; her deliverance was complete. Being justified by faith, she found peace with God. On thus obtaining relief, our sister did what every converted sinner ought to do, she essayed to join herself to the disciples, and having carefully read the New Testament, she felt it to be her bounden duty previously to attend to the ordinance of believers' baptism, and then joined the church at Southampton, of which her spiritual friend and adviser was a deacon. She subsequently removed to Emsworth, where, on Dec. 8, 1828, she was married to Mr. Samuel Cobby, who had been blind from his infancy, but who by divine grace was not spiritually blind. There being no baptist church in Emsworth, Mrs. Cobby attended with her husband for some years the independent chapel, and communed with them at the Lord's table. Being the first baptist ever known in the small and comparatively obscure town of Emsworth, there was some little stir therein that a baptist was come to reside there, but in the course of a short time another Christian friend (not then baptized, but who has since put on the Lord Jesus Christ, and is now one of the deacons of the baptist church

here) became known to her, with whom she had much pleasant Christian intercourse to the last day of her continuance on earth; and some time afterwards she accompanied her beloved partner to Portsea, where he was baptized on his profession of faith, by the pastor of the church in the Meeting House Alley, now Kent Street, Portsea. Thus was formed the nucleus of the baptist congregation in Emsworth. With some few other devoted Christian friends, these commenced the present cause; first in private houses, of which our late sister's was one, afterwards in a large upper room, and then the present chapel was built in the year 1848, where the friends thus collected were formed into a church. The first pastor over this little cause was the Rev. Wm. Covey Ibberson, who was removed by long-continued illness, after a useful pastorate of three and a half years. He was succeeded by the late Rev. Henry Gabriel Granger, who, after a short illness of a few days, was suddenly called to his rest, after a pastorate of only three months, from the midst of an affectionate and sorrowing people; and on the first sabbath in October, 1854, the third pastorate was commenced by the present minister, E. Davis, late of High Wycombe, who was called on to improve the death of our late devoted sister, on Lord's day evening, Feb. 11, 1855, to a numerous congregation, notwithstanding the intensity of the cold, being much respected by all who knew her, and greatly beloved by those of her own Christian fraternity, having entered into rest on Tuesday, Jan. 30, aged 72; the text used for the occasion having been suggested by herself some years before, viz., Phil. i. 21.

Seven years before her removal, Mrs. Cobby had been afflicted with paralysis, with which she had been seized in the room then occupied for worship, whilst engaged in the service of the Lord. During the whole of these years of affliction she was waiting for her dismissal, passing through severe and distressing suffering, but she waited without impatience or repining; yet she was delighted when the summons came. It being announced to her by her friend and brother, the deacon before alluded to, that she was then in the article of death, her countenance was irradiated with a heavenly smile, and lifting up her poor, emaciated, palied arm, with an emphasis not to be forgotten, she exclaimed, "Thank God!"

## COLLECTANEA.

### MEDICAL MISSIONS.

We rejoice to observe that a sense of the importance of medical missions is increasing in all the branches of the Christian church. We wish to be understood as describing by this now somewhat familiar name, one or

other of the following arrangements:—either the sending forth of one or more properly qualified Christian physicians as a part of every complete missionary staff, who, while bestowing all the benefits of their healing art upon the heathen or Mahometan population around them, shall judiciously associate this with Christian instruction, and aim to make it subservient to the proper ends of the mission, and to the highest good of the people: or the securing that a certain proportion of the missionaries at each important station shall be so far acquainted with the surgical art and with medicine as to be able to exert their dexterity and skill for the good both of the mission families and of the subjects of their missionary action, at least in every case of pressing exigency. A judicious consideration of circumstances will easily determine which of the two modes is in the particular instance to be preferred. Our aim in our present remarks is to have the medical element more generally wrought up with missionary operations, and we are prompted to the expression of this both by a consideration of general principles, and by the frequent glances that we are called to take over the mission field.

It is a fact which tends to strengthen us very much in our own convictions on this subject, that we are able to look back on a scriptural precedent. The incorporation of medical with Christian missions is a return to the primitive and divinely-arranged model. How often do we find the twin acts of benevolence associated in the record of Christ's own labours! "He went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness, and all manner of disease, among the people." In his directions to his disciples, when he sent them forth on their several missionary tours, there is a studied explicitness and uniformity: "He sent the twelve to preach the kingdom of God, and to heal the sick." And the commission to the seventy ran in these terms: "Into whatsoever city ye enter, and they receive you, eat such things as are set before you, and heal the sick that are therein, and say unto them, The kingdom of God is come nigh unto you." That these divine directions were scrupulously followed after the ascension of the Saviour, and an intimate connection maintained between the healing of the sick and the ministry of the word of reconciliation, appears not only from the individual cases of the lame man healed at the beautiful gate of the temple, the cure of the father of Publius, and others, but from the groups of cases that are narrated with rapid and picturesque detail in the book of Acts; while the precedent for everything that is peculiar in our modern medical missions is supplied by the remarkable fact, that Paul was accompanied and assisted in a great part

of his apostolical toils and travels by "Luke, the beloved physician." It is a most imperfect view of these acts of healing to imagine that they were merely to accredit Christianity as a divine system. They were intended, in addition to this, to give blessed utterance to its compassionate spirit; and while in their miraculous character they were to carry home conviction to the understanding by their manifestation of power, they were to disarm prejudice, and awaken gratitude and confidence by their expression of goodness. Christianity was not only attested, but expressed, and was beheld at once in the grandeur of its miracle, and in the beauty of its moral power.

It would be an important day for modern missionary enterprise were there a general return, in spirit at least, to this primitive practice, and medical art to take something like the place which miracle held in the first ages of the church. On grounds of economy this might be pleaded, as well as on the higher grounds of benevolence and evangelization. For there cannot be a doubt that many a valuable missionary has been cut off in the very meridian of his usefulness, and many a beloved missionary's wife torn from his side in a land of strangers, in circumstances in which the presence of medical skill and the possession of medical stores might have averted the calamity.

Then it is a familiar fact, that in large portions of the Mahometan and heathen world, the priests are the chief medical practitioners, and employ their success, such as it is, as a buttress to their authority, and an argument in support of their false faith. The Christian physician from Britain or America might with little difficulty break the charm of such ill-gotten and mischievous influence, and turn the prepossessions of the people over to the side of the Christian mission. Let him bring his superior skill into contrast with the blunders of impostors and empirics,—let him be found to succeed in numerous instances in which they have failed,—let him carefully disavow all pretence to operate by supernatural means and ascribe all to the use of appropriate measures accompanied by the blessing of God, and the effect will be like that of the rod of Aaron swallowing up the rods of the magicians and necromancers of Egypt, and putting them to open shame.

Indeed, it would be difficult to compute or to describe the amount of immediate and tangible good which a few medical missionaries, attached to every great missionary institution in the east, would be sure to accomplish. In general, throughout oriental regions, the medical practice of the native doctors is a system of blundering, based on ignorance, or rooted in imposture. All Syria is at the mercy of fakirs and charm-venders. In many parts of India, five mothers out of

every twenty die in child-birth: there is a still greater mortality among infants; and considering the mode of treatment by the native practitioners, the cause for wonder is that any of them live. Send a medical missionary into such regions, and he has the assurance of being able to relieve a vast amount of anguish, and to save innumerable lives, while he would remove many of the barriers which stand between the native mind and the entrance of divine truth, and establish in the sight of thousands the intellectual superiority and benevolence of that divine religion which he and his fellow missionaries represent.

Sufficient importance has not hitherto been attached to the peculiar sacredness that surrounds the person of the physician in the east. But in truth there are whole countries in which the Moslem faith is dominant, where access to the female mind must either be found by the physician or not found at all. He alone has liberty to trample on Mahometan exclusiveness, and to enter circles which it would be death for others to invade. In Syria his person is held sacred even by the wild and predatory Arab. "He who is a physician," it has been happily said, "is pardoned for being a Christian; religious and national prejudices disappear before him; all hearts and harems are opened; and he is welcomed as if he were carrying to the dying lip water from the fountain of youth, or the elixir of immortality." Would the directors of missionary institutions be justified in neglecting the only key which can at present open to them large portions of the world?

We should write with less confidence on this subject, were it not that modern experiment has confirmed us in our conclusions, even down to the latest tidings from the mission field. Many of the friends of missions must already be familiar with the experience of Dr. Scudder in Ceylon, whose wonderful cures almost produced among the heathen people a repetition of the scenes at Lystra,—of Dr. Thompson at Damascus, who walked through the streets of that city amidst constant tokens of respect, while other Franks could scarcely appear without being pelted with stones, and otherwise insulted. We might adduce similar testimonies from the court of Ava, from the hospitals of China, from India, and the isles of the Pacific. And following Dr. Asahel Grant into the wilds of the Nestorian mountains, we might show him, armed with no other weapon than his needle for the removal of cataract, "forcing mountain-passes which the sword could not penetrate, and, amidst ferocious warriors, winning his way to their homes and hearts. On account of his professional skill, he was enabled to traverse in safety regions hitherto untrodden by civilised man, where inevitable death met the ordinary



traveller, and in whose depths an army would perish in attempting to effect a forcible passage." But we have to add another testimony, which circumstances surround with peculiar interest, and which, from the parties who give it, must be allowed to possess peculiar weight. We refer to a letter written and subscribed by the entire staff of missionaries at Nagercoil in India, on occasion of the recent death of the Rev. C. C. Leitch, medical missionary at Neyoor. Mr. Leitch was drowned while bathing in the sea at Mootam, and his death has shed gloom over the whole mission in that part of South Travancore.

In the first year of his labours he had admitted to the Protestant Mission Dispensary 5318 patients, of whom 1332 were females, a class so degraded and inaccessible in India, and 3128 were heathens. "From what we witnessed," say the missionaries, "during the time Mr. Leitch was carrying on his labours, and from what we have since seen, we are all deeply convinced that a medical missionary, devoting himself with kindness to the suffering, and with constant piety towards God, has very great advantages over a missionary not medically qualified. In his medical capacity he can obtain an introduction, where as a missionary he would meet with repulse; and in times when the spirit is softened by affliction, he is allowed to direct the mind to the great Physician of souls."

We have said enough, we think, to show cause why medical missions could be surrounded with more importance, and obtain a place of greater prominence in missionary enterprise than they have yet received. We do not mean that existing missionary institutions should be taken down and reconstructed, but that this additional wheel might with great advantage be introduced into many parts of our existing machinery. The gospel is the only instrument of conversion; we acknowledge no other; we have trust in no other. But it is no contradiction to this to say, that in the external details and accompaniments of the ministry and the mission, adaptation should be studied. And if any arrangement can be pointed at which will transform obdurate prejudice into friendly prepossession,—which will secure a welcome for the missionary where there would otherwise be exclusion and repulse,—which would put it in our power to carry the outworks even where it did not of itself win the citadel,—then, surely, such an arrangement, placed within the reach of the church by providence, ought to be incorporated with its agencies, and gratefully hailed as a precious boon, which it would be unfaithfulness and folly to overlook. Such an arrangement we are persuaded is to be found in medical missions.—*The News of the Churches.*...

## THE WAR.

Having been grieved and astonished at the language which most of the religious newspapers have held respecting the war from some months before its commencement, we are much pleased to find in the *Christian Times* of Feb. 2, the following remonstrance from our esteemed friend the pastor of the church at Bloomsbury:—

"To the Editor of the *Christian Times*."

"SIR,—May I take the liberty of expressing in your columns my sincere regret at the tone of your articles on the war? That some persons are anxious for peace merely to save themselves from taxation may be true; and that many who at least think they are anxious for it on higher grounds are wrong, may be true also. Yet it seems to me that war is far too disastrous a thing in itself, and at first sight far too much out of harmony with the gospel of peace, to be referred to by Christian men with any other feelings than those of humiliation and distress. Granting that war is lawful, and, under certain circumstances even incumbent, it surely becomes the disciples of the Redeemer to write of it mournfully rather than complacently, and to appease as far as they can, instead of aggravating and perpetuating, the war spirit among the people. Under the impression that your articles have tended to aggravate the war spirit week after week, I venture to say as much, persuaded that your sympathies after all must be with 'the peacemakers,' and not with 'the people who delight in war.'"

"I am, yours faithfully,

"WILLIAM BROCK.

"12, Gower Street, Jan. 27."

## PERILS AND PRIVATIONS OF THE ARMY.

It is well known that Lady Gainsborough is one of Her Majesty's greatest favourites at Court, and is more in her society, perhaps, than any other of England's noble daughters. When the despatches giving the details of the battle of Inkerman and the list of killed and wounded arrived at the War-office, a telegraphic despatch was forwarded to Her Majesty at Windsor announcing the fact, and adding that they would be immediately sent to her. Lady Gainsborough was with Her Majesty at the time, and, as might be expected, was in a state of intense anxiety to learn what had been the fate of her brother, Lieut.-Colonel Jocelyn—then and now serving in the Crimea—at one time hoping the best, and at others, knowing how enormous our losses were, fearing the worst. Her Majesty, with a judgment and feeling to which it would be impossible to do justice, soon after withdrew from the apartment in which she and Lady Gainsborough had been,

and calling the servant, whose duty it was to deliver the despatches from the War-office into her hands, desired him not to bring them into the usual room if Lady Gainsborough were present, but to put them into an adjoining apartment, and, unobserved, intimate to Her Majesty that they had arrived. Lady Gainsborough was with Her Majesty when the despatches were received, and they were put into another room in accordance with the Queen's wishes. Her Majesty hurried away to the room in which the despatches were left, snatched them up, opened them, and eagerly ran her eye over the list of killed and wounded officers in Lieut.-Colonel Jocelyn's regiment. Finding that he had escaped—not being even wounded—Her Majesty rushed into the apartment where Lady Gainsborough was, and forgetting for the moment the Queen in the woman, and setting the rules of court etiquette at naught, threw her arms around Lady Gainsborough's neck, and exclaimed with an emphasis which cannot be described—"He's safe! he's safe!" We are indebted for the above interesting anecdote to the *Morning Advertiser*. Our contemporary also publishes the following extract of a letter which has just been addressed by Lord Roden to the Rev. D. A. Doudney, of Bonmahon, Ireland, relative to the gallant officer mentioned above. Lord Roden says,—"I cannot help again writing to you to thank you for your prayers, and those whom you have interested in behalf of my dear son, now Lieut.-Colonel Jocelyn, in the Crimea. He has come out of the two bloody battles of Alma and Inkermann, in both of which he was in the hottest of the fire, with his regiment, the Scots Fusilier Guards. Many were killed about him. His company marched into the battle of Inkermann fifty-four in number and came out twenty-six; yet he came out with them untouched. Since then he has been undergoing, in common with many others, the greatest hardships, never having taken off his clothes since the 16th of September, often sleeping in them when drenched with rain, in the open air; never having slept in a house for nearly nine months, and still without any baggage when he wrote on the 28th of December; and yet he says, 'I don't know what it is to feel ill, although sickness is all around me. I put down my safety and preservation entirely to those blessed prayers which have been offered up on my behalf, by you and your dear friends, who have been led to pray for me.' And he says in another letter, 'I hope you will not worry yourself on my account, for I am in God's keeping, and I often say to myself, that in reality I am just as safe here as if I were in St. James's Street, for not a hair of my head can be touched without His will; and, although I have many hardships and sufferings, He can and does support me.'" Brought

up amidst the greatest luxury, and never before knowing what it was to suffer a privation, this noble-minded youth utters not a word of complaint, though he had been for three months without ever having had his clothes off, and nine months without sleeping in a house, and often during that time sleeping in the open air with his clothes thoroughly drenched.—*The Christian Times*.

#### FALSE REPORT.

We rejoice to learn, on the high authority of the Rev. P. La Trobe, that the report of 300 Moravians having been hanged in the Crimea for refusing to serve in the army of the Czar is entirely without foundation.—*The Christian Times*.

#### PARLIAMENTARY POLICY OF DISSENTERS.

While the Downing Street cabinet-makers have been shuffling their cards, the committee of the Liberation of Religion Society have been engaged in considering the policy to be pursued by the party it represents, during the present session of parliament; and one important point resolved upon, is, we understand, a determined attempt to abolish church rates. As one means of executing their plans, they have just issued, for circulation among their friends, an "Occasional Paper," entitled "Ecclesiastical Incidents and Division Lists of 1854." In this paper all the ecclesiastical bills and debates of last session are described, and the votes of members on the most important divisions are given. Against each member's name is placed the constituency he represents, with the number of electors; and those who are connected with the government are distinguished from the rest. There is also added a list of all the new members who have not yet had an opportunity of voting on such matters. It is obvious that such a publication will be most valuable in endeavouring to bring legitimate influence to bear upon members of the House of Commons, and the more so, from the fact that nonconformists throughout the kingdom are urged not only to study these division lists, but carefully to preserve them against the next general election, "that votes forgotten by representatives may be remembered to good purpose by constituents."—*Circular of the Liberation Society*.

#### DR. HENGSTENBERG.

The Frankfort correspondent of the *Christian Times* writes thus:—

"If from politics we pass to the religious principles which are now being avowed, the aspect for the future is not more refreshing. Our German Puseyites march on every day with more decided step, at once towards Rome and towards Russia, for all sorts of

despotism have their sympathies. Professor Hengstenberg, of Berlin, whose *Evangelical Gazette* is a very influential organ of these unhappy tendencies, publishes at the commencement of each year a preface or introduction, in which he passes under review all the important questions of the moment. This year he could not pass over in silence the grand comedy played at Rome on the subject of the immaculate conception. He disapproves of it, undoubtedly, but in what terms? Not as a protestant who sees in these errors of Rome one of the express signs of the downfall of the great Babylon, but rather like an amiable youth who grieves over the faults of his sister or his mother. It is by such affectionate terms as these that he designates this idolatrous church, drunken with the blood of our brethren, and which to-day would pour it out afresh in torrents had it but the power. Its most honest organs—the *Univers*, for example—show how far its wishes extend, by justifying all the abominations of the massacre of St. Bartholomew, the League, and the Dragonades."

#### STATE CHURCH INTERCESSION.

The following letter of the Bishop of London to his clergy we reprint from our last number:—

"London House, February 5.

"Rev. and dear Sir,—It appears to me desirable that the clergy should appoint a particular day *during the season of Lent*, on which the minds of their congregations may be more specially directed to the offering up to Almighty God of united prayer and intercession for the safety and success of their brethren now serving in our armies and fleets, and for the restoration of peace. I would suggest the third Sunday in Lent for this purpose.

"*The clergy are not at liberty to depart from the prescribed Order of Common Prayer; but they may, by previous notice, direct the thoughts of their parishioners to this special object.*

"I am, Rev. and dear Sir, your affectionate friend and servant,  
C. J. LONDON."

Nothing, as it appears to us, in the multitude of proofs which the conduct of the war has brought before us, exhibiting the cold-bloodedness of official routine, comes up to this in horrible cruelty.

The Bishop of London, of course, believes in the efficacy of intercessory prayer. Taking his stand upon the scriptural representations of that subject, and upon the faith and practice of that church of which he is a lordly overseer, and thrusting aside as erroneous, the arguments of a self-confident philosophy, he is persuaded that the ordering of events by Almighty God is influenced

by the fervent and united prayers of his church. He believes, or else his letter is sheer hypocrisy, that "the safety and success" of the army in the Crimea may be promoted by the intercessions of his clergy and their congregations. He knows that the army is rapidly wasting away. He is not at all sure that, *as an army*, it will continue to be in existence until the third Sunday of Lent. He regards it as his duty and the duty of his clergy, to move, like Aaron, between the living and the dead, if, peradventure, by the breath of Christian intercession, the plague may be stayed. Well, what under such circumstances is his conduct and advice? How does the man, the Christian, the bishop, propose to meet the awful emergency?

Mark the leisurely dignity of the official! In high life haste is a mark of vulgarity. In official life haste is incompatible with dignity. The episcopal missive, penned by his lordship on the 5th of February, might have been in the hands of all his clergy on the 6th, and acted upon on the following Sunday. Possibly, however, Charles James places more reliance than we do on the special aptitude of the Lent season for intercessory prayer. His letter implies as much—and hence, if the danger of our army in the Crimea had manifested itself in October, instead of in February, it would seem that it would have been hardly fitting, if at all so, to seek its safety and success by intercessory prayer. But Lent being happily at hand, the bishop is relieved from all perplexity. Still, it must needs occur to every one to ask, why appoint the *third* Sunday in Lent, when the *first* might do as well? The crisis is imminent—why must the church's remedial agency be so long deferred? Who can venture to anticipate what will happen within a fortnight? Who knows whether the present severe and rigorous weather does not prevail at this moment in the Crimea, and if so, what is its effect upon unsheltered and exhausted men? Alas! alas! whilst episcopal dignity tarries, our brave army may, for aught he can tell, have been destroyed. But then what is such a catastrophe in comparison with the smallest deviation from stereotyped ecclesiastical forms?

The short paragraph of the bishop's letter which we have put in italics, and to which we refer the reader's attention, is still more redolent of office than the postponement to which we have alluded. It appears that no crisis of a nation's destiny, no agony of fear or grief, no portentous speciality of the country's circumstances, can be held to justify the offering to God, even for once only, a people's prayers, in any other words, or in any other order, than that prescribed by authority. The aching heart, the yearning desire, the earnest hope, the sense of humiliation, the confident trust in Almighty goodness, must express themselves in familiar and well-worn

utterances, legalised by act of parliament, and in no other. Clergymen and their people may think and feel appropriately to the occasion, but, on no account, are they to allow their emotions to overflow the level of routine. In the presence of the Eternal Spirit, and on an errand of pious sympathy, they are forbidden to forget the rubric, or to overstep the bounds of ecclesiastical arrangement. Better is it that a nation should be spiritually tongue-tied within sight of a perishing army, than that forms sanctioned by three centuries' use should be infringed to the smallest extent.—*The Nonconformist*.

#### THE NEWSPAPER STAMP.

The public generally, we have reason to believe, are by no means aware, either of what will be the immediate effect, or of the probable ultimate result of the proposed abolition of the newspaper stamp. When the subject was first agitated, and it was stoutly maintained by those who demanded the abolition, that the postal stamp which allows of the free transmission and re-transmission of all stamped newspapers, is a "tax upon knowledge," we joined in exposing the futility and deceptiveness of the plea; and we showed that the mere abolition of the stamp would be no equivalent for the boon of which it would deprive the public. The attempt to represent the existing stamp as an injurious restriction, broke down, indeed, before the Committee of the House of Commons. The newspaper stamp is no more a tax than is the penny postage itself, and the objections urged against its inequality would apply as forcibly to the universal penny postage upon letters. The newspaper stamp has been correctly characterized as "a small bonus paid out of the revenue" (for the conveyance of stamped newspapers is undertaken at a loss), "for the sake of that free diffusion and interchange of knowledge upon political and social affairs, which is nothing less than essential to the steady progress of a country ruled by the opinions prevalent among its people."

It is quite obvious that the public are, to a great extent, deceived in this matter. Whether there is yet time for them to be disabused of the false impression created by a knot of active agitators, before Mr. Gladstone takes advantage of it in order to cancel a privilege under the show of making a concession, remains to be seen. One effect of abolishing the newspaper stamp, the Chancellor of the Exchequer perceives, would be to benefit the revenue; and he is therefore not unwilling to yield to the gentle pressure of the Manchester triumvirate. But this is not their object, nor is it one within the contemplation of the public, who would, we suspect, be taken very much by surprise at the result, since it is beyond all reasonable

doubt, that more would be levied upon the transmission of newspapers by means of postage, than is now raised through the newspaper stamp.

There can, at all events, be no mistake as to the immediate effect of the change in putting a stop to the convenient re-transmission of newspapers through the post, and, indeed, to the half-price supply of the London journals. At present, few of the gentlemen, we suppose, who take in a daily paper as a needful accompaniment to the breakfast table, who do not send it off either by the evening's or the next day's post to some friend in the country, by which they confer a favour which costs them nothing. But, when a man could not transmit his unstamped paper without being at the expense of a postage stamp, although his newspaper might cost him less, he would not be quite so ready to subject himself to the extra charge and trouble. To how many individuals residing in remote corners of the kingdom, who could not afford to pay even half-price for the luxury, is the reception of a daily or a bi-weekly paper a substantial boon and solace! In the cases of persons who at present pay half-price for a yesterday's paper, the charge for the postage stamp will, of course, fall upon the country receiver; but, in all probability, comparatively few persons will be disposed to incur the postage upon a stale paper, and the half-price supply will very greatly be checked, if not put an end to.

But this is not all: at present, a single copy of a stamped newspaper may perform a very extensive circuit, diffusing both information and gratification in its course, without any cost to the parties transmitting or receiving it. A London gentleman, we may suppose, sends off his *Times* to some relative or friend in Lancashire or Yorkshire; but after it is read by him, it is again posted to some rural hamlet, it may be, of the Far north or west, where a London paper is not much the less acceptable for being a day or two old. We have ourselves known cases in which a dissenting minister or schoolmaster, with a narrow stipend, living in some out of the way nook of Scotland, or of Wales, has been very grateful for a copy of the *Times* or the *Patriot*, which has previously passed through more hands than one or two after leaving the metropolis. Now, all this facility of transmission, if the projected change takes place, will be put a stop to. Nay, it is one object of the opponents of the newspaper stamp, to check this repeated transmission and free diffusion of metropolitan newspapers. It is, forsooth, represented as a great grievance, that every sheet bearing the newspaper stamp is entitled to be carried again and again round the country, and afterwards to the antipodes, without further charge! This is said to involve the principle of protection,—to be a

violation of free-trade; a statement too plainly at variance with facts and with common sense to require serious refutation, yet which has been gravely iterated under the sanction of two or three respectable names. Then, as to the cry for cheap literature, surely, if newspapers come within the category, there can be nothing cheaper than a journal which costs nothing to a very large proportion of the readers among whom it circulates, its gratuitous transmission being secured by the stamp. Now, this extensive diffusion of our best public journals it is sought to prevent; and the *tendency* of the change would be, unquestionably, as it has been forcibly expressed, "to *parochialise* the press, by operating as a premium on locality and as a barrier to diffusion and interchange." As regards the objects of those who are seeking to bring this about, there has, happily, been no concealment. Mr. Cobden has declared (at Holmfirth and elsewhere), that his desire is to substitute for such newspapers as now exist, a species of press that shall desist from discussion, and restrict itself to the work of mere recording; and, before the committee of 1851, he expressed his preference for the press, not only of the United States, but even of France, Germany, and Spain. Of the two ablest witnesses he and his friends brought before the same committee, one (Mr. Whitty, 678,688) declared his idea of the best matter for a newspaper to be, "tales from the police office," "police reports, the most instructive and desirable reading in the world;" and the other (Mr. Hickson, 3,198) gave as his idea of the proper province of a newspaper, "a good account of some trial at the assizes," "a good account of some farmer's stack-yard having been burned down;" adding (3,212), that he was "willing that leading articles should even be *prohibited*." While one witness believes, that a penny paper could be produced, as well conducted as the *Times*, and is prepared to establish one, if the stamp-duty be repealed (622): another complains, that the *Times* cannot be understood by agricultural labourers, and it is therefore necessary to provide a different sort and style of newspaper adapted to the meanest capacity, or, rather, to the grossest ignorance. We are thus to have "a swarm of sheets and broadsides retailing police reports in easy sentences, at the cost of a serious check to the free inculcation of thought, and material for thought, in carefully written newspapers passing many times through the post, and submitted from mind to mind" among intelligent readers.

It is the avowed object of Mr. Cobden and Mr. Bright to assimilate the English press, as far as possible, to that of the United States, their favourite model. Now, as the *Examiner* justly remarks, "some honourable exceptions there are; but the

general type of the American newspaper press is unintellectual and meagre in the extreme; and yet to that we are to be made to conform! Proposing to repeal a tax of knowledge, and imposing the burden it affects to take away, Mr. Gladstone's plan is expected by its advocates to have for one of its direct results the establishment of local and other papers, no longer presuming to lead or guide opinion, but satisfied with contributing to the delectation of their villages, by unremitting supplies of local accidents, and crime, and familiar bits of local scandal." Nothing severer can well be said of the American newspaper press, than has been alleged by the more respectable American journalists themselves, who complain that we in England should attach any importance to what appears in prints of no character, which do not represent the real sentiments of the reputable portion of society. But irrespectively of the unprincipled and infamous character of some of the American journals, and the meagre contents or trashy or twaddling matter with which others are filled, there are obvious reasons why the newspaper system of the United States cannot be viewed as a model which it would be wise for us in England to follow. That system proceeds on the notion that newspapers are things of little use or interest beyond the locality in which they originate, the very spot of their publication; and their wider transmission is positively discouraged by the imposition of one rate on papers circulated within their own state, and an additional rate on those carried beyond it. This may suit a country divided into thirty-four distinct states, having their separate legislatures, governments, and interests, and jealous of their individual sovereignty. A citizen of Maine or of Vermont takes little interest in what those of Missouri or of Arkansas are saying about their own separate affairs. The United States have, in fact, no central metropolis. The seat of the Federal Government is not a capital, and exerts little or no political influence. New York and Boston may be regarded as the American Liverpool and Bristol; but there never can be an American London and Westminster, because the constitution of the republic, and the geographical circumstances of the country, would not admit of it. Great Britain, on the contrary, has a press system which proceeds upon the idea that all the newspapers of the country are of use and interest, more or less, not only in a wide area round their place of publication, but over all the country, and even throughout the colonies, a system which corresponds to the actual condition and wants of the community.

Now, it is in this way, as the *Examiner* remarks,—that is, by the wide and rapid diffusion of information from the centre of

social and political life to its very extremities,—that the British newspaper exerts its most valuable influence. “Every addition made to the strength of the popular element in the state, renders it more and more necessary that newspapers should not merely exist, but be diffused. It is of the highest importance to the welfare of all, that the particular details of knowledge, born out of the experience of each place, should be conveyed to other places; that the opinions most acceptable in one town, should be known as such in other towns; and that thus the views of each individual should be enlarged by habitual acquaintance with opinions and facts relating to the entire commonwealth, of which he is a member. It is precisely at a distance, therefore, from its place of publication, that much of the best service which a newspaper can do the state is rendered. It is by the constant transmission and re-transmission of newspapers through the post; it is by the travels of each copy of a London paper to and fro among the provinces, as well as by the free transmission of provincial papers in the provinces, from village to village, or from them into London and some other great towns, that a healthy action of the public mind is secured. The turbulent sea of opinions, like the ocean itself, is to be kept wholesome only by deter-

mined currents flowing through it in all parts. Hitherto, so far as public opinion is concerned, the determination of these currents has been left to the working of natural laws; but now it is proposed that they shall be controlled, and, to a certain extent, totally restrained.”

“The politicians who oppose the abolition of the stamp duty,” it has been said, “are actuated by a fear of the character of newspapers being lowered, in proportion as their price is reduced, and of an increase of democratic influence in public affairs.” No such ground has been taken by the *Scotsman*, the *Examiner*, the *Daily News*, *Fraser’s Magazine*, or, we may add, by ourselves.”—*The Patriot*.

#### THE BAPTIST MAGAZINE.

The Evangelical and Baptist Magazines need from us no description of their position or objects: they have claims in common upon the denominations they represent; but the Baptist certainly appears to us to deserve better of its denomination than it receives; it has an air of superiority to the monthly-circular style into which all denominational organs are prone to fall.—*The Nonconformist*.

## CORRESPONDENCE.

#### HYMNOLOGY.

*To the Editor of the Baptist Magazine.*

DEAR SIR,—The letter in your February number from Mr. Barber of Nottingham has induced me to drop you a line on the same subject to which he has called your attention, viz., the hymn books used in general among our baptist churches.

Like your correspondent, I have been waiting for some time in hopes that an influential minister would call for a reform. Although in this I have been hitherto disappointed, yet rejoice to see that the attention of the trustees of the New Selection have now their thoughts directed to the matter.

The two book system which is prevalent in nearly all the churches of our denomination is almost unknown in either the church of England, independent, or Wesleyan communities. They have each but one volume in use for the songs of Zion. The number is announced by the clerk, and any person can find the hymn with ease. With us how different is the case! The first theme may be from the Selection, and a stranger can find the page without difficulty; but the next may be the fourth part of the 119th psalm, or the 165th hymn of the 1st or 2nd book

in Watts. He has then to lay aside his volume and find another if he can, and then to search through this complicated arrangement, and at last he may meet with the hymn, or not, according to his ability for research; and by this time the singing is half over, and his mind too much divided to enjoy that spiritual act of worship.

Now all this confusion would be avoided by the plan proposed by Mr. Barber, of making a selection of about 150 of Watts’s psalms and hymns, and of numbering them on from 685, and upwards, 684 being the last in the New Selection. The only alterations then necessary would be to make another title-page, and new indexes comprising the book and its supplement together.

If it should be objected that this would occasion a loss to the widows of our denomination, from such a calculation I entirely differ, believing they would be gainers by it in the increased sale of our hymn book. Besides, pounds, shillings, and pence should never stand in the way of any improvement that would assist us in one of the most sublime parts of the worship of God. And why should the baptist churches, which contain so many of the Lord’s poor, have to pay at the lowest rate two shillings and

twopence for the *commonest* hymn books, when the Wesleyans and independents, by having but *one* volume, obtain theirs for *one* shilling and twopence, or thereabout, to say nothing of the larger editions, which cost from six to ten shillings? It is true, as your Nottingham correspondent says, out of 515 psalms and hymns of Watts, there are only 150 in use; why then should every poor man and woman have to purchase and carry about all this unnecessary mass of useless rhyme?

If the trustees of the New Selection will take up this subject with spirit, and carry out the requirements of the denomination, they will have the good wishes and thanks of the people, and find their reward in their work.

I remain, sir,

Yours respectfully,

Windsor.

SAM. LILLYCROP.

*To the Editor of the Baptist Magazine.*

DEAR SIR,—The remarks in your last month's periodical on this subject will doubtless be appreciated by many, and it is hoped will lead to some practical result.

I was especially struck with the idea of having an *appendix* to our selection of the *choice and favourite hymns of Dr. Watts*. And your correspondent's remark, that there were not more than about 150 of these, I think is correct, as it led me to go through the whole of the psalms and hymns, writing down the first line of every psalm or hymn that appeared to me desirable to retain for the proposed appendix; and the number thus marked I made 161. And if it would not occupy too much space, I should be obliged by the insertion of the accompanying list of *first lines*, as it would doubtless elicit the opinions of competent brethren on the subject.

I was surprised on thus going through Dr. Watts's psalms and hymns, to find how many there are which are seldom if ever sung.

It will probably be suggested by other correspondents that some of these might be omitted, but I believe they are all more or less so endeared to the Christian church, that there are but few, thus selected, that we could dispense with. Others may think some should be added which I have omitted. However, as the subject is one of importance to our denomination, and your pages furnish the best medium for its consideration, your insertion of this will oblige,

Yours sincerely,

CORNELIUS ELYEN.

Psalm.

4. Lord, thou wilt hear me when I pray.
17. Lord, I am thine; but thou wilt prove.
19. Behold the morning sun (to the pause).
19. The heavens declare thy glory, Lord.
23. My Shepherd will supply my need.

27. The Lord of glory is my light.
33. Rejoice, ye righteous, in the Lord.
40. I waited patient for the Lord.
46. God is the refuge of the saints.
47. O for a shout of sacred joy.
48. Far as thy name is known.
51. Show pity, Lord; O Lord, forgive.
61. When overwhelmed with grief.
63. Early my God, without delay.
65. Good is the Lord, the heavenly King.
67. Shine, mighty God! on Britain shine.
71. My Saviour, my Almighty friend.
72. Jesus shall reign where'er the sun.
84. How pleasant, how divinely fair.
84. Lord of the worlds above. P.M.
87. God in his earthly temple lays.
89. Bless'd are the souls that hear and know.
90. Our God, our help in ages past.
90. Lord, what a feeble piece.
92. Sweet is the work, my God, my King.
92. Lord, 'tis a pleasant thing to stand.
96. Sing to the Lord, ye distant lands.
98. Joy to the world; the Lord is come.
100. Sing to the Lord with joyful voice.
103. O bless the Lord, my soul.
107. Give thanks to God; he reigns above.
111. Great is the Lord; his works of might.
116. I love the Lord; he heard my cries.
117. From all that dwell below the skies.
118. Behold the sure foundation stone.
118. This is the day the Lord has made.
119. (4th Part) How shall the young secure.
119. (5th Part) Oh, how I love thy holy law.
119. (7th Part) Let all the heathen writers join.
119. (8th Part) Lord, I have made thy word.
119. (11th Part) Oh, that the Lord would.
119. (16th Part) My soul lies cleaving to the
121. To heaven I lift my waiting eyes.
121. Upward I lift mine eyes. P.M.
122. How did my heart rejoice to hear.
122. How pleased and blessed was I. P.M.
126. When God revealed his gracious name.
127. If God to build the house deny.
131. Is there ambition in my heart.
132. No sleep nor slumber to his eyes.
133. Lo! what an entertaining sight.
136. Give to our God immortal praise.
139. In all my vast concerns with thee.
146. Praise ye the Lord, my heart shall join.
147. Praise ye the Lord; 'tis good to raise.
150. In God's own house pronounce his praise.

Hymn.

BOOK I.

1. Behold the glories of the Lamb.
7. Let every mortal ear attend.
10. How beauteous are there feet.
17. Oh, for an overcoming faith.
18. Hear what the voice from heaven proclaims
20. Awake my heart, arise my tongue.
21. Lo! what a glorious sight appears.
26. Blessed be the everlasting God.
31. O happy soul, that lives on high.
37. Are we the soldiers of the cross?
39. Now shall my inward joys arise.
41. These glorious minds, &c.
44. And is this life prolonged to me.
48. Awake our souls, away our fears.
53. God, who in various methods told.
59. In Gabriel's hand a mighty stone.
62. Come let us join our cheerful song.
64. Behold what wondrous grace.
67. Thou, whom my soul admires above.

74. We are a garden walled around.
80. Thus far the Lord has led me on.
81. My God, how endless is thy love.
88. Life is the time to serve the Lord.
94. Vain are the hopes the sons of men.
101. Who can describe the joys that rise.
103. I'm not ashamed to own my Lord.
105. Nor eye hath seen, nor ear hath heard.
108. Not with our mortal eyes.
109. No more, my God, I boast no more.
110. There is a house not made with hands.
112. So did the Hebrew prophet raise.
119. Christ and his cross is all our theme.
125. With joy we meditate the grace.
129. Saints, at you heavenly Father's word.
131. Behold how sinners disagree.
132. So let our lips and lives express.
134. Had I the tongues of Greeks and Jews.
136. God is a Spirit, just and wise.
138. Firm as the earth thy gospel stands.
139. How oft have sin and Satan strove.
144. Why should the children of a King.

Hymn.

## BOOK II.

3. Why do we mourn departing friends.
6. Once more, my soul, the rising day.
7. Dread Sovereign! let my evening song.
8. Hosanna, with a cheerful sound.
9. Alas! and did my Saviour bleed?
11. I send the joys of earth away.
12. The true Messiah now appears.
13. Sing to the Lord that built the skies.
14. Welcome sweet day of rest.
15. Far from my thoughts, vain world, begone!
16. Lord, what a heaven of saving grace.
19. Let others boast how strong they be.
23. Descend from heaven, immortal dove.
30. Come, we that love the Lord.
31. Why should we start, and fear to die?
33. Raise thee, my soul, fly up, and run.
34. Come, Holy Spirit, heavenly Dove.
37. Lift up your eyes to th' heavenly seats.
38. Happy the heart where graces reign.
40. Our God, how firm his promise stands.
47. Now to the Lord a noble song.
48. How vain are all things here below.
54. My God, the spring of all my joys.
58. Time, what an empty vapour 'tis!
63. Hark! from the tombs a doleful sound.
65. When I can read my title clear.
66. There is a land of pure delight.
67. Great God! how infinite art thou!
68. Father, I long, I faint to see.
69. Begin, my tongue, some heavenly theme.
75. From thee, my God, my joys shall rise.
77. Stand up, my soul, shake off thy fears.
79. Plunged in a gulph of dark despair.
85. Why does your face, ye humble souls.
86. Our sins, alas! how strong they be.
88. Salvation! oh, the joyful sound.
90. How sad our state by nature is.
93. My God, my life, my love.
99. Let the whole race of creatures lie.
103. Come, happy souls, approach your God.
104. Raise your triumphant songs.
107. That awful day will surely come.
110. And must this body die.
116. How can I sink, with such a prop.
122. My God, permit me not to be.
131. Let everlasting glories crown.
138. This is the word of truth and love.
139. My dear Redeemer, and my Lord.

140. Give me the wings of faith to rise.
142. Not all the blood of beasts.
145. I love the windows of thy grace.
148. Dearest of all the names above.
150. Sin has a thousand treacherous arts.
152. Not to the terrors of the Lord.
157. Now Satan comes with dreadful roar.
158. Broad is the road that leads to death.
162. My thoughts surmount these lower skies.
164. Why should this earth delight us so.
165. Long have I sat beneath the sound.

Hymn.

## BOOK III.

4. How condescending and how kind.
7. When I survey the wondrous cross.
13. How sweet and awful is the place.
19. At thy command, our dearest Lord.
23. Sitting around our Father's board.

## CHAPEL TRUST DEEDS.

*To the Editor of the Baptist Magazine.*

DEAR SIR,—It is possible that some of your readers may receive an impression from the letter of Mr. Elven, contained in your number for January, with your observations thereon, that the committee of the Baptist Building Fund require some objectionable provisions as to creeds to be introduced into the trust deeds of chapels assisted by them.

Such is not the case. The object of the fund is to assist by gift or loan without interest in the building, enlargement, or repair of places of worship belonging to the Particular or Calvinistic baptist denomination throughout the united kingdom. In carrying out this object, the committee feel it to be their duty to see that the chapel is secured to the use of the Particular or Calvinistic baptist denomination, and in order to this they recommend, in the form of trust deed which they have prepared for the use of the churches, that the following clause should be introduced:—"Upon trust at all times hereafter to permit the said meeting-house and premises to be used as a place of public religious worship by the society of protestant dissenters called Particular or Calvinistic baptists now meeting for divine worship therein."

Beyond the requiring the place to be secured for the use of the Calvinistic baptist denomination with a pastor of that denomination, the committee of the Fund do not interfere. To this extent they think their duty to their constituents requires them to go, and probably most of your readers will consider such a form of trust deed free from objection, especially as the committee suggest the introduction of a clause, allowing the church to admit unbaptized persons either to communion or membership, or to both at its discretion.

I am, dear Sir,

Yours respectfully,

WM. H. Y. WATSON.



The respected solicitor to the Baptist Building Fund, it will be seen, does not contradict, but corroborates the statement we made in January, that the form of trust deed required by that society is "more restrictive in point of creed than that published by the Union, and defines some things which the Union had thought it best to leave to the discretion of each individual church." The model deed recommended by the Baptist Union in its annual session of 1849, says nothing about Calvinism; that of the Building Fund requires the profession of Calvinism by the church, and by any man chosen to the pastoral office. Mr. Watson assigns reasons for this drawn from the original constitution of the Baptist Building Fund: that institution was designed by its founders to be exclusively Calvinistic.

There are however some other points of difference between the two model deeds, to which, probably for brevity's sake, Mr. Watson has omitted to advert, which illustrate the latter part of the statement, that the document issued by the Building Fund defines some things which "the Union had thought it best to leave to the discretion of each individual church." One is the removableness of the pastor at the will and pleasure of the church; and another the necessity for the concurrence of two thirds of the members in the choice of a pastor. The trustees are "to permit to officiate in the said meeting-house, and to reside in any house which may be erected upon the same premises for that purpose, such person or persons of the denomination of protestant dissenters called Particular or Calvinistic baptists, as the members of the said society present at any church meeting duly assembled for that purpose by public notice, to be given in the said meeting-house during public worship on the two Sundays immediately preceding such church meeting, or two third parts of them in number, shall from time to time elect as their minister or pastor therein, *during their will and pleasure only.*" Another peculiarity is this, that the Building Fund Deed only allows the establishment of a Sunday-school on the premises in case it shall be thought necessary or expedient by the members of the said society (the church) "or two third parts of them in number at their church meeting duly assembled as *aforesaid.*" Another is that the Sunday school shall be, "in all cases, whether in the said meeting-house or not, under such government, orders, and regulations as shall be agreed upon by the members of the said society, or two third parts of them at their church meeting *duly assembled as aforesaid.*" Other particulars might be mentioned, but these are enough to show that what we said in January was strictly correct. We have not given any opinion as to the propriety of these enactments, either adverse

or favourable, but we think it important that it should be known that the Trust Deed sanctioned by the Baptist Building Fund not only differs materially from that recommended by the Baptist Union, but that it contains provisions, the propriety of some of which would not be universally conceded. We will only add that the executive of the Baptist Building Fund possessing great and increasing power, it is matter of congratulation that its present officers and committee are gentlemen so thoroughly trustworthy, as they undoubtedly are.—*EDITOR.*

## EDITORIAL POSTSCRIPT.

The junior treasurer of the Baptist Missionary Society has received from Her Majesty a title of honour. Most of our readers are probably aware that a few weeks ago, at the request of the government, Mr. Peto undertook the construction of a railway in the Crimea. Though he had stipulated that neither he nor his partners should gain a penny by the transaction, it was found that his engagement had made him technically a contractor with the government, and that consequently to sit or vote in the House of Commons would be illegal. He therefore resigned the representation of Norwich; but the Queen, at the recommendation of her ministers, in recognition of his disinterested and patriotic conduct, has directed letters patent to be passed under the Great Seal, creating him a Baronet of the United Kingdom of Great Britain and Ireland. His proper title therefore, by which to address a letter to him now, is, *Sir Samuel Morton Peto, Bart.*

We have just received from Halifax, Nova Scotia, a printed catalogue of the officers and students of the university of Acadia College, from which it appears that the institution is proceeding prosperously. We notice it however, principally in order to take an opportunity to say, that any young man who desires to study the Hebrew language and literature, the principles of biblical criticism and interpretation, theology in its various branches, and ecclesiastical history, without pledging himself to the ministry for life, by receiving gratuitous instruction on that understanding, and to whom pounds shillings and pence are an important consideration, could obtain here, in the theological institute, much valuable instruction at a very low rate. If we have computed rightly, his whole expenses, irrespective of raiment, need not be more than £30 per annum; but such a one writing to Dr. Cramp, would receive full and exact information.

# IRISH CHRONICLE.

MARCH, 1855.

ON the last day of this month the financial year of the Baptist Irish Society will close. All contributions intended for the current year should therefore be remitted before that day. Some of our friends have remembered this, and have kindly forwarded their subscriptions and those of their neighbours. Others are probably preparing to do the same. Our adverting to the fact will however be excused, as it is only those sums which are received before the balance sheet is made up that can be inserted in the Annual Report.

## DUBLIN.

A friend in this city informs us of the decease of an estimable lady who has long been a valued member of the church now meeting in Abbey Street. The writer says, "The church in Dublin are now deploring the death of one of their most esteemed and beloved members, Mrs. Purser of Rathmines Castle. She was ever forward in every good word and work, both with her sanction and personal efforts, as far as domestic duties permitted, and most liberally she responded to any demands on her purse. I trust the God of all comfort will mercifully sustain her beloved husband, who I am told feels deeply this sad trial. Mr. and Mrs. Milligan have lost one of their kindest, most thoughtful, and sympathizing friends. It is hard to part with those whose removal causes such a blank; but no doubt her work was done, and her heavenly Master has called her home to enter

into his rest, and he can raise up others if he sees fit."

## SICKNESS AND POVERTY.

We have received from various parts of Ireland deplorable accounts of distress arising from the prevalence of disease, the severity of the weather, the high price of provisions, and the embarrassments of trade. One of the ladies who are engaged in visiting from house to house in large cities writes thus: "I have great reason to be thankful that I have not been one day confined to the house from indisposition or from the severity of the weather, when almost every one I know has been laid up with influenza, or some other illness. Such another season I have no recollection of. It is of course most trying to the poor; and I have been very much occupied in trying to relieve them. For the Committee's kind grant I feel most thankful: it has been the means of relieving many, and I hope deserving objects. Wherever I can, I try to direct them to the bread of life. Oh! that they might be led to feed on Him who is indeed the only source of solid happiness and true peace. I meet with many cases that call forth the deepest sympathy. When I was visiting the other day in a room where three families live together in wretchedness and dirt, I was told that a poor man had lately come to reside in that house, and was then in the deepest affliction, having just returned from the funeral of his wi-

who died leaving six young children, one of them only a fortnight old, and another equally helpless, as it is unable to walk. I stepped down stairs immediately to speak a few words of comfort to the poor man. As I tried to point him to that precious Friend who can alone bind up the broken-hearted and heal their wounds, one of those present said, 'All this preaching is very fine, ma'am, but it will not feed the hungry.' The poor man interrupted him—'Will you please to be silent? this lady knows what I want, and I would rather listen to what she is saying than attend to anything else in the world now.' Poor fellow! I hope the Lord will give him a heart to attend truly to the things concerning his everlasting peace. When I inquired into his mode of life, he told me he had a donkey and cart, and used to supply customers with coal; that owing to the times and his wife's illness, he had to sell donkey and dray, and lived on the money, and all was gone. The poor children are in rags, and they had neither bed nor bedding. It is no unusual thing to find the poor in this state, not even with a bundle of straw. The cows and horses are much better off. A benevolent gentleman to whom I went yesterday kindly gave me some hop bags for the poor things, and with these they make beds and covering. I hope to be able to get some clothing for the children, and the poor man said he would send them to school, and would feel very much obliged if I would look after them sometimes; he will try to earn for them, as a coal porter himself, for the poor donkey is gone. Almost everywhere I visit I meet with distress in one way or another, and if it was possible to obtain for them permanent relief it would indeed be delightful. Since my return I obtained employment for five. One poor girl I found in rags. She had been well taught in the scrip-

tures. Her father was a convert from the Romish faith, and about ten years ago had his horse killed under him, and he himself left as dead: his skull was fractured in two places. In consequence of the silver plates falling from their position he died about twelve months ago, leaving a widow and nine children. The judge who tried the case became interested in the family, and has been a friend indeed; six of them are being brought up by the Protestant Orphan Society; he helps to support the mother; she has left the church of Rome, and seems to know something of true religion; but in worldly concerns she seems good for nothing, or I should not have found her, and her infant, and this great girl in the state I did—every article pledged. The judge's niece, a truly excellent young lady, sent me the means to clothe her, with a little help which I gave myself.

The weather has prevented the young people from coming to the bible class, and the Sunday school is reduced very low; but I hope things will brighten up again soon."

Another says, "Multitudes are applying for dispensary orders. Influenza is very prevalent and severe. I could not obtain any coal tickets, but agreed with a coal agent to give out good fuel at a reduced price to those who produced a recommendation with my signature, the difference to be paid by me. The price of provisions is so exorbitant it is a wonder how the unemployed can live at all."

Mr. Bain of Banbridge, a town in which there is usually far less destitution than in most in Ireland, writing on the 13th of February says, "Never since my settlement here has there been the same amount of sickness. Fever, scarletina, smallpox, influenza, prevail to an alarming extent, while deaths arising from these causes and the severity of the winter are of daily

occurrence. My time is much taken up in visiting the sick and the dying. Oh that the people were wise, and in the time of health and prosperity would seek the Lord!

# ANNUAL SERMON.

It gives us pleasure to say that the Rev. C. M. Birrell of Liverpool has kindly undertaken to preach the Annual Sermon in London on Friday evening, the 20th of April.

## CONTRIBUTIONS RECEIVED SINCE OUR LAST.

	£	s.	d.		£	s.	d.	
Accrington, by Mr. G. Marshall .....	4	2	3	Halifax, Molety of Collection by Rev. W. Walters .....	2	17	4	
Amphill, by Miss Goodman—				Hawick, A Friend .....	3	0	0	
Claridge, Mr. ....	0	10	0	Leamington, by Rev. J. Clark—				
Goodman, Mrs. ....	2	0	0	Aspinall, Miss .....	1	1	0	
Goodman, Miss .....	0	10	0	Clark, Rev. J. ....	1	1	0	
		3	0			2	2	0
Beanlien, Rev. J. B. Birt .....	10	0	0	Lincoln, by Rev. William Goodman—				
Beverley, by Rev. W. C. Upton—				Barnes, Mr. ....	0	5	0	
Ackrill, Mr. ....	0	5	0	Doughty, Mr. ....	0	10	0	
Arnott, Mrs. ....	0	2	6	Hill, Miss M. A. ....	1	0	0	
Atkinson, A., Esq. ....	0	10	6	Penny, Mr. ....	0	5	0	
Drewry .....	0	5	0	Penny, Mr. John .....	0	5	0	
Duggleby .....	0	4	0	Donation from Church .....	1	1	0	
Sample, Mr. ....	0	10	6			3	6	0
Shaw, Mrs. ....	0	2	6	Liverpool, by John Coward, Esq.—				
Smithson, Mr. ....	0	5	0	Half Year's Vote from Weekly Collection at Pembroke Chapel .....	25	0	0	
Upton, Rev. W. C. ....	0	5	0	London—				
Welburn .....	0	2	0	Benham, J. L., Esq. ....	1	1	0	
Wilkinson .....	0	2	6	Collins, William, Esq. ....	2	2	0	
Sundry small sums .....	0	5	6	Gurney, W. B., Esq. ....	2	2	0	
		3	0	Gurney, Joseph, Esq. ....	2	2	0	
Birmingham, H. H. ....	5	0	0	Gurney, Thomas, Esq. ....	1	1	0	
Bishop Burton, by Rev. G. Taylor—				Hepburn, Thomas, Esq. ....	1	1	0	
Clark, Mr. J. W. ....	1	0	0	Kitson, George, Esq. ....	1	1	0	
Cook, Mrs. ....	0	3	0	Lusb, Robert, Esq. ....	1	1	0	
Dunn, Mr. ....	0	2	6	Merrett, Mr. ....	1	1	0	
Johnson, Mr. ....	0	5	0	Moore, Mr. George .....	0	10	6	
Roe, Miss .....	0	3	0	Oliver, Mr. James .....	1	1	0	
Sedgwick, Miss .....	1	0	0	Poole, M., Esq. ....	1	1	0	
		2	13	Redmayne, D., Esq. ....	1	1	0	
Bristol—				Stock, Mrs. ....	1	1	0	
Ashmead, Mr. G. C. ....	0	5	0	Whitehorne, J., Esq. ....	2	2	0	
Chandler, Mr. J. S. ....	0	10	6	Woollacott, Rev. C. ....	0	10	6	
Crisp, Rev. T. S. ....	0	10	6			19	19	0
Cross, W., Esq. ....	1	1	0	Walworth, by Mrs. Watson—				
Cummins, Mr. J. C. ....	0	10	0	Lion Street Female Auxiliary to the				
Daniel, Mr. G. C. ....	0	5	0	Baptist Irish Society, on account ...	9	10	0	
Eyre, Mr. Joseph .....	1	1	0	Markyate Street, by Rev. T. W. Wake—				
Foster, Miss Owen .....	0	10	6	Cook, Mrs., Wood End .....	0	10	0	
Gotch, Rev. F. W. ....	0	10	6	Collection .....	0	10	7	
Hemmons, Mr. J. ....	0	5	0			1	0	7
Jones, R., Esq. ....	0	10	6	Sabden, George Foster, Esq. ....	10	0	0	
Leonard, G. H., Esq. ....	1	0	0	Windor, Lillycrop, Rev. S. ....	0	10	0	
Leonard, S., Esq. ....	0	10	0	Lillycrop, Mrs. ....	0	6	0	
Leonard, R., Esq. ....	1	1	0			0	16	0
Leonard, R., Esq., jun. ....	0	5	0	Worcester, by Mr. George Grove—				
Leonard, J. H., Esq. ....	0	5	0	Brewin, Mr. E., for schools .....	0	10	0	
Levitt, James, Esq. ....	0	10	6	Crowe, Rev. William .....	0	10	0	
Overbury, Miss .....	0	10	0	Evans, Mrs. E. B. ....	1	0	0	
Phillips, Mr. R. H. ....	0	10	6	Grove, Mr. George .....	0	10	0	
Pollard, Mr. W. ....	0	5	0	Hardy and Padmore, Messrs. ....	1	0	0	
Pratten, Mr. B. ....	0	10	6	Waters, Thomas, Esq. ....	1	1	0	
Sherring, J. B., Esq. ....	1	1	0	Collections at Silver Street				
Sherring, R. B., Esq. ....	1	1	0	Chapel .....	6	12	6	
Smith, Mrs. ....	0	10	0			11	3	6
Whittuck, C. J., Esq. ....	1	0	0					
		14	19					

## WALES.

	£	s.	d.
Caerleon, Jenkins, John, Esq....	2	2	0
Jenkins, William, Esq., Ponikier Works .....	2	2	0
	4	4	0

## SCOTLAND.

Edinburgh, Collection at Elder Street.....	14	10	0
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## IRELAND.

Banbridge, by Rev. T. D. Bain—			
Airdre, W. ....	0	4	0
Bain, Rev. T. D.....	0	10	0
Baron, Mary.....	0	2	0
Berwick, Mrs. ....	0	2	0
Boyd, Mary .....	0	3	0
Brownlow, Hugh.....	0	6	0
Card, James .....	1	5	0
Corry, Widow .....	0	1	0
Crothers, Miss.....	0	7	6
Dickson, Ann .....	0	2	0
Fryer, James .....	1	0	0
Gracy, Mrs. ....	0	7	0
Hawthorne, Dr. ....	1	5	0
Hawthorne, Mr. James.....	1	0	0
Jamieson, John .....	0	9	0
Jamieson, Mrs. ....	0	2	0
Lindsay, Mrs. ....	0	4	0
Linn, George .....	0	4	0

	£	s.	d.
Love, John .....	0	10	0
Malcolmsom, Miss .....	1	0	0
Matthews, Mrs. ....	0	8	0
McCandlis, E. ....	0	1	0
McCandlis, S. ....	0	2	0
McClelland, Mrs. J. ....	0	10	0
McComb, John .....	0	6	0
McCullagh, John.....	0	10	0
McMullen, S., sen.....	0	3	0
McMullen, S., jun.....	0	5	6
Milligan, Mary.....	0	4	0
Moore, A. ....	0	3	0
Scott, Widow .....	0	2	0
Swindell, Margaret.....	0	4	0
Waugh, Mr. W. ....	2	0	0
Collections .....	1	18	0
Collected by Master Edward McClelland .....	0	16	6
	16	16	6
Acknowledged previously .....	12	0	0
	4	16	6

## LEGACIES.

The late Mr. William Cooper of Froom, by Messrs. H. Coombs and James Cox, Executors, £100, less legacy duty .....	89	16	8
The late Miss Sarah Cecil, Watford, by Mr. Chater, Executor .....	13	10	0

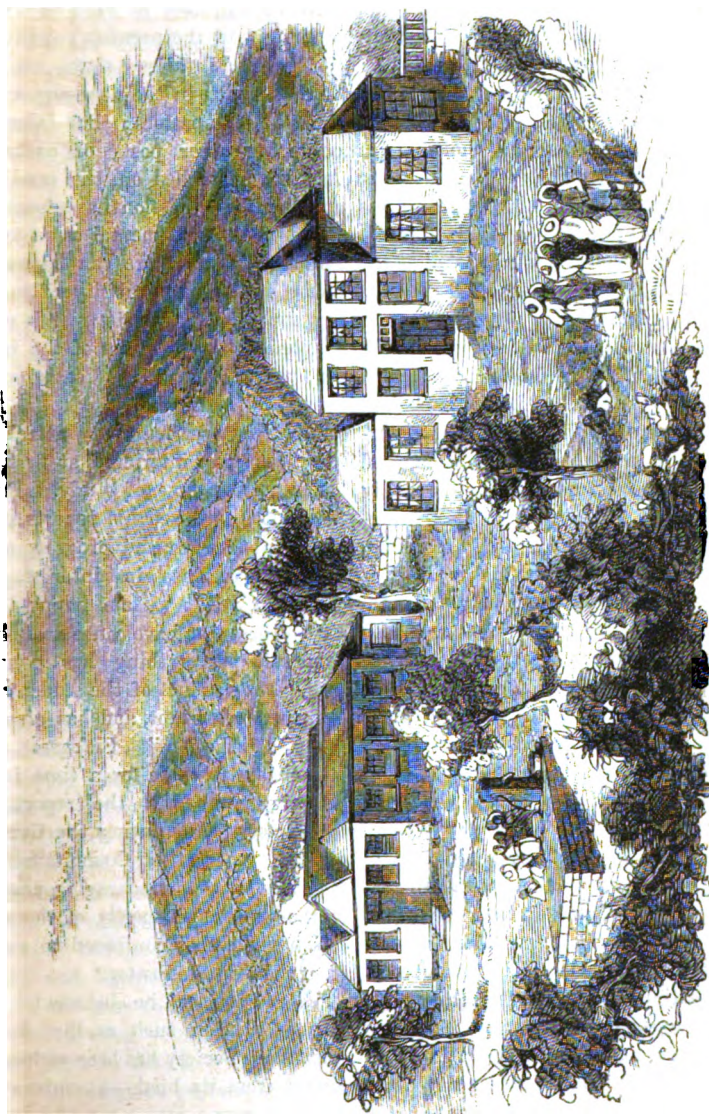
The thanks of the Committee are hereby presented to Mrs. Risdon of Pershore, for a parcel containing articles of clothing for children, with some books and tracts; to Mrs. Hammond of Wisbeach, for a parcel of clothing; to a friend at Hammeramith for a package containing magazines and apparel; and to some unknown benefactors.

SUBSCRIPTIONS AND DONATIONS will be thankfully received by the Treasurer THOMAS PEWTRESS, Esq., or the Secretary, the Rev. WILLIAM GROSER, to the latter of whom money orders should be made payable, at the Mission House, 33, Moorgate Street; by the London Collector, Rev. C. WOOLLACOTT, 4, Compton Street East, Brunswick Square; and by the Baptist Ministers in any of our principal Towns.

Contributions to the Baptist Irish Society which have been received on or before the 20th of the month, are acknowledged in the ensuing Chronicle. If, at any time, a donor finds that a sum which he forwarded early enough to be mentioned is not specified, or is not inserted correctly, the Secretary will be particularly obliged by a note to that effect, as this, if sent immediately, may rectify errors and prevent losses which would be otherwise irremediable.

# THE MISSIONARY HERALD.

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CALABAR, JAMAICA.

## CALABAR, JAMAICA.

As the pictorial illustration in the present *Herald* is designed to give a view of the College for the Education of a Native Ministry in Jamaica, engraved from a sketch by Miss Tinson, a few remarks on its origin, progress, and present condition, will not be unacceptable to our readers.

So far back as 1840 the design of founding such a seminary had been seriously entertained by the Jamaica brethren, and cordially approved by the Committee. And when this desire was somewhat matured, the late Rev. J. Tinson, of Kingston, was selected as the first tutor. We apprehend it was originally intended to place any candidates for the ministry whom the churches might recommend under his care, to reside with him in Kingston. But subsequently it was resolved to purchase a property and buildings adapted to this purpose, and Calabar was finally fixed upon, being well situated in reference to the churches in the island, and also in a salubrious district.

When the Committee had to appropriate the large sum which had been collected during the society's jubilee year, they voted £1175 towards the purchase of the premises and a library at Calabar, and Mr. Tinson was elected to the office of tutor by the unanimous voice of his brethren in the island, and with the full concurrence of the Committee at home; they engaging to support the tutor, the pastors in Jamaica, on behalf of their churches, undertaking to meet the other expenses of the institution. This arrangement has continued to the present day; while it is proper to remark that several of our more wealthy friends in England have, from time to time, kindly given donations to assist in maintaining it in full efficiency.

The institution at first opened, we believe, with ten students. Others were added subsequently. Several of these brethren are now honoured and useful pastors; others, as might naturally be expected in such an experiment, and in the peculiar condition of society in Jamaica, were, on trial, found wanting in the necessary qualifications for pastors; but they are occupying other posts of usefulness. As time has rolled on, the candidates applying for admission have been of a higher class as to mental capacity and attainment, and there can be now no doubt of the practicability of sustaining such an institution, and of its adaptedness to the wants of the island, for these have been satisfactorily proved by the results.

Mr. Tinson's frequent attacks of illness seriously interfered at first with the regular course of study. But as his health improved his reports of the piety, intelligence, and progress of the students, increase in interest. He writes in 1845: "I am happy to say that hitherto we have cause to be very thankful. Everything has gone on well. The conduct of the students has been very consistent, and has given me great satisfaction." Sickness again laid the tutor aside for a time in the following year, but the report was satisfactory; and during the five successive years the Committee were gratified by the encouraging accounts of the general prosperity of the institution which they continued to receive from the respected tutor.

"We have now," he observes in 1849, "an institution such as the Baptist Missionary Society has been sighing for almost from its birth—a seminary for training young men expressly for the work of the ministry, not missionaries."

sons, nor native-born whites, but *bond* *for* natives, black and coloured men, who in due time will be able, by God's blessing, to carry on the work here irrespective of foreign aid; and other things being equal, they will have the advantage of Europeans in respect to climate, constitution, and habit."

On the death of Mr. Tinson, which took place the following year, the Committee purchased his library and furniture, and added them to the college property. They had then to select a successor, Mr. Dendy in the mean time giving his services, as far as they could be spared from his other official duties, to the instruction of the students. Eventually the Committee secured the services of the Rev. D. J. East, who entered on his work in a most cordial spirit, and in deep sympathy with the primary design to raise up a native ministry. He has prosecuted his labours with great success, secured the affections of the students, the thorough confidence of the pastors and churches in the island, and proved himself to be eminently qualified for the post which he has hitherto most honourably filled.

By the last mail we received an account of the examination of the students, which took place on the 6th and 7th of January. We cannot give our readers a correct impression of the present state of the institution so well as by laying before them the chief particulars of the report.

"The object of the establishment," says the writer, "which it is presumed is now generally known, is, as much as possible, to render this country independent of Europe for a supply of well trained and faithful ministers of the gospel; and also to qualify a race of holy and devoted young men for missionary work in Africa." About fourteen of the Jamaica pastors, several of whom had been students in the college, together with several laymen interested

in it, and delegates from different churches around were present, and took part in the public and private duties of the anniversary.

"Each day the business commenced with suitable devotional exercises. Mr. Phillippo conducted the examination in classics, algebra, arithmetic, and scripture exegesis; Mr. Clark in the political geography of Europe, natural science, and mechanics, and Whateley's Rhetoric; Mr. Hewett in Biblical Interpretation; Mr. Gould in the Evidences of Divine Revelation; Mr. J. E. Henderson in Systematic Theology, and the course of lectures delivered by the President of the College; and Mr. Teal in Porter's Lectures on Preaching. Mr. Steele, one of the senior students, read an essay on 'Faith in Christ the turning point of Salvation,' Mr. Campbell on 'The connection between faith and good works,' and Mr. O'Meally on 'Salvation wholly a work of grace.'"

The examination was minute in its details, as well as wide in its range; and the particularity of the examiners brought out clearly the fact that the young men possessed a real practical knowledge of each subject. The essays which were read, were not only highly creditable to their writers, but some of them excited surprise on account of their logical arrangement, their chaste and simple style, and truly evangelical sentiment. The results of the examination not only exceeded expectation, but proved that the young men possessed minds capable of high attainment, and had diligently and faithfully used the facilities afforded them for improvement.

We close our notice of this important and most useful institution, in the words of the Report from which the particulars of the examination have been taken. "While, however, the friends and supporters of the institution present could not withhold the expression of their



approbation from the young men for their good conduct and proficiency during the year, they at the same time could not but feel their deep obligations to the esteemed president, well knowing that the efficiency and high position which the establishment has attained is mainly owing to his patience, his untiring energy, and general accomplishments.

"Not only was everything connected with the conduct and attainments of the students of a highly gratifying nature, but also everything relating to the external appearance of the premises generally, and the domestic arrangements. The buildings were greatly improved by the recent repairs; and

the neatness, order, and prudent economy everywhere manifested, reflected great credit on the resident managers.

"In whatever view the institution is contemplated it cannot fail to be deeply interesting to every friend of Jamaica. While it tends to draw forth the long dormant talent of her sons, and affords them the means of honourable competition with their brethren of more favoured fortune in relation to literary acquisitions, it will necessarily exert a very important influence on her social, moral, and religious character, thereby presenting a powerful claim upon the countenance and support of all classes in this island and in the mother country."

### INDIAN MUNIFICENCE IN SUPPORT OF IDOL SHRINES.

The Rajah of Sutteala, a district in Northern India, has lately paid a visit of ceremony to Calcutta, where he has been received with honours almost regal. The *Friend of India* gives some particulars of his journey toward the south, by which we learn that he was under covenant to the Company to whom the steamers on the Ganges belong, to pay them, besides the ordinary rate of passage for himself and suite, £30 for every day's delay which happened on his pilgrimage, £5 per hour besides for every hour's delay. The reason of this strange contract will appear from what follows.

He stopped at several places, which hindered the vessel a considerable time, and first at Benares to visit the shrines there, and distributed £26,000 in gifts! He also turned aside to visit Gya, and Buddinath. At the former place, according to custom, he offered the funeral cake for fourteen generations of deceased ancestors!

A writer in the *Bengal Hurkura* observes, in relation to this occurrence,

on the authority of the judge and pilgrim tax collector, now both dead, that the deceased rajah of Ragpore had been, for many years, urged by the Gywats, or pilgrim hunters, of the Gya shrine, to go there on a pilgrimage, and offer the funeral cake for the fourteen generations of his ancestors. It seems that the priest who accompanies the pilgrim gets the lion's share of the offering. One of these men at length persuaded the rajah to undertake the journey. He set out with a large retinue, and a full treasury. On reaching the temple he ordered the bags of silver to be spread out before the idol, and they became the perquisite of the priest who had been so fortunate as to conduct him hither. The sum offered exceeded £10,000, and the rajah, turning to him said, "Will that do?" "Maharajah," replied the priest, "that is only silver." "Then," said the prince, "let it be covered with gold mohurs till not a rupee can be seen." It is not said in what way the silver offering was laid on the shrine, or what space it covered.

But a mohur is worth nearly £2. If enough was laid on the silver to cover it completely, the offering must have been immense. And in former times these gifts by the wealthy princes, and rich proprietors, and merchants, were by no means uncommon. Indeed, one hears, from time to time, of sums so enormous being thus offered to idols, that we should disbelieve the statements, if it were not for the undisputed testimony of the authority on which they are made.

We cannot read such facts without asking, how is it that the votaries of superstition evince a liberality so far beyond what is observable in the gifts of those who believe in the gospel of the Son of God? Now and then we are gratified, nay almost surprised, by the announcement of some princely act of liberality. But they are few and far between. And much the same sort of remark may be made in relation to those who are *not* wealthy. False religions, and the grossest superstitions, derive a far larger support from their

victims than Christianity receives, in general, from the hands of her friends. How is this? A discussion of this question would lead us far beyond our limits. The mere practical question is, ought it to be so? Every one of our readers will, we doubt not, say no! But is every one prepared to act upon that decision? We fear not. And yet every one ought. What is required to induce them to act upon it? The reply is obvious—a deeper sense of our own obligations to divine grace—larger views of the love of Christ in relation to our own sin and guilt—a more habitual recognition of the fact that *money*, as well as all else we have, is a *trust*, to be used for the good of man and the glory of God—and a more diligent cultivation of spiritual religion in the soul. Believing that where these are wanting, appeals for enlarged pecuniary contributions will be but feebly responded to, we would earnestly beseech every one who reads these lines, to lay the few broken hints they express solemnly and seriously to heart.

## OBSERVATIONS ON THE ORIGIN AND PROGRESS OF THE MISSION AT CHITOURA, NORTHERN INDIA.

BY J. W. URQUHART, ESQ.

Having been a fellow labourer with our missionary brethren in Upper India for many years, and an eye-witness of the commencement and growth of the good work at the station of Nistarpore (Town of Salvation), built for the converts near the heathen village of Chitoura, permit me to offer a few remarks explanatory of its progress and importance.

In 1845, consequent on the divine favour resting on the preaching of the gospel and distribution of the scriptures for several years previous, an unusually large number of natives of

the *Corri*, or weaver caste, belonging for the most part to the village of Chitoura, were simultaneously led to forsake their idols, and profess their faith in our blessed Redeemer. A marked peculiarity in these conversions, of which we had previously no such example in Upper India, was not only the number, but the desire of the converts to maintain themselves as heretofore by their trade of weaving.

Hitherto the individual converts from the ranks of Hinduism or Mahomedanism, threw themselves entirely for support on the missionary, whose

confidence and liberality they too often abused. It was therefore, and justly, deemed an evidence of a sincerer faith, and an indication of a deeper work of grace, that those of Chitoura were desirous of working with their own hands for the maintenance of themselves and families.

It was over such an interesting community as this that Mr. Smith, in the providence of the Lord, was called to take the oversight. For several years afterwards Mr. Smith was busy in rearing the outworks of the Chitoura mission, in the erection of a chapel, school-room, range of houses for the converts, workshop or factory for their weaving, and a bungalow for his residence, the entire funds for which were raised in India. But amidst the many difficulties, trials, disappointments, and anxieties with which he had to contend, and which would have damped or destroyed the energies of a man less devoted to his Master and the love of souls, Mr. Smith never lost sight of the important principle of *self-support and self-dependence* on the part of the converts, amongst whom the missionary acted not only as a pastor and school-master, but as a weaver, mechanic, engineer, tradesman, doctor, magistrate, judge, and jury; incongruous, but absolutely necessary avocations, without which—the becoming all things to the circumstances and wants of his flock—the mission at Chitoura could not have been consolidated; thus, as in the cases of Moffat, Williams, and others, exemplifying that a missionary of the cross to the heathen, is not merely the herald of salvation, but the pioneer of civilization.

One of the chief difficulties in the way of the converts supporting themselves, was the refusal of their heathen neighbours to traffic with them. They were shunned as polluted outcasts with whom no intercourse, even on business,

could be held. The missionary was in consequence obliged to obtain a market for the cloth at distant stations, and chiefly among European residents. In this important matter he has been successful, and the tent cloth, sheeting, towellings, &c., of Nistarpore, are now well known marks in those parts.

Native looms throughout India are of the rudest description. The workshop of the native weaver forms a part of his hut, his kitchen, bed, &c., being on one side, and the loom on the other. The beam from which is suspended the warp and weft, is the rafter which supports the thatched covering of his humble dwelling. The weaver, while at work, sits on the ground, with his feet in a hole of the earthy flooring, where between his toes are held the strings by which he raises or depresses his *gear*, while with either hand he throws and catches the *shuttle* in its progress.

That cloth of any serviceable kind should be woven with such machines must be surprising; but the surprise will be intensified by the consideration, that the celebrated Dacca muslins of antiquity, fine as the gossamer, are believed to have been fabricated with no better implements!

But the poor weavers of Northern India are immeasurably behind their ancestors in the south, and seem to have made no advancement in the art. Not only is their loom rudely constructed, but their cloth (*guggi*) is coarse to an extreme. As might be expected, their work progresses very slowly, the result of a long day's labour seldom exceeding four yards of an average width of two feet.

To obtain for the converts a superior loom of British make, by which they might weave daily a larger quantity and a better cloth, was the next effort of the missionary. Accordingly two Scotch and an English loom were pro-

cured, and by the assistance of a practical English weaver they were set up and the brethren instructed to work them. Not the least step in advance was the construction of a number of looms from the British models, with considerable improvements to suit the climate and country, and which paved the way for the supercession, among the converts, of their own primitive machines.

Until this period a warping mill was unknown and unheard of in Northern India. Such a machine was also procured from Scotland; but here it may be asked, how do the natives get up their warp? not without a vast amount of labour even in a country where that commodity is cheap. Without entering into a lengthened explanation it may be sufficient to say, that the task requires the united efforts of the weaver, his family, and often of his friends, for some days, and entails on them a pedestrian excursion equivalent to several miles. The method may be thus stated. A number of thin bamboo slips are stuck a few feet apart along a distance of thirty or forty yards, and the thread is passed continuously between the rods by the warpers running round and round them with their spindles until the whole is completed.

When the heathen, on an anniversary occasion, turned out by hundreds to witness the *tamasha*, or entertaining spectacle of their converted brethren working the European weaving machines, the warping mill performing its gyrations "as a thing of life," and winding off the threads from a score of bobbins at once, called forth a profundity of obeisance amounting almost to an act of worship.

A machine for spinning cotton thread is still a desideratum at the mission station. Agra is one of the cotton marts of Upper India, and its district produces a staple of a superior kind. I feel con-

fident, therefore, that were they in possession of even an ordinary machine for spinning cotton, the Christian weavers of Nistarpore would, from their position in a cotton producing locality, not only revolutionize the cotton weaving of Upper India, but exert a moral influence on the surrounding country, which would tend to remove many barriers that now impede the progress of Christianity. Much in this respect has already been accomplished. The heathen in the neighbourhood of the mission station especially cannot disguise from themselves the fact that Christianity is a remarkable quickener and elevator in regard to, at least, temporal interests and concerns. They see their late brethren working with extraordinary machines which never before entered into their philosophy, nor are to be found described in the *shastres*. They see them weaving twice, often three times the quantity of cloth, of a better quality, in a given time than they can accomplish. They see them, moreover, better clothed, fed, and sheltered, and find them and their children living with that sobriety, peace, and harmony, which is in striking contrast to their own heathenish and devilish practices.

The natives of India, more than perhaps any other people on earth, require to be convinced by stubborn facts and results. As if in opposition to the feeling that having swallowed greedily absurdities and monstrosities for ages past, they will now receive or believe in nothing which is not tangible and practical. Christianity, to such a people, must not only be presented in its spiritual freedom from all earthliness, but exhibited in its benign contact with the every day engagements and business of life. Such a scene is presented at the mission station of Nistarpore. How it is affecting the neighbourhood I have already noticed,

and now leave the following extract from the letter of the zealous missionary further to explain :—

“The mission here is prospering ; we have just got our report out, and as it can go by the sixpenny book post I shall have one sent to you. During the last year the village has increased from 112 to 153 inhabitants. We have had our yearly feast in the weaving shop, which was very neatly decorated with evergreens. In the middle of the day I married two couples, and we had upwards of 500 people present from

the villages to witness the ceremony. At six o'clock all our people sat down to a good dinner, and enjoyed themselves very much, after which we had a missionary meeting. Mr. Williams was in the chair, and the speeches were by our native preachers. The day was one long to be remembered, and I trust will not be the last of the kind. The weaving is going on well ; and I have just received an order for 7000 rupees' worth of tents for the lieutenant governor's camp, which will be a good opening for our cloth.”

## FOREIGN INTELLIGENCE.

### INDIA.

CALCUTTA.—Each successive mail brings tidings from Mr. Underhill. Last advices are dated Dec. 2, from which we make the following extracts :—

“I have spent three or four very pleasant days at Serampore, chiefly observing all that I could, and endeavouring to obtain a clear comprehension of the work being done. And first as to the college. With its general appearance you are familiar, its noble size and proportions, and that it forms but a part of the plan projected by its eminent founders. It is now in perfect repair. This has been chiefly effected by the persevering efforts of our excellent missionary, Mr. Denham, and by the generosity of Mr. Marshman ; and it is hoped that the endowments of the college are now amply sufficient to keep it in the admirable order in which every part now appears.

“I spent one morning in Mr. Denham's theological class. This is taught in the vernacular only, and consists of four young men, members of churches, whom he is preparing for preachers. One great difficulty he has to overcome is the want of class books in the Bengali, adapted for such a class ; he is, therefore, obliged to translate every lesson before the class can take it, and some of these lessons he has printed as the class proceeds. I will transcribe the lessons which they have been engaged on during the past year, premising that two of them have not joined the class more than nine months.

1. Scripture lessons.—Books of Deuteronomy and Jonah ; part of McEwen on the Types ; Eadie's Lectures on the Bible ; the chapters on conscience in Wayland's Moral Philosophy.

2. Poetry.—Milton's Paradise Lost, 1st book.  
3. Bengali Grammar. 4. Pearce's Elements of Geography. 5. Arithmetic, to the rule of three. 6. Short papers in the form of essays, in their own tongue. Besides this they attend some of the classes in the college school. My examination gratified me. I asked many questions on the subject of sin, its nature, guilt, &c., and found they well understood it, and had thought for themselves upon it. On the whole it is an auspicious beginning of the plan the committee have so much at heart, the good training of a native ministry in their own tongue. I cannot but hope that all our missionary brethren will unite in sustaining this class, and in looking to it for a supply of native assistants. At present each missionary finds his own native preachers, and trains them as he can. This class is entirely supported out of the annual grant of the society.

“Besides this, however, there is another class, comprising both natives and others in European habits, being educated in English under Mr. Denham, several of whom are looking forward to missionary employment. These are supported by the Ward fund. Most, if not all of them, are instructed by Mr. Trafford and Mr. Johannes, or, in other words, they are mixed up in the general classes of the college, and receive religious instruction both from Mr. Denham and Mr. Trafford. I shall not now speak further of them, as I have arranged for an examination on my visit next week.

“The Serampore church, besides its other engagements, maintains a native missionary at Barrackpore, on the opposite side of the river. Many encouraging conversions have taken place there among the sepoys, some of whom have found in Burgwan a fellow

countryman. This worthy brother is a Sikh, and is related to the late rulers in that country. On his conversion at Delhi, through the instrumentality of our late brother Thompson, he was obliged to flee for his life, and found a refuge among our brethren. He is a very superior man, and still retains the dress of his country, and much national feeling; he has been made very useful. I am thankful to say, through the divine mercy, we are quite well. The weather is like our fine summer weather, and very pleasant."

**MONGHIR.**—Mr. Lawrence writes under date of Oct. 4, and encloses a long account of a preaching tour, by the native preachers Sudin and Nainsukh, during which they visited more than twenty-three large and populous villages. Their reception, on the whole, was most encouraging, though it greatly differed in different places. The whole report is too long for insertion here. A few extracts will give a good idea of the character of these truly evangelistic labours. Mr. Lawrence, however, observes, in reference to Monghir and the surrounding district,—

"There are several in Monghir who are convinced of the truth of Christianity, who daily read our scriptures, sing our hymns, and pray in the name of Jesus Christ, and who do not hesitate to acknowledge that they do these things. But they are still held in bondage by their family connexions, and are afraid to identify themselves with our native Christians, though they now and then exchange visits with them. I am thankful to say we have all been favoured with health and strength enough to attend to our usual engagements during the rainy season. We hope soon to be able to make another journey to Hajibore Mela.

"After leaving Monghir," say Nainsukh and Sudin in their journal, "and passing over a large swamp, we came to the village of Sakhtiya. Here we took our seat under a large tree, and began to speak to the people of the village, all of whom came out together, and listened to the word of life, and with evident pleasure. We proceeded to Dakrahra, and spoke to the shopkeepers in several parts of the bazar. Some of them listened with much seriousness, and said one to another, 'See, this is indeed the way of salvation, and happy is the man who can accept of and walk in this way.'"

Having passed through several villages where they had large and attentive congregations, they came to Mogulance, and they say,—

"Here was a rich shopkeeper who listened

to us. He has several sons, young men, who conversed with us and took some books. At night he sent a servant to call us to his house, but rain came on and we could not go. In the morning the servant came again, and we went with him to his master's house. A large number of the people of his house and of his friends were collected together. A discussion ensued in which the eldest son took a principal part, and asked us many questions; he listened very attentively while we gave an account of the birth of Christ, what he did while he lived on earth, his miracles, his death, his ascension to heaven, and all that he did for the salvation of sinners. His father was not present at first, but on being called he came, when his son said to him, 'This way is very excellent.' We afterwards had a long conversation with the father on the entrance into the unseen world after death. We gave him a copy of the gospels, and, on taking leave, all seemed pleased with our visit.

"At Bhawanipur we went from house to house, and conversed both with men and women, wherever we could find them. At another village, having seated ourselves, a great number of people came around us, and listened most attentively to our preaching. If any one attempted to interrupt us another would tell him to be quiet, and listen to the word of the Lord, from which they might learn the way of salvation. At the Ghaut, in Gondrialah, we observed a sound of persons; we thought it would be well to remain there some time and speak to such as were coming and going; many people heard with evident seriousness. We spoke to several pundits and gave them copies of the scriptures.

"Arriving at the next village, a large place, we took our seats under a bar tree, near to the bank of the stream. A great many of the village people came out, and a number of Bengali pilgrims, with whom we conversed on divine things, and gave them some books. These Bengali people sang a hymn of their own which drew around us all the people of the village, men, women, and children; this afforded us a favourable opportunity of declaring the gospel to the women. During the remainder of the day the people remained with us: no one opposed. We gave away books, as some of them could read very well. Several came to us after night-fall and sat a long time, listening with evident satisfaction; after leaving us some of them remained at a little distance conversing about what they had heard, for we could hear distinctly what they said.

"Through this journey we have been enabled to visit many villages and preach the good news of salvation to many thousands of hearers. It is worthy of remark that a great many women were among them,

and often came out of their seclusion on purpose to hear us. It appears that the people are willing to listen, and that in general they hear remarkably well; but their hearts are not ready to receive gospel truth. We are led, however, to hope that as the people are willing attentively to listen to the gospel, it will not be long ere it will please the Lord to give them a heart to receive and understand it."

**AGRA.** Mr. Williams of Agra, after expressing his satisfaction at the prospect of an increase to the band of Indian missionaries, observes, under date of Oct. 27 :—

"We have recently had the great annual Hindoo festival called Vissi-dasmi, the anniversary of the victory of Ram over Rawan, the monster king of Lanka, having ten heads and twenty arms! I remember saying once to some bearers, while they were dragging me along in a carriage, and when they had got into a bad part of the road, and could hardly get along, 'Why don't you call for Rawan with his twenty arms to help you? Do you really believe that such a being ever existed?' They laughed heartily at the joke, and confessed they had no faith in such a demon at all. This opened the way for my speaking to them on a more important subject, to which they listened attentively.

"At the same time of the above festival, we have had the Muharrane of the Mahomedans, their first month held sacred on account of Husain, son of Ali, who was killed by Tazid. The whole scene is acted over every year by a sect called Lunnies; another sect called Sheas, not agreeing, in all particulars, on this subject, often oppose them in some way or other. A fight ensues, many are killed or wounded on both sides. Not a single year passes without blood being shed, more or less. For the last ten days this *Tamasha* has been carried on, with the firing of guns, and beating of drums, to the no small annoyance of the Christian part of the population. I mention all this to show you, that these false systems of religion have yet a very strong hold on the minds of the people in these provinces, and the great need there is of more faithful men to show them a more excellent way.

"I visited Muttra a little more than a fortnight ago, and preached several times to large congregations in the city, and examined the school. This important station ought not to be left without a missionary for a single month; and I would strongly recommend the committee to send one there as soon as possible. Delhi, too should be taken up again by the society, as it presents a noble field for missionary labour.

"Things with us here progress much as usual. The gospel is daily preached by the agents and myself in various places,

and we have attended several fairs held in the vicinity of Agra. Hundreds have heard from us the glad tidings of salvation; the school is doing pretty well; we have about 180 boys in daily attendance; I am there almost every day. My plan is to rise very early in the morning, go out and preach to one, two, or three congregations, as my strength will admit; then return to the Benevolent Institution, and read the scriptures with the boys in Oordoo, Hindi, and English, asking questions and explaining as we go on. I am glad to say that many of the grown up lads have made considerable proficiency in the knowledge of scripture. May we not hope, that the truths of the gospel thus instilled into the mind, in childhood, will produce their fruit in days to come!

"There are indeed many drawbacks and hindrances connected with the schools in the country, which do not exist in regard to schools at home. Such for instance, as the prejudices of the children themselves, the opposition and counteracting influence of the parents, and sometimes the same from the paid teachers. It is, in short, *up-hill work*; but still Christian schools have done much good in various localities, and with the blessing of Heaven will do much more. I am happy to say that Mr. Jackson and family are pretty well; they are at present at Chitoura; we have had a dreadfully hot season, but thanks to a gracious Providence, an abundance of refreshing rain. The weather is moderately cool, and I hope soon to go out on a preaching tour as in former years. Such tours are conducive to health, and they afford an opportunity of making the gospel known to many of the perishing heathen who may never have heard it before."

**DINAGPORE.** Mr. Smylie states, when writing under date of November 7 :—

"This has been and still is one of the most extraordinary seasons ever known: at this time the weather is generally cool, clear, and pleasant; not so now: for seven or eight days past the sky has been overcast sometimes like one solid cloud, not allowing the sun to appear; occasionally so dark as to prevent our work. Indeed one day it was so dark that we were obliged to light candles to enable us to take our food. The sickness is such that none now living have ever heard of or seen the like.

"During the past cold season we visited nearly *three hundred villages*, in all of which we preached. In some few places once, but generally we preached twice in each. The native missionary, my companion, has been, for some time past, laid up; nor is there much likelihood of his being of service this year. Would that I had more strength and more means at hand.

"I have just learned that Mr. Underhill has arrived in Calcutta. We hope to see him in Dinapore for a time : may his visit do much good. One thing I know, he will see many places open to labourers, such as Bangalore, to our left ; Rampore, Beaulah, to our right ; and Purneah, to our rear, all very promising fields."

### CEYLON.

#### KANDY.

Mr. Davis informs us, under date of Nov. 23rd, that his own and Mrs. Davis's health had derived great benefit from their temporary sojourn at Ellia, whence by this time they are returned to their usual residence.

"Of late," he observes, "we have endeavoured to gain free access to the native women of Kandy, and to some extent we have been successful. But perhaps no part of our work requires greater patience and more earnest perseverance. In our locality we have been almost defeated by the active hostility of the papists, who found us in the very midst of a portion of their professed adherents."

"We have obtained permission to visit the females confined in the Kandy jail, and hope to do good to these ignorant, superstitious, wretched creatures. They have generally listened with great attention, and are very grateful for Mrs. Davis's visits. It is not certain that I shall be allowed free access to the whole of the male prisoners ; but by special application I can, now and then, see some of them. Availing myself of this privilege, I visited a professed Buddhist sentenced to death for the murder of a child, and we have reason to hope he received the grace of God in truth. We tried by various means, to test his sincerity, and ascertain the real state of his mind. But as you may suppose, we rejoice with trembling ; but the day will reveal it. May we then find abundant reason to rejoice, that we have been called to preach the gospel in this heathen land."

### WEST INDIES.

TRINIDAD.—We are sorry to announce that the accounts lately received of Mr. Law's health are very unfavourable. Ten years of arduous toil in a tropical climate have seriously affected his health ; while his incessant efforts to alleviate suffering during the recent visitation of cholera, and the exposure consequent thereon, together with an attack of the disease itself, have rendered a return to this country indispensable. Mr. Law, with a self-devotedness that must

excite strong feelings of sympathy, has himself expressed no desire to be released for a time from his duties. But the committee have anticipated him in this matter, and have resolved to afford him an opportunity of returning to England at once, leaving it wholly in his own hands to make the best arrangements he can to provide for carrying on the work during his absence. This resolution was sent to Mr. Law by the last West Indian mail, and we trust a few months' sojourn in a colder climate will replenish him with new strength, prolong his truly valuable life, and fit him for many years' further labour in a land where he has been eminently useful. In a few months we may hope to see our esteemed brother among us.

JAMAICA.—Recent accounts from this island are very varied. In some parts, sickness, sorrow, and want still prevail ; in others the calamities seem to be well-nigh over-past. Some few changes have taken place in the position of the brethren. Mr. Claydon, who for some few years has been labouring in St. Elizabeth's, chiefly supported by the contributions of the churches, as a sort of Jamaica home missionary, has, through the inability of the churches to provide for the support of two brethren in that large and populous district, and in compliance with the advice of the brethren, accepted the invitation of the church lately under the care of the Rev. T. Gould, who has been invited to take charge of Waldensia station, with which request Mr. Gould has complied, being urged to do so by the advice of all his neighbouring brethren.

We have read the following account of some interesting services lately held at Spanish Town, which has been forwarded by Rev. J. M. Phillippo. For, though Jamaica is no longer a part of the field occupied by the Society, yet we are sure that for many years to come our readers will love to hear how the good work goes on there.

"You will be pleased to learn that we have had another addition to our church at Spanish Town by baptism. The number was forty-three, chiefly young, intelligent people, who have long been on the list of inquirers."

"The ceremony took place in the Rio Cobre, about half a mile from Spanish Town,



in the vicinity of a beautiful spot of Ensom Pen, which the proprietor kindly allowed us to occupy for the occasion. The chapel premises were thronged on the previous evening, when I held a service suitable to the close of the year. At three o'clock on the following morning the chapel doors were again thrown open, when the chapel was immediately filled to overflowing, numbers remaining outside, both in the chapel-yard and in the streets, unable to gain admission. I addressed all classes present, on the necessity of immediate personal dedication to God, in connexion with an exhortation relative to the subsequent engagements of the morning. At half-past four o'clock, at which time the service was concluded, all moved in the direction of the river-side. The number of people was immense. Myself and family overtook them on the road, which was so densely thronged the whole way that we passed with great difficulty, while the whole mass, as they moved briskly on, were as silent as at a funeral. Having reached the spot before daylight, and the spectators having arranged themselves on the banks of the stream, which sloped gradually down to the water's edge, the interval was occupied in singing several appropriate hymns, the utmost order and seriousness still prevailing. At about six o'clock I emerged from the rustic booth that had been constructed for my convenience, and commenced the solemnities of the occasion by the usual preliminaries of singing, prayer, and an address. The number of persons who presented themselves before me on a similar occasion in August last was great; but now it seemed as though the whole town and neighbourhood had poured forth their population to the spot. On fronting them from the river's brink, they seemed to be a compact mass of heads upwards and on each side, as far as my eye

could reach, while numbers climbed the trees, whose branches overhung the stream, and others were on the opposite shore; thus creating altogether a most deeply interesting spectacle.

"The address concluded, and which was listened to throughout with an interest and attention that could not have been exceeded, I immersed the number mentioned, in the name of the sacred Trinity. I had previously requested that none of the spectators should move from their places or make the least movement for the purpose, until I emerged from the water on the conclusion of the ceremony, and pronounced the benediction. This request was implicitly obeyed; not one stirred from the spot or broke the universal silence, until I gave the signal that the solemn service was concluded; when they moved away, with the same decorum and order as they had exhibited in coming, and during the whole ceremony.

"The circumstances altogether were certainly deeply solemn and impressive—such also in some respects as a few years since I could not have anticipated; whilst I have reason to hope that many present were spiritually benefited: many were in tears.

"On the following sabbath, which was the first of the month and of the new year, the newly baptized were to be united to the church in Christian fellowship, and introduced for the first time to the table of the Lord. The congregation was again very large. Numbers were present whose minds were impressed while at the water-side, and who had never been in a baptist place of worship before. Many who had been undecided added their names to the list of inquirers; and many who had backslidden promised a renewed dedication of themselves to God and to his cause.

## HOME PROCEEDINGS.

During the past month Mr. Carey has been present at the following meetings: Chatteris (Wesleyan Reform Chapel), Kingston, and Tottenham, in which latter places Mr. Millard was his companion, who also with the secretary attended a meeting at Eagle Street, and subsequently visited our friends at Dunstable on the Society's behalf.

We had the pleasure of attending a large gathering of friends invited to meet the brethren going to the East, by the Committee of the Young Men's Missionary Association, in the library of the Mission House. The Rev. J. Aldis presided, and after prayer by the Rev. J. Russell, opened the business of the evening in a most suitable and touching speech,

followed by Mr. Trestrail, Mr. Cole, Mr. Eastty, jun., W. H. Watson, Esq., and Rev. Geo. Small. The brethren Sampson, Mackay, and Evans responded, and the meeting separated. We have heard only one feeling expressed by friends present, a feeling of deep gratification, and of a conviction it was a meeting for good. We cordially congratulate our young brethren in the success of their arrangements, and the kind and effective response given to their invitation.

The "William Carey," in which ship our friends go to India, Mr. Jones again feeling it a privilege to offer the society a free passage for them to Calcutta, is appointed to sail on Thursday, March 1st. While our readers

are looking over these lines they may be leaving their native land. Surely many, very many fervent prayers will go up from devout minds to Him "who holds the winds in his fists, and the waters in the hollow of his hands," for their safety during the voyage, and that when they reach their appointed spheres of labour they may be successful preachers of the cross, and be long preserved in vigour and health to proclaim the glad tidings of salvation.

Mr. and Mrs. Sampson go to Calcutta, and will most likely labour on the north side of the city, and have charge of the station at Dum Dum. Mr. and Mrs. Evans are appointed to Chitoura, where they will be gladly welcomed by our toiling, over-wrought missionary, Rev. J. Smith. Their presence there will be all the more welcome, as Mrs. Smith is obliged to return to England for the restoration of her health. Mr. Mackay is to go to Agra, but whether he remain there, or take charge of Muttra, will depend on the decision of the brethren in those districts, when Mr. Underhill, who proposes to be there about the same time that Mr. Mackay may be expected to arrive, shall have the opportunity of consulting with them on the arrangements most needed for the successful carrying on of the work.

Before these statements are read, a public

designation service, appointed to be held at Liverpool on the day previous to the departure of our brethren, will have taken place. As we shall have to go down at the request of the brethren there, and by direction of the Committee, to take part in the service, and to see that every arrangement possible is made for the comfort of the missionaries during the voyage, we hope to have a good account to give of the service in the next *Herald*. May the divine presence and blessing be richly enjoyed!

The Rev. T. Phillips, who has laboured for ten years in Northern India, and who returned some few months ago for the restoration of his health, has resigned his connection with the society. We shall be glad to hear of his future comfort and usefulness in any sphere which the providence of God may open to him.

In forwarding the contributions from Salisbury, Mr. Hands mentions the following interesting circumstance. On the Lord's day evening, while Mr. Makepeace was preaching, thieves entered the house of Mr. Thorne and carried off the contributions of the former part of the day, with a considerable sum besides, belonging to himself. One of our active friends speedily collected the whole amount, persons of all classes, including the Bishop, having contributed most liberally.

#### POSTSCRIPT.

Our friends are aware that all contributions intended to appear in the Report must be in the treasurer's hands on or before the 31st of March, on which day the financial year ends, and the accounts close. We shall be much obliged if local treasurers and secretaries will make every effort to send remittances *speedily*.

It will conduce to the facility and correctness of making up the contribution lists for the Report, if our friends can supply us with full particulars, with the names of contributors alphabetically arranged; and should any remittances have been already made, of

which particulars have not been furnished, we shall feel obliged by their transmission without delay.

If our country brethren who intend to be in town during the mission week will kindly apprise us of their intention, their names shall be immediately placed on the list from which the pastors and deacons select their preachers for the mission Lord's day. And it will be a very great convenience if those who are engaged will inform us where, and at what times they are fixed to preach for the society, in London, on that day.

#### ANNUAL REPORTS.

As the number of the last Annual Report in stock at the Mission House is very small, the Committee will feel greatly obliged to any friends who may have more copies than

they need, if they will kindly send them to the Mission House, free of expense for carriage, if possible.



	£	s.	d.
Cham—			
Contributions .....	1	0	6
Do., Sunday School .....	2	0	0
	3	9	6
Less expenses .....	0	2	6
	3	7	0

Wisbeach—			
Contributions .....	3	10	0
Do., for Translations .....	0	18	0

## CHESHIRE.

Birkenhead—			
Contributions .....	0	11	3

## CORNWALL.

Calsick—			
Contributions, for			
Native Preachers ...	0	8	6
Lancoston—			
Contributions, for			
Native Preachers ...	0	8	0
St. Austell—			
Contributions, for			
Native Preachers ...	0	16	9

## DERBYSHIRE.

Loxoe—			
Collection .....	1	17	0
Walton on Trent .....	2	5	0

## DEVONSHIRE.

Bampton .....	1	7	0
Dartmouth—			
Contributions, for			
Native Preachers ...	1	4	6

## DURHAM.

Houghton le Spring—			
Collection .....	2	4	6
Less expenses .....	0	4	6
	2	0	0

Bowley and Shotley Bridge—			
Contributions, for			
Native Preachers...	0	14	6

South Shields, Barrington St.—			
Collections .....	5	1	2
Contributions .....	26	15	0
Do., Sunday School .....	0	7	9
Proceeds of Missionary basket .....	7	0	0

	39	3	11
Less expenses .....	0	17	2
	38	6	9

## ESSEX.

Loughton—			
Contributions .....	3	16	6
Bomford—			
Contributions, by Miss			
Pearce, for Native			
Preachers .....	1	2	0

## GLOUCESTERSHIRE.

Bourton on the Water—			
Sunday School, for			
Native Preachers ...	1	18	0
Eastington—			
Sunday School, for			
Native Preachers ...	1	10	0

Stroud—			
Collections .....	10	0	0
Contributions .....	8	8	8
Do. Juvenile .....	3	6	4
	19	10	0
Less district expenses .....	8	19	0
	10	11	0

## HAMPSHIRE.

Lee, I. W.—			
Contributions, by			
Master D. H. Payn,			
for Native Preachers	8	2	0

## HEREFORDSHIRE.

Bromyard—			
Contributions, for			
Native Preachers ...	0	5	9

## HERTFORDSHIRE.

St. Albans, on account	10	10	0
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## KENT.

Smarden—			
Collection .....	1	2	4
Contributions .....	1	0	0
Tunbridge Wells—			
Contributions .....	0	5	7
Do., for Native			
Preachers .....	1	13	10

## LANCASHIRE.

Liverpool, Myrtle Street—			
Contributions .....	133	8	11
Do., Juvenile, for			
Puerto Plata			
School .....	5	0	0
Do., do., for Sarana			
la Mar School	5	0	0
Liverpool, Pembroke Chapel—			
Contributions .....	80	0	0

## LINCOLNSHIRE.

Horncastle—			
Collection, Horsington			
(moiety) .....	1	15	0
Contribution .....	0	5	0
Collection, Mareham-			
le-fen .....	1	6	8
	3	6	8

Less expenses .....	0	8	10
	2	17	10

## NORTHAMPTONSHIRE.

Gailsborough—			
Contributions, for			
Native Preachers...	0	18	5
Middleton Cheney—			
Contributions, for			
Native Preachers ...	1	1	0

## NOTTINGHAMSHIRE.

Nottingham—			
Contributions, addi-			
tional .....	8	2	6
Woodborough—			
Contributions, for			
Native Preachers ...	0	10	3

## OXFORDSHIRE. £ s. d.

Oxford—			
Warne, Joseph, Esq.,			
A.S. ....	2	2	0
Rollright, Great—			
Contributions, for			
Native Preachers ...	1	5	1

## SHROPSHIRE.

Donnington Wood—			
Collection .....	0	15	3
Masebrook—			
Collection .....	1	3	6
	1	18	9
Less expenses .....	0	3	3
	1	15	6

Wellington—			
Ellis, Mr. ....	0	10	0

## SOMERSETSHIRE.

Bridgwater—			
Contributions, for			
Native Preachers ...	1	18	6
Burnham .....	1	1	4

## SUFFOLK.

Horham .....	6	2	0
Ipswich, Turret Green—			
Collections .....	6	0	0
Contributions .....	7	6	10
Lowestoft .....	18	2	0
Stradbroke—			
Collection .....	3	11	2
Contributions .....	3	15	6

	44	17	6
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Less expenses .....	0	13	0
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	44	4	6
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## SUSSEX.

Midhurst—			
Contributions, for			
Native Preachers	2	6	4
Do., Sunday School	0	6	2

## WARWICKSHIRE.

Leamington—			
Contributions, by Rev.			
James Clark .....	7	7	0

## WILTSHIRE.

Damerham and Rock-			
bourne .....	7	0	0
Salisbury—			
Contributions, for			
Native Preachers ...	0	16	4

## WORCESTERSHIRE.

Blockley—			
Reynolds, Mr. John, for			
West India Cholera			
Fund .....	1	0	0

## YORKSHIRE.

Bradford, First Church—			
Contributions byboxes	0	8	6
Dewsbury—			
Contributions, for			
Native Preachers ...	0	15	6
Long Preston—			
Collection .....	4	0	0

	£ s. d.		£ s. d.		£ s. d.
<b>Ripon—</b>		<b>CARMARTHENSHIRE—</b>		<b>RADNORSHIRE—</b>	
Earle, Mrs. ....	2 2 0	Carmarthen, Tabernacle—		Dolau—	
<b>Rotherham—</b>		Collection .....	7 14 6	Contributions, for	
Sunday School .....	0 10 6	Contributions .....	8 14 0	Native Preachers ...	0 14 1
<b>Slack Lane—</b>				Less expenses	0 0 4
Contributions .....	0 11 10				
Sutton.....	10 5 8	Less expenses	2 10 0		0 13 9
<b>NORTH WALES.</b>			13 18 6	<b>SCOTLAND.</b>	
<b>ANGLESEA—</b>		<b>Llandover—</b>		<b>Aberdeen—</b>	
Holyhead—		Collection .....	0 17 0	Contributions, for	
Collections, &c.....	9 17 9			Native Preachers ...	9 12 0
Silo .....	1 12 3			<b>Anshenacairn—</b>	
		<b>GLANMORGANSHIRE—</b>		Contributions, for	
	11 10 0	Bridgend, Hope Chapel—		Native Preachers... ..	1 0 0
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	9 17 11	Native Preachers ...	2 2 6	Contributions .....	3 15 0
		<b>SWANSEA, Bethesda—</b>		Glasgow, Portland Street—	
<b>DEMBIGHSHIRE—</b>		Collection .....	4 17 0	Contributions .....	16 13 0
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				<b>Tabernmore—</b>	
<b>SOUTH WALES.</b>				Contributions, by Miss	
<b>BRECKNOCKSHIRE—</b>		<b>PEMBERSHIRE—</b>		Carson, for Native	
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<b>CARDIGANSHIRE—</b>		Contributions .....	0 10 0	for do.....	1 0 0
<b>Aberystwith—</b>		<b>Croesgoch and Trevine—</b>			
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Less expenses	2 3 0		10 1 6	H. Dowling .....	2 10 0
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THE

# BAPTIST MAGAZINE.

APRIL, 1855.

## MEMOIR OF REV. JAMES PUNTIS OF NORWICH.

BY THE REV. T. A. WHEELER.

THE subject of this biographical notice was the son of pious parents, who at the time of his birth resided at Ringwood in Hampshire. He was born on the 28th of January, 1794, soon after which his parents removed to Portsea, and became members of the baptist church there under the pastoral care of the Rev. Daniel Miall. Mr. Henry Puntis, the father of our friend, was esteemed by all who knew him for his diligence, punctuality, strict integrity, and exemplary piety. He occasionally preached in the villages adjoining the town, and during twenty-eight years filled the office of deacon to the benefit of the church and the comfort of the ministers thereof.

Of the early life of James Puntis we have a concise account in the statement made by him at his ordination. "It was my privilege," says he, "to be born of pious parents, who trained up their children in the nurture and admonition of the Lord. I was consequently, from my earliest days, placed under the sound of the gospel. I saw it day by

day embodied in Christian temper and conduct under my paternal roof. I became under this training possessed of correct views of evangelical religion and scriptural truth. I had also frequent and powerful convictions of conscience. Yet the days of my youth were days of folly and sin; and when I was engaged in my father's business, and had opportunities of associating with wicked companions, I indulged in many outward immoralities. With unfeigned sorrow and shame, I acknowledge that from my seventeenth to my twentieth year I indulged in considerable excesses of sin, unknown, I think, to my eminently pious father. Some time during my twentieth year it pleased God to work a change in my views and feelings, such a change as I know was manifest in my general character. My own experience convinces me that no influence but that which is divine can turn the sinner's heart to God; but the ministry of the Rev. Daniel Miall was chiefly instrumental in impressing my mind with a sense of

guilt, and of my need of a Saviour, and at length of leading me to flee to Jesus, the only hope of a sinner which the gospel exhibits."

Accordingly, in February, 1816, he was baptized by Mr. Miall, and became a member of the church under his care. Encouraged by his pastor, he soon began to address the Sunday school children, and to preach in various rooms in the town and neighbourhood. It was the custom of the church at Portsea to hold meetings for conference once a week at which any brother was at liberty to address the meeting upon the subject under consideration. In these conferences Mr. Puntis took an active part, and was listened to with pleasure. At length the church unanimously advised him to devote himself to [the work of the ministry, and recommended him to the baptist college, Stepney, of which Dr. Newman was then president. He was accepted by the committee, and entering college there remained until he had completed the course of study pursued in that institution. Here he laid the foundation of those industrious and orderly habits by which in after life he was especially characterized. Upon leaving college he accepted an invitation to become the pastor of the baptist church at Battle, in Sussex, and was ordained there on the 28th of February, 1821. He laboured here about four years, and his ministry was blessed to the increase of the church; but discouraged by a heavy building debt, which like a millstone hung round the necks of his people weighed them to the ground, and troubled by other difficulties, he was led to resign his office as pastor of the church. At this juncture he received an invitation to supply the pulpit of the late Mark Wilks, in St. Clement's chapel, Norwich.

Mr. Wilks had come to Norwich as a  
 'ter of the Countess of Hunting-

don's connexion, and had preached at the tabernacle for some years. He at length seceded from that body, and formed a baptist church, which after worshipping for a time in a small chapel in a low part of the city, erected a spacious place of worship in a better situation, where Mr. Wilks preached until his death. His immediate successor was the Rev. George Gibbs, under whose ministry the church increased, and the chapel was filled with worshippers. After four years of successful labour Mr. Gibbs resigned, owing to dissension in the church, and carrying with him a large body of the members preached for some years in a chapel erected for him by the seceders. The Rev. William Ragsdell of Braintree supplied the pulpit at St. Clement's for twelve months after Mr. Gibbs's resignation, but declined an invitation given to him by the church to become their pastor. The church was at this time burdened by debt, weakened by the loss of a large number of members, and with but faint hope of future prosperity. It was under such circumstances that in September, 1824, they invited Mr. Puntis to supply their pulpit. After preaching for four Sundays he was requested to continue with them for a further period of six months, and in April, 1825, was invited to become their pastor, with which request he complied. No public recognition service was held, Mr. Puntis at that time deeming it needless. Subsequent events, however, changed his opinion on this matter; and some years later, referring to the circumstance, he made the following judicious remarks: "I regret that no recognition service was held at my settling at Norwich. I think it important that the church, having made choice of their pastor, should, at a meeting of their members, set him apart by prayer, and afterward, at a convenient season, they should invite

all the ministers in the district to attend a public recognition service. At this meeting there should be a declaration of the union which has recently taken place between the church and their newly-elected pastor, and an opportunity is afforded of suitable exhortations on the reciprocal duties of pastor and members, and united prayer for a divine blessing to rest upon the union. It is also an advantage that the new minister is introduced to his brethren of the district, and an obstacle is raised up against improper persons remaining unnoticed."

For a few years all was prosperous; the church increased, the congregation became more numerous, and everything promised peace. But alas, the prospect was not realized! the spirit of discord seemed to lurk like leprosy in the very walls, and dissensions, which had previously shattered the church, burst forth again. Mr. Wilks was a man of very great ability, but also of very great eccentricity, and he had gathered round him in the fellowship of the church many members with whom it was difficult, if not impossible, for any person, widely different from himself, long to work in harmony. He might truly have said of his church—

"Vix me patiuntur ut acries  
lascivæ animi; cervixque repugnat habenis."

And some of them showed that they would endure none beside. This disturbance led to the withdrawal of a few persons who had been leaders of the church, after which peace was restored. Under the discouragements arising from these circumstances Mr. Puntis laboured with great assiduity and considerable success. During the time he was pastor of the church he was the means of adding upwards of three hundred members to its number, and of introducing four persons into the ministry, three of whom became

pastors in this country, and one went as a missionary to the West Indies.

In connexion with six of his brethren in the county our friend originated the East Norfolk Association of Baptist churches, the first meeting of which was held at Aylsham in 1828, and at which he was elected secretary. This office he sustained for twelve years, during which time the association formed an auxiliary to our foreign missionary society, extended itself over the whole county, and devoted itself to home missionary labour. Under his auspices, and mainly through his zeal, the first public meeting ever held in Norwich on behalf of the Baptist Mission took place at St. Clement's chapel, on August 24th, 1829. Up to that period some of the agents of the society had *biennially* visited the city, but held no meetings on its behalf. Until the death of Mr. Kinghorn the public meetings continued to be held at St. Clement's chapel, for although he was present at such meetings, and took part in them, no public meeting was permitted to be held on behalf of the society in the chapel where he ministered: he likewise kept aloof from the association and the anniversaries which it celebrated. True, Mr. Kinghorn was a member of the missionary committee, but it was to Mr. Puntis and not to him that the society was indebted for much of the sympathy it met with both in the city and the county. When Mr. Brock came, happily all was different, and he cheerfully shared those labours which had been discharged by our friend alone. In 1830 Mr. Puntis commenced a school, which he kept for somewhat under three years, when the additional labour thereby entailed upon him compelled him to abandon it.

Throughout the whole of his ministry he was a diligent student; and though he could not boast of eminent literary



attainments, he was well read, in the writings of the great English divines, and possessed sound theological knowledge. Most of his books by their marginal comments bear witness of the care with which they were perused, while not a few contained memoranda of the frequency with which he had read them. Extremely methodical and industrious in his habits, the amount of his reading was great, and its thoroughness is testified by the volumes of manuscript extracts and digest he has left behind him. His pulpit ministrations were to him the chief duty of life; to qualify himself for them he laboured, and to gather material for them he read. He *never* rose to deliver an unpremeditated address. Of his labours in the pulpit he says: "From the commencement of my ministry, I have accustomed myself to write an outline of my sermons, and for the last twenty years I have never delivered a discourse without writing generally a full outline of it." Accordingly, his preaching was always marked by good sound doctrine, and not unfrequently exhibited deep feeling, apt illustration, and correct thought, while all was pervaded by a lively enjoyment of the great truths of the gospel, and earnestness in his work, which, in spite of a somewhat unpleasant manner, commanded the attention and secured the approbation of his hearers. Indeed it was a common remark amongst those who knew him, "that had he possessed a more popular address, he would have been much thought of as a preacher." Of the unusual occurrences which transpired in connection with himself and the church he kept a record, and duly registered all the special services in which he was engaged, and many such had he to record. The only publication on which he ventured was a short but interesting biography of his friend and brother, the Rev. J. Rix

Blakeley, who, after having held for some years a lieutenancy in the army, became, first a humble disciple of the Lord Jesus, and then an honoured and useful minister of the baptist church at Worsted, Norfolk. This is a modest and unpretending little book, but highly interesting; two editions were soon sold, and at the time of his death the writer was contemplating the issue of a third.

During the latter period of his ministry dissension again broke out in the church, and some of the members vehemently impugned the integrity of their pastor. "The beginning of strife is as when one letteth out water," it speedily becomes uncontrollable, and inundates to injure, if not to destroy, whatever is lovely and fair. As is frequently the case in such circumstances, the original grievance was soon lost sight of amidst the fresh causes of ill feeling to which angry and excited discussions gave rise. Church meetings were held at which the spirit of strife, like the waters of the deluge, '*prevailed*,' and bitter things were said by brethren of one another. The issue was, that many who till then had been valuable and beloved members of the church withdrew. In the matter which gave occasion to the dispute Mr. Puntis appears to have had the right on his side; but such is the frailty of our nature, that even the person suffering injury from the original offence rarely withdraws from angry personal collision without inflicting some wrong upon those opposed to him. In after years both Mr. Puntis and those who seceded from the church by reason of this strife looked back upon it with humiliation and regret.<sup>1</sup>

There is no doubt that the excitement and anxiety occasioned by this unhappy affair seriously affected his health: for a year or two after he laboured earnestly, contending with

depression of spirits and growing debility. On Lord's day, May 7, 1843, he appeared in the pulpit as usual, and preached an earnest and deeply impressive discourse on the death of the Duke of Sussex, one of the most powerful sermons he had preached for years; but when about to pronounce the benediction he was stricken with paralysis, and fell helpless in the pulpit. In the fall of the year he partially recovered, but not so as to enable him to resume his regular labours; and in the ensuing December he resigned his office as pastor of the church, having held it about nineteen years. Subsequently his health was in a greater degree restored, so that he was occasionally able to preach, which he was always desirous of doing when his strength permitted. Although at intervals a very great sufferer, and ever an invalid, he preached some hundreds of times subsequent to his resignation. He bore all his suffering in meekness and patience, ever looking to the example of Him "who endured such contradiction of sinners against himself." When urged to decline engagements to preach, on account of increasing suffering, he would say, "The pulpit is the place where I would wish to fall." The last service he conducted was on Lord's day, January 13, 1850, in the house of his beloved friend, Thomas Claydon, Esq., then of Bawburgh. On February 7th he went to pay a wedding visit to a friend, and when in conversation allusion was made to his numerous kind friends in Norwich, he replied, "Yes, I have many kind friends here, but above them all I have a friend that sticketh closer than a brother." These were his last words, and while he

spoke even these, the hand of death was upon him. He was again smitten with paralysis, was conveyed home as speedily as possible, and in the course of a few hours afterwards expired without a struggle or a groan. "Absent from the body, present with the Lord." He left behind a widow and a daughter (an only child), who had solaced him through the long years of his sore affliction, and still mourn for him as their best earthly friend. He was interred in the Rosary cemetery on Thursday, February 14, 1850, and his old and tried friend the Rev. John Alexander, preached a funeral sermon at St. Clement's chapel for him, on the following Lord's day.

As a minister of the Lord Jesus, he was diligent, faithful, and earnest, willing to undertake any labour that promised to glorify Christ, and zealous for the spread of the gospel, both at home and abroad. He won and kept the esteem of his brethren in the city and neighbourhood, and was regarded with much affection by the churches of the denomination in the county, amongst whom he laboured abundantly. He took a lively interest in all religious and philanthropic movements around him, and strove to acquit himself as became a good minister of the Lord Jesus. Faults, undoubtedly, his character exhibited—Whose is free from them? but with all his faults he was a worthy and excellent man, and in many things a pattern to all who knew him. "Write, blessed are the dead which die in the Lord from henceforth: yea, saith the Spirit, that they may rest from their labours; and their works do follow them."

*February 14, 1855.*

## THE BAPTIST BOARD.

THE readers of this Magazine are aware of the existence of what is called "The Board of Baptist Ministers residing in and near the Cities of London and Westminster;" but many of them are probably unacquainted with its constitution and objects. It has not been uncommon for the Secretary to receive from intelligent persons in the country inquiries and requests on subjects with which he has had as little to do officially as the Secretary of State for the Home Department. A few sentences explanatory of the origin and design of this association will therefore perhaps be acceptable.

An old manuscript volume bound in parchment, now before the writer, commences thus:—

"Jan. 20th, 1723. The Minutes of a Society of Ministers of the Baptist particular persuasion meeting at the Gloucestershire Coffee-house on Mondays at three o'clock,

"Whose names are as follows; Mr. John Noble, Mark Key, Edward Wallin, Richard Parks, David Rees, Edward Ridgway, John Gill, William Arnold, Clendon Dawks, Tho. Richardson, Humphrey Barrow, John Biddle.

"Agreed that Mr. Sam. Wilson be the Secretary of this Society."

No rules or articles were adopted at first: the conversation appears to have been quite free, any member bringing forward any topic which seemed to him to be important, or on which he desired to obtain the opinion of his brethren. Applications from churches and individuals for counsel or aid soon became common; but at an early period it was resolved "that this Board cannot consider any matters of difference except both parties desire their advice." The assumption of authority was carefully avoided: yet their practical influence was considerable. Sometimes personal

questions came before them at the joint request of the parties concerned; sometimes they arose from the application of candidates for admission into their number, and sometimes they related to the sentiments or conduct of one who was already an accepted associate. Occasionally their opinion was requested on questions of doctrine or discipline, as in the following examples:—

"Nov. 9, 1724. Mr. Townsend proposed three questions concerning marriage—Whether it was lawful for a man to marry his brother's widow by whom his brother had children? 2nd. Whether it was lawful for a woman to marry with her father's sister's husband? 3rd. Whether it was lawful for a man to marry two sisters when he has children by the first? Nov. 16th. These questions being considered, they were carried in the negative."

"Nov. 23rd, 1742. Mr. Kenwood and Mr. Stinton came as messengers from the church under the care of Mr. Flowers (Unicorn Yard) with the following question:—Whether a person ought to be continued in the fellowship of the church who shall receive the sacrament in the Church of England, to qualify himself for executing an office of trust or profit, when, at the same time, he does not incur any penalty if he refuses to accept the place to which he is elected. Present fourteen brethren. Agreed, unanimously, that it is absolutely unlawful for a member of a gospel church to commune with the Church of England on any consideration what-so-ever."

In 1727, the General body of Dissenting Ministers of the Three Denominations was organized, of which this Board formed one constituent part, the Congregational and the Presbyterian boards being the others.

The presbyterian section was the

most numerous, and on several accounts the most influential. The valuable library of Dr. Williams and the large house in which he had resided were bequeathed by him to trustees of the presbyterian denomination to which he himself belonged. There was, however, the writer believes, no reason to complain of the manner in which these gentlemen administered their trust. In 1731, it is recorded in our minute book that "Notice being given this board, from the Trustees and Managers of the Library in Red Cross Street, that they are agreed to permit all the pastors and settled ministers of the denomination the use and perusal of the said library; agreed, that the following list be remitted to them by the hand of brother Gill, and signed by him; and that he be desired to meet the General Baptists, in order to complete the general list and present it accordingly."

At length, in the early part of the present century differences arose, occasioned partly by the strong wish entertained by the presbyterians that the secretary should continue to be chosen uniformly from their body, and partly by the fact that they had generally adopted unitarian sentiments. A resolution was carried that a new secretary should be selected every three years, and that he should be taken in rotation from each of the three denominations. The presbyterians withdrew, and declared that the General Body was dissolved; but some other presbyterians of evangelical sentiments joined it, and it continued to claim to be the General Body of Dissenting Ministers of the Three Denominations.

The first baptist Secretary was the late Dr. Cox, who discharged the duties devolving on him from April, 1838, to April, 1841; the second was Mr. Groser, the editor of this Magazine, who sustained the office from April, 1847, to

April, 1850. The present secretary is an esteemed brother of the congregational denomination, the Rev. J. Kennedy, M.A.; and when his term of office expires, in April, 1856, it will be the turn of the baptists to nominate his successor.

The formation of the General Body has been the means of bringing the Baptist Board into the presence of successive sovereigns, and their open recognition as loyal subjects. The steadfast attachment of the dissenters to the House of Brunswick, displayed in very critical times, was well known, and the ministers of the Three Denominations in London were regarded virtually as the representatives of the dissenters of the three kingdoms. On occasions on which other public bodies go up with addresses, such as the accession of the sovereign, his marriage, the birth of an heir, his recovery from serious illness, his escape from assassination, or his experience of some domestic calamity, the dissenting ministers are received by the sovereign on the throne with precisely the same ceremonies as the University of Oxford. While the late Duke of Wellington was Chancellor of Oxford, it has happened more than once that he and the other authorities of the University were waiting in one ante-chamber, while we were waiting in another, till the respective parties should be called into the royal presence. It is only a superficial thinker who will regard this as a mere pageant, with which it would have become wise men to dispense. It could not fail to give the sovereign a degree of interest in the class of persons thus brought before him, whose professions of attachment he heard from their own lips; whom he thanked for their prayers offered on his behalf, and to whom he pledged himself to maintain liberty of conscience inviolate, in the written speech which having read he delivered into their custody. After thus receiving

them, in royal apparel, on the throne, and permitting them to kiss his hand, the chief ministers of state as well as the lords and ladies of the court standing around, it was not as easy as it would have been otherwise to give his sanction to measures intended to crush them, or treating them with indignity. The officers of government could not fail also to receive impressions which would compel them to treat with courtesy the persons thus recognized, when they applied for interviews with them on pending measures which dissenters believed to be hostile to their interests. On occasions of secondary importance, it has been customary for a deputation, instead of the whole body to be received; and then, for the convenience of the court, the reception has taken place in the royal closet, and the representatives of the dissenters have been brought into yet nearer connexion with royalty. While human nature remains what it is, such proceedings must have their influence in various ways; and as no patronage is sought or conferred, what passes only amounting to a mutual recognition of rights and expression of good will, the transaction is wholly unobjectionable in principle. The only inconvenience is that to go in the style which court etiquette requires occasions a little expense to the individual ministers who avail themselves of the honour, there being no fund applicable to such purposes.

The Rules of the Baptist Board, as revised and formally adopted about twenty years ago, under the administration of Dr. Murch, are the following:—

“I. That the design of this Society is to afford an opportunity for mutual consultation and advice on subjects of a religious nature, particularly as connected with the interests of the baptist denomination.

“II. That this Society do consist of approved Ministers of the Particular Baptist denomination, being, or having been pastors, residing in and about the cities of London and Westminster.

“III. That any candidate for admission into this society shall express his desire to the Secretary in writing, and that his application having been laid before one meeting shall be decided at another, a majority of at least two-thirds of the members present being necessary for his admission.

“IV. That this Society hold an Annual Meeting on the Tuesday next after the second Lord's day in March, when the rules shall be read, the proceedings of the year reported, the expenses defrayed, a Report for the General Body of the Three Denominations prepared, a Secretary chosen for the year ensuing, and any other business transacted that may be deemed necessary.

“V. That a meeting of this Board be held every quarter of a year on the fifth Tuesday afternoon of the month, the Secretary giving notice thereof in the previous week to all the members.

“VI. That special meetings of the Board be summoned, whenever necessary in the judgment of the Secretary or upon a requisition signed by six members.

“VII. That the expenses of the Board be met by a levy on the members, to be agreed upon at the Annual Meeting, and that any individual refusing to pay his proportion of the sum called for, either by the Board, or by the General Body, be no longer considered a member.

“VIII. That the rules of this Board shall not be altered, except at an Annual Meeting, or at a meeting specifically called for that purpose.

"IX. That when any of the brethren are removed by death, the secretary be requested to ascertain the time and arrangements for the funeral, and communicate the same to the members of the Board, in order that each of the brethren may have the opportunity of testifying his respect by attending."

It was a part of the business of the Board for many years to examine applications for assistance from churches in the country which had been enlarging their places of worship, or erecting new ones. But this was found to be onerous and in some respects unsatisfactory. A Committee of deacons and private Christians was formed for the purpose; and it was ultimately resolved "that no more cases relating to the building or repairing of meeting-houses be received and recommended by this Board." For many years afterwards, however, cases recommended by the Committee were, in common parlance, called "Board Cases."

The first Secretary of the Baptist Board, Mr. S. Wilson, pastor of the church in Little Prescott Street, retained office till his death which took place in 1761. Mr. Samuel Stennett, afterwards Dr. Stennett, was then elected. His secretaryship lasted longer than that of any predecessor or successor, as it continued till his decease on the 24th of August, 1795,—forty-four years! During the

latter part of his time, he seems to have been assisted by Mr. Booth. There is a curious record which illustrates a point of difference between the customs of respectable ministers at their meetings for business now and half a century ago:—"Jamaica Coffee House, Jan. 15, 1799. The rent of the room was paid by Mr. Booth, which is £4 4s. 0d. Agreed to pay sixteen shillings more, in consideration of the rise of tobacco. The following brethren, composing this society, were therefore appointed to pay six shillings and six pence each." Since the meetings have been held at the Mission-house, variations in the price of tobacco have not affected the finances. After the death of Dr. Stennett, the office was held for short terms by brethren in pairs, till Nov. 17, 1829, when Mr. John Brittain Shenston was elected. He was certainly the most zealous and indefatigable Secretary the Board ever possessed. He entered the minutes in far greater detail than any of his predecessors, and often interspersed observations of his own. Some dissatisfaction, however, arose, and in 1837 he resigned, and Dr. Murch accepted the office. In 1843, Dr. Murch having felt it necessary to retire, Mr. Groser undertook the duties, but his health also having failed, he was compelled to decline re-election, in March, 1855, and Mr. Miall of Dalston consented to be Secretary for the ensuing year.

## JESUS TYPIFIED BY MELCHIZEDEC.

BY THE REV. JOHN BROWN, M.A.

In Heb. vi. 20, the apostle informs us that Jesus was "made an high priest for ever after the order of Melchizedec;" and in chap. vii. he points out some striking marks of resemblance between the two.

I. He observes that Melchizedec was

both a king and a priest. He was "king of Salem," the ancient name of Jerusalem, Ps. lxxvi. 2, and "priest of the most high God." He was thus a type of Christ, who was to be a priest upon his throne, i.e. a *king* and a *priest*, Zech. vi. 13. He was king of righte-

ousness as his name imports; and as scripture names are often descriptive of character it is probable that his name was indicative of the high rectitude by which his reign was characterised. In this he typified the Lord Jesus, who is emphatically the king of righteousness. "Behold," says the prophet in reference to him, "a king shall reign in righteousness,"—"righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins." Is. xxxii. 1, xi. 5. He was also "king of Salem which is king of peace," the place, perhaps, being so called on account of the tranquillity which the inhabitants enjoyed under his peaceful government. In this too he typified Jesus who is expressly called "the prince of peace," Is. ix. 6; Christ is "the king of righteousness," and "the king of peace." "Justice and judgment are the habitation of his throne: mercy and truth go before his face." In the person and work of the Redeemer we see mercy and truth meeting together; righteousness and peace kissing each other. Ps. lxxxix. 14, 5.

II. He observes that Melchizedec was a greater priest than were the priests of Aaron's order. For,

1. Melchizedec was greater than Abraham. This is evident, *first*, inasmuch as Abraham gave him the tenth of the spoils, and by thus paying tithes to him he practically acknowledged that Melchizedec was greater than he. And it is evident, *secondly*, inasmuch as Melchizedec blessed Abraham, which was considered the act of a superior; for "without all contradiction the less is blessed of the better." But if Melchizedec was greater than Abraham, much more must he have been greater than the Levitical priests, who "came out of the loins of Abraham," and who may be said to have "paid tithes in Abraham," as their progenitor; "for" Levi "was yet in the loins of his father

when Melchizedec met him." vers. 4—10.

2. Melchizedec as a priest had no pedigree. He was "without father, without mother, without descent" (ver. 3); i. e. he did not require to show that he belonged to a sacerdotal family, as the Jewish priests required to do, in order to prove their right to the priesthood, Ezra ii. 61, 62. He was no doubt born of natural parents, like other men, but his parentage is not recorded. Moses makes no mention of father, or mother, or descent, any more than if he had had none.

3. Melchizedec was a *continual* priest, "having neither beginning of days nor end of life," as it regarded the term of his ministry. The Aaronical priest received his office from his father in the "beginning of his days," and delivered it up to his son in the "end of his life." But Melchizedec had "neither beginning of days nor end of life," in this respect. He received his office from none and delivered it up to none. His birth and his death are alike concealed in the sacred narrative. "There it is witnessed of him that he liveth" (ver. 8); but it is nowhere witnessed of him that he died. For any thing that Moses says to the contrary, he might have been *immortal*, though neither the historian nor the apostle says that he was so; he only appears in the history as a *living* priest. And his *life* being thus recorded, whilst his genealogy, birth, and death are omitted, furnishes us with a beautiful type of the perpetuity of Christ's priesthood. Melchizedec was thus "made like unto the son of God," in abiding a priest continually," which by the way, proves that he was *not* the son of God, as some have supposed, for the son of God could not be said to be "made like unto himself," or, "after his own similitude." ver. 15.

4. The Melchizedecian priesthood

was permanent, whereas the Aaronical was temporary. This was intimated by the fact that the Levitical priests were dying men (ver. 8), whereas Melchizedec was an immortal priest. The promise also of another priest, arising after the order of *Melchizedec* (Ps. cx. 4), implied the incompleteness and limited duration of the Levitical priesthood, which should come to an end, and thus give place to the Melchizedecian. This promise implied that the priesthood should be removed out of the tribe of Levi. For the change in the priesthood implied also a change in the law, ver. 11, 12. The law of the Levitical priesthood was that of hereditary office; but the law of the Melchizedecian was that of office which *passeth not from one to another*, ver. 21. Christ therefore could not be a priest according to the Levitical constitution (chap. viii. 4), because he "belonged to another tribe" than that of Levi, "of which no man gave attendance at the altar," or officiated as a priest. For it is evident that our Lord sprang out of Judah, of which tribe Moses spake nothing concerning priesthood, ver. 13, 14. But, on the other hand, this very circumstance was one qualification which marked him out as that other priest, who should arise, "after the order," or "similitude of Melchizedec,"—"made not after the law of a carnal commandment," regulating the priesthood by fleshly descent, "but after the power of an endless life," and thus bringing the Levitical priesthood to an end. The priesthood of Melchizedec thus typified the priesthood of Christ, in its *greatness, independence, immutability, and perpetuity*.

III. He contrasts the Levitical priesthood with the priesthood of Christ, observing that the Levitical priests "were made without an oath; but he with an oath, by him that said unto him, The Lord swear, and will not repent, thou art a priest for ever after

the order of Melchizedec,"—and that by how much an oath is more solemn than a mere appointment, "by so much was Jesus made a surety of a better covenant." He also observes, that "the law" of the Levitical priesthood "made nothing perfect; but," that, "the bringing in of a better hope did; by the which we draw nigh unto God." ver. 19—22.

1. The *priests* of the former dispensation were *imperfect*; but Christ is a *perfect* priest. "The law made men high priests, who had infirmity; but the word of the oath, which was since the law, maketh the son who is consecrated, or (τετελειωμενον) *made perfect* for evermore," ver. 8. "He is *made perfect* through sufferings." "And being *made perfect*, he became the author of eternal salvation unto all them that obey him," chap. ii. 10, v. 9. The priests of the former dispensation, being sinners like the people, required to offer sacrifice on their own account, Lev. xvi. 11—19. But Jesus, being "an high priest, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens, needeth not daily, as those high priests, to offer up sacrifice, first for his own sins, and then for the people's; for this he did (επαπαξ) *once for all*, when he offered up himself," ver. 26, 27. They "were not suffered to continue by reason of death: but *he*, because he continueth ever, hath an unchangeable priesthood. Wherefore he is able to save them, (εις το παντεως) *perfectly* or *evermore* that come unto God by him, seeing he ever liveth to make intercession for them." ver. 23—25.

2. The *sacrifices* of the former dispensation were *imperfect*. "For the law having" only "a shadow of good things to come, and not the very image of the things, could never with those sacrifices which they offered, year by year continually, make the comers



thereunto *perfect*. For then would they not have ceased to be offered? Because the worshippers once purged should have had no more conscience of sins. But in those sacrifices there is a remembrance again made of sins every year. For it is not possible that the blood of bulls and of goats should take away sins," chap. x. 1—4. These sacrifices, as they could not satisfy the justice of God, having no real value of their own; so neither could they make him that did the service *perfect* as pertaining to the conscience," i. e. they could neither remove guilt, nor give peace to the worshipper, chap. ix. 9. But Christ having "finished," or *perfected* (John xvii. 4, xix. 30, Greek New Test.) the work which was given him to do, has fully satisfied offended justice, effectually removes the guilt of sin, and communicates peace to the heart. "For by one offering he hath *perfected for ever* them that are sanctified," chap. x. 14. The believing conscience finds rest in him who is "the end or *perfection* of the law for righteousness to every one that believeth." Rom. x. 4.

3. The *tabernacle* in which the Levitical priests officiated was *imperfect*, made of worldly materials, set up and taken down by men's hands, and thus

adapted to the moveable state of "the church in the wilderness." But "the great High Priest of our profession" officiates in "the true tabernacle which the Lord pitched and not man," — "a greater and more *perfect tabernacle* not made with hands." The tabernacle in which Jesus officiates is *heaven*. The earthly tabernacle was a type of the heavenly. And the appearance of the high priest in the earthly tabernacle, clothed in his pontifical robes, with the names of the chosen tribes engraved on his breastplate, was typical of the appearance of Christ in heaven, "crowned with glory and honour," and wearing the names of the redeemed on his heart. "For Christ is not entered into the holy places made with hands which are the figures of the true; but into heaven itself, now to appear in the presence of God for us," chap. ix. 24. There he "stands at the altar, having a golden censer," offering the "much incense" of his merits, with the prayers of all saints, upon the golden altar which is before the throne. And the "incense" of his sacrifice and intercession, "with the prayers of the saints," ascends up before God out of his hand. Rev. viii. 3, 4.

*Conlig, Newtownards, Ireland.*

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TRUTH ELICITED IN PSALM XXII. 1, 16, 18—ESTABLISHED IN 2 KINGS XV. 13—AND RECOVERED IN 2 SAM. V. 15, AND VI. 3, 4.

BY MR. JOHN FREEMAN.

Among the eight sentences recorded as uttered by the Saviour on the cross, one was, "My God, my God, why hast thou forsaken me?" This address to the Most High had been uttered by David in Ps. xxii. 1, where *El* meaning *God*, and *i* signifying of *me*, the phrase *Eli, Eli*, is used for "*My God, my God*." In himself, indeed, David had never

been nailed to a cross, thereby having his hands and feet pierced, and his garments made the spoil of Roman soldiers; but he was crucified at Calvary in his descendant the Messiah. Thus, by way of prediction, and, in a mode of speech sanctioned by the Divine Spirit, he represents himself on the cross, by appropriately saying in

Pa. xiii. 1, 16, 18, "My God, my God, why hast thou forsaken me?—They have pierced my hands and my feet.—They part my garments among them, and cast lots for my vesture."

When the Saviour, however, cried with a loud voice, "Eli, Eli, lama sabachthani?" certain individuals around understood him as meaning "Eli, Eli, lama sabachthani?" a Syro-Chaldaic sentence signifying, "Elijah, Elijah, why hast thou forsaken me?" Thus some exclaimed, "This man calleth for Elijah," and others said, "Let us see whether Elijah will come to save him."

We behold, therefore, the wisdom and goodness of God in not making those erring bystanders the penmen of the four gospels, but in selecting such men as Matthew and John to whom Jesus said, as stated in John xiv. 25, 26, "These things have I spoken to you, being yet present with you. But the Comforter who is the Holy Ghost, whom the Father will send in my name, he will teach you all things, and bring to your remembrance all things whatsoever I have said to you." Thus, in Holy Writ, we have no apprehension of error at the outset.

On all manuscripts, however, one artist is sure to be at work; and that artist is time. Thus in 2 Kings xv. 13, where, according to the Hebrew, a month is called "a moon of days," the disappearance of the first two letters in the Hebrew for "a moon" causes the letter Cheth, or third letter, to be read as a numeral signifying *an eight*, while the remaining four letters are the Hebrew signifying *of days*. In this way seven letters reduced to five constitute a phrase signifying "*an eight of days*" in the Hebrew idiom, or "*eight days*" in the English idiom.

In fact, not only in manuscripts but on Jewish coins now about two thousand years old, we behold letters used as numbers; while, in a position before a

vowel-sound, which Yod commencing the Hebrew for days anciently had, the Hebrew for eight was a substantive ending with the letter *Tau* sounded *t* by the Arabs. This provision for euphony was on the principle of the French saying "*a-t-il*" for *a il*, or of our forefathers saying "*the tother*" or *the t-otter* for *the other*.

The said degeneracy of a month into eight days does not now appear in Hebrew; but "eight days" must have been the reading of that manuscript whose Hebrew of 2 Kings xv. 13, was translated into the Greek given in the Codex Alexandrinus, a manuscript in which the Septuagint is extensively corrected by Hebrew resorted to for emendation.

We have only, however, to throw up a straw to see which way the wind blows, in order to discover truth. For as, by the *Extinctive Process*, seven letters may be reduced to five, while time can never make five letters grow into seven, we see clearly what is truth when in 2 Kings xv. 13 we find Shallum's reign recorded in the received Hebrew as "a month," and in the Greek of the Codex Alexandrinus as "eight days." Yea, we see that what is now found in the Hebrew of 2 Kings xv. 13, is what is true and what was original; namely, that Shallum, king of Israel, reigned in Samaria one month.

Scope for error, however, is seen to increase when copying commences. For if, to avoid mistakes, a transcriber places a slip of paper, or any other moveable index, on the manuscript from which he is copying, that index unmoved when it ought to be advanced causes a word or phrase to be written twice. Of such improper additions there are hundreds of specimens in manuscripts at the British Museum; while a red-ink line drawn through those black-ink additions shows that collation was wisely resorted to.

On the other hand, if the index be moved too much forward, the result is the *Omissive Process from Index Misadjustment*. Of this process we have an example in 2 Sam. v. 15, where, in consequence of the index being moved on four words too far, just that number of words has been omitted, reducing these seven words "Elishua, and Elpalet, and Nogah, and Nepheg," to three words, namely, "Elishua and Nepheg," as now found in that verse. Happily, however, we have in 1 Chron. xiv. 5, 6, what was original in 2 Sam. v. 15, and what ought now to be the translation there, namely, "Elishua, and Elpalet, and Nogah, and Nepheg."

Sometimes, instead of using a moveable index, a transcriber makes some space or stop in his copy an eye-guide or a prefix to what he is to write next. In such procedure he may have written six verses of a psalm, and thus have made the space or stop at the end of the sixth verse his eye-guide. If, however, this eye-guide has a counterpart or like space or stop at the end of the fifth verse, such counterpart mistaken for the eye-guide causes the sixth verse to be written a second time by the *Additive Process from External Similarity*.

If, moreover, instead of a space or stop at the end of the said sixth verse being an eye-guide, the first word of the seventh verse becomes the eye-guide having a counterpart in the first word of the sixth verse, that counterpart mistaken for the eye-guide causes the sixth verse to be written a second time by the *Additive Process from Internal Similarity*. Of this process we have a specimen in the Hebrew manuscript designated 80 K, a manuscript in which, owing to the word JEHOVAH commencing both the sixth and seventh verses, we have Ps. cxviii. 6, 6, 7, instead of the correct reading Ps. cxviii. 6, 7. In short, in phrases, words, or fragments, either a *counterpart*, or a

*semblance* almost a counterpart, may catch the eye, and thus be accounted the prefix to the next proper addition, in which case scope is given for no fewer than seven processes, of which the first, or No. 1, is the subject of the present paper, namely, **THE ADDITIVE PROCESS FROM INTERNAL SIMILARITY**.

From the specimen of the Additive Process from Internal Similarity as already adduced from Pa. cxviii. 6, 7, we may proceed to the passage whose elucidation such specimen is intended to aid; namely, 2 Sam. vi. 3, 4. For there the same process is again beheld, the Septuagint, as given by the Codex Vaticanus, showing us that the Hebrew from which that version was translated was originally thus correctly expressed:

"And they set the ark of God upon a CART undesecrated by use; and they brought it out of the house of Abinadab that was in Gibeah: and Uzzah and Ahio, sons of Abinadab, drove the CART with the ark of God; and Ahio went before the ark."

With this statement to be copied, a transcriber having written as much as concluded with the phrase "drove the CART," made the second word CART his eye-guide, or what he looked into his copy for, as immediately preceding what he was to write next. His eye, however, when directed to his copy, happened so to glance on the first word CART as for him to deem that counterpart his eye-guide, and thus erroneously to insert what appears as a parenthesis when we thus express the two verses:—

"And they set the ark of God upon a CART undesecrated by use; and they brought it out of the house of Abinadab that was in Gibeah: and Uzzah and Ahio, sons of Abinadab, drove the CART (undesecrated by use; and they brought it out of the house of Abinadab that was in Gibeah: and Uzzah and Ahio, sons of Abinadab, drove the CART)

with the ark of God; and Ahio went before the ark."

As in Hebrew *a new cart* is called *a cart new*, such a translation is given in the preceding paragraph as accords with this inversion so necessary to be preserved for illustration. But when, by an accommodating mode of expression, the facts of the case have been placed before the reader, the phrase "a new cart" may be appropriately substituted for "a cart undesecrated by use."

If, therefore, the reader takes up his English Bible, he will find 2 Sam. vi. 3, correct, with the exception of his having to read "sons" for "the sons," "drove" for "drave," and "cart" for the closing phrase "new cart;" while it is proper for him to omit all of the fourth verse except the last eleven words, reading *with* for *accompanying*, and the other ten words as he finds them.

Thus he who peruses the sacred volume no longer finds the ark brought out of the house twice, yea, brought out of the house, and while it was thus out brought out again. No—as shown by the doctrine of causes, he has before him what is correct, what is unconfused, and what was original, when he makes his English Bible thus express 2 Sam. vi. 3, 4:—

"And they set the ark of God upon a new cart, and brought it out of the

house of Abinadab that was in Gibeah: and Uzzah and Ahio, sons of Abinadab, drove the cart with the ark of God; and Ahio went before the ark."

False gods being powerless, their names could be taken in vain, and other irreverence could be practised. But the true God was not thus to be dealt with. So Uzzah found the fact. For though we have just seen him in high spirits in company with Ahio, he was on the threshold of eternity, his unwarrantable procedure in touching the ark being instant death. So true are the words of Moses thus addressed to Jehovah in Ps. xc. 11, "Who knoweth the power of thine anger? Even according to the fear thou excitest, so is thy wrath." Blessed be God for a Great High Priest who can stand with acceptance in close connection with the ark in the Holy of Holies not made with hands, and there secure to us blessings in rich abundance.

What Aaron did had respect to this world, and ceased with his death; but what Jesus does is for ever, and involves all that is good, both spiritual and temporal, in the present state, and such an ocean of blessedness hereafter as the language even of angels would fail to express.

*Maryland Point, Stratford, Essex.*

## SALT LAND.

THERE are three miles between the fort and the pettah, or village; and the intervening ground is so full of saltpetre that there is scarcely a blade of grass to be seen upon it. When a stranger has gone into the fort over night, he wonders in the morning how he has got into the place; because all round and round this garrison he observes nothing but a continued sheet of water, as he imagines. This is owing, however, to a dense mist arising from the sea, and the

damp black ground I have been referring to. I would here take the opportunity of informing my readers, that the salt or saltpetre land not inhabited, so frequently mentioned in scripture, is land of this description. Therefore it can produce nothing for the sustenance of either man or beast, and is said sometimes to be "a cursed ground, a barren land, a land not sown, and a land not inhabited."

*Memoirs of Serjeant Butler.*

## AN INVALID'S THOUGHTS OF CHRIST.

I think of thee, O Saviour !  
And count affliction gain,  
If aught of suffering aid me  
To realize thy pain.

I think of thee, O Saviour !  
And bless the chastening rod ;  
Conforming to thine image,  
Thou chastened Son of God !

I think of thee, O Saviour !  
My trial hath been long ;  
But night hath not seem'd weary,  
For thou hast been my song.

I think of thee, O Saviour !  
When loving voices seek,  
In tender tones of pity,  
Their sympathy to speak.

How different the revilings  
Which thou didst bear for me,—  
The scorn, the taunts, the tumults,  
Sounding on Calvary !

I think of thee when brightly  
The Father's love doth shine,  
Lighting as with a sunbeam  
This fainting heart of mine.

Oh, then thy cry of wailing  
Seems sounding in mine ear,—  
God's billows rolling o'er thee,  
Forsaken in thy fear.

More frequently, my Saviour !  
I meditate of thee,  
When by my couch some lov'd one  
Sits watching tenderly.

For no fond ear bent sadly  
To list thy falling breath ;  
The stranger and the foeman  
Sat watching for thy death.

Uncheer'd, unmitigated,  
The cup to thee was given :  
My every pain is lighten'd  
By love from earth and heaven.

Each feverish fancy granted,  
Almost before expressed ;  
Luxuriously pillow'd,  
And soothingly caressed.

Oh ! 'twere well nigh presumption,  
In suffering light as mine,  
To speak, my stricken Saviour  
Of fellowship with thine.

But by the restless aching,  
Which findeth no relief,  
And by the hidden conflict  
With sin and unbelief ;

By life's slow, weary ebbing,  
By death so long delay'd ;  
By the dark grave familiar  
Because so oft survey'd ;

By each of these, O Jesus !  
I learn to realize,  
Though but in feeble measure,  
Thy dying agonies.

My sufferings no atonement  
For sin could make to God ;  
Alone of all the people  
Thou hast the wine-press trod.

So there is nought of anger  
In this, my Father's stroke ;  
It is but gently teaching  
My neck to wear the yoke.

And it is joy, my Saviour !  
A blessed joy, to think  
The cup I am but tasting  
Thou didst vouchsafe to drink !

I would press closer to thee,  
A heavier cross would bear,  
So I might better know thee,  
And more thy Spirit share.

It was thy cloud that led me  
All through the joyous day ;  
But now the fiery pillar  
Is shining o'er my way.

And I shall better praise thee.  
Seeing thee thus by night,  
Than if my desert pathway  
Had all been track'd in light.

Soon, as thou overcamest  
I too shall overcome,  
And bless the love that kept me  
So long away from home.

I had been lost for ever  
Hadst thou not thought of me ;  
Cold is my heart and selfish,  
Yet, Lord, I think on thee.

*Life and Last Illness of Mrs. Joseph Tuckey.*

## REVIEWS.

*The Acts of the Apostles ; or, the History of the Church in the Apostolic Age.* By M. BAUMGARTEN, Doctor of Philosophy and Theology, and Professor in the University of Rostock. Translated from the German by the Rev. A. J. W. Morrison, Curate of Little Wittenham, Berks, and the Rev. Theod. Meyer, Hebrew Tutor in the New College, Edinburgh. Edinburgh: T. and T. Clark. London: Hamilton, Adams, and Co. 1854. Three vols., 8vo. Price 27s.

THIS is a remarkable publication. It gives a view of the design and scope of one of the books of the New Testament which is not generally taken, but which yet appears to be correct. The Acts of the Apostles—a title not conferred by any known authority—though ancient, is a title adapted to mislead. If these pages contain the Acts of the apostles, the apostles must have been the most inactive set of men that were ever entrusted with an important enterprise. The Acts of the Apostles! of whom Andrew, Philip, Thomas, Bartholomew, Matthew, Simon Zelotes, and Judas, the brother of James, were seven; and these are mentioned but once, and then only as continuing in prayer and supplication with the rest. Can it be supposed that they did nothing—absolutely nothing—either in Judea or in foreign lands? The Acts of the Apostles! when even of the energetic Peter there are recorded not more than nine or ten incidents in all, he being in most of these sought out by others, instead of being the originator of the transaction. Even in the case of Paul himself, whose exertions are given at far greater length than those of any other man, there are scourgings, imprisonments, shipwrecks, journeys, and narrow escapes, of which we know from his epistles, to which this book does not

refer. It is a pity that this title was ever given to the book. It is justly observed by Davidson that the title is too *comprehensive* an index of the contents; while it is also too *narrow*, because accounts are given of individual teachers of Christianity who were not apostles. "Its ancient and 'traditional title,'" says our author, "even appears calculated to lower 'materially our sense of the high conception which St. Luke had formed 'of his task.'"

A title more exactly in accordance with the character of the book would have been, *The Acts of the Lord Jesus among men After his Ascension into Heaven*. He appears throughout, the prompter of every enterprise, the guide of every movement, the patron giving efficiency to his servants whenever they are successful. As the first book of Luke contained an epitome of our Lord's actions on the earth, so the second book contains an epitome of his proceedings in heaven for the extension and establishment of his kingdom. Dr. Baumgarten believes that he sees this in the first sentence; and for the sake of those who like to examine such matters thoroughly, we will transcribe his argument:—"First of 'all,'" he says, "let us put together all 'that our introduction tells us of the 'gospel. From the words *ὡν ἡρέσατο ὁ 'Ἰησοῦς ποιῆν τε καὶ διδάσκειν*, we perceive, that throughout the gospel, St. Luke intends Jesus to be regarded as 'the acting subject of his history. 'Consequently, whatever else the gospel narrates, whether the actions of 'other persons or the sufferings of the 'Saviour himself; his labours either 'in doing or in teaching are to be considered as the central point from

“ which the whole is determined. But  
 “ now it is of especial significance that  
 “ in this passage there occurs a word  
 “ which, corresponding to the term  
 “ *πρωτον*, refers us with equal precision  
 “ as well to what follows as to what  
 “ precedes. It is the word *ἡρξάρο*. With  
 “ good reason has Meyer maintained  
 “ that this word has a peculiar empha-  
 “ sis, and has therefore rightly rejected  
 “ all such expositions of it as would  
 “ explain away its force. But the ex-  
 “ planation which he himself proposes,  
 “ is equally fatal to the emphatic cha-  
 “ racter which he claims for it. He  
 “ sees in it, for instance, an antithesis  
 “ of this kind: ‘Jesus began—the  
 “ apostles carried on.’ But the pe-  
 “ culiar force which Meyer has just  
 “ claimed for *ἡρξάρο* depends, so far as  
 “ I can see, on its position, standing as  
 “ it does before the name which in itself  
 “ comprises the whole subject matter of  
 “ the gospel. But this position is  
 “ totally overlooked in Meyer’s expla-  
 “ nation of the passage. For in such a  
 “ statement the opposition of the two  
 “ subjects would be the paramount  
 “ idea. But this would have required  
 “ the arrangement to be *ὁ Ἰησοῦς*  
 “ *ἡρξάρο*, which arrangement, inde-  
 “ pendently of any special secondary  
 “ idea, would, moreover, have been the  
 “ most natural. Neither is any support  
 “ afforded to this exposition by the fact  
 “ that St. Luke, with evident reference  
 “ to the future, points so emphatically  
 “ to the apostles, and even exhibits  
 “ them as entering upon and succeeding  
 “ to the work of the Lord. For not  
 “ only does the very name of apostles  
 “ invariably point out their dependence  
 “ on the Lord (see Luke vi. 13; Matt.  
 “ x. 25), and prevent us, in any correct  
 “ view and discourse, from ever making  
 “ their labours co-ordinate with the  
 “ labours of their Lord, but St. Luke,  
 “ in order to indicate that even in the  
 “ present passage he does not forget the

“ great difference between our Lord  
 “ and his disciples, brings this depend-  
 “ ence prominently forward by employ-  
 “ ing the relative clause, ‘whom he had  
 “ chosen’ (cf. Luke vi. 13; John xv.  
 16).

“ The impressive force of the word  
 “ *ἡρξάρο* will, therefore, be duly appre-  
 “ ciated as soon as, with Olshausen  
 “ (*in loc.*) and Schneckenburger (see his  
 “ *Zweckder Apostelgeschichte*, p. 197),  
 “ we regard it as characterizing and  
 “ referring to the whole of Jesus’s  
 “ labours during his existence on earth  
 “ —in other words as describing the  
 “ whole course of his labours up to the  
 “ time of his ascension as *initiatory*  
 “ and *preparatory*!

“ If, therefore, at the commencement  
 “ of a second book all that had been  
 “ narrated in the first is characterized  
 “ as the *work* of the initiatory labours  
 “ of Jesus, is not this a plain intima-  
 “ tion that in the second book we are  
 “ to look for an account of the further  
 “ continuance of those labours? But  
 “ before we pursue this clue any fur-  
 “ ther we must also take into con-  
 “ sideration all else that is here asserted  
 “ of the gospel. For the passage in  
 “ which these assertions are found is,  
 “ to our mind, a proof that it is in-  
 “ tended by means of them to furnish  
 “ us with an introduction to the Acts  
 “ of the Apostles. In the first place  
 “ the qualification of the gospel nar-  
 “ rative by the words *περὶ πάντων*  
 “ designates it as complete. For that  
 “ these words are, as Meyer will have  
 “ it, to be restricted to the subjective  
 “ capacity of St. Luke is in no wise  
 “ indicated, either here or in Luke i. 3,  
 “ where, moreover, the words *ἀνωθεν*  
 “ and *καθεξής* more than cumulatively  
 “ point clearly to the objective side. And  
 “ if we look to the gospel itself, it evi-  
 “ dently leaves behind it an impression,  
 “ that in its design it aimed at objective  
 “ completeness, if only we do not con-

“ceive of this completeness as purely  
“external and mechanical. Closely  
“connected with this intimation of  
“completeness, is the precise determi-  
“nation of the chronological limits of  
“the gospel history. If now the gos-  
“pel narrative bespeaks a writer pos-  
“sessed of talent and skill for the  
“compendious exposition of historical  
“events, and this same author in the  
“present work refers us to that earlier  
“one with especial reference to this  
“character of completeness, surely by  
“so doing he does right earnestly  
“exhort us to look for a similar ex-  
“haustive comprehensiveness in the  
“following narrative. And if, more-  
“over, in the case of the former  
“treatise, a precise chronological limit  
“is set forth with emphatic distinct-  
“ness, it then becomes difficult to  
“suppose (what however has been so  
“often asserted) that the continuation  
“of that narrative should be left to  
“proceed with utter vagueness of pur-  
“pose, without any definite boundary,  
“and quite at random.” Vol. i. pp.  
10—12.

The following passage will perhaps  
be more convincing to some of our  
readers because less critical.

“All that we have now to do is, by a  
“review of the book itself, to show that  
“we have formed a right conception of  
“the view which is here opened out to  
“us—in other words, that the ascended  
“Jesus is properly the active subject of  
“the following history. In fact, as  
“even Schneckenburger has already  
“pointed out (*ibid*, p. 198), Jesus, as the  
“King and Lord proclaimed and en-  
“throned, appears, on all suitable occa-  
“sions of the narrative before us, as the  
“ruler and judge in the ultimate and  
“supreme resort. He it is, for instance,  
“who again appoints the twelfth witness  
“(*i.* 24); who, after he himself has  
“received the Spirit, sends Him down  
“from on high on his church (*ii.* 38),

“who adds to his church in Jerusalem  
“(*ii.* 47); He too, during the first days  
“of the church is ever near his people  
“Israel to bless them in turning them  
“away from their iniquities; He it is  
“who works miracles, both of healing  
“and destruction, in testimony to his  
“apostles’ preaching (*iii.* 6; *iv.* 10, 30;  
“*ix.* 34; *xiii.* 11; *xiv.* 3; *xix.* 13); to  
“his dying martyr Stephen He reveals  
“Himself standing at the right hand of  
“God (*vii.* 55, 56); his angel speaks  
“unto Philip (*viii.* 26); it is his Spirit  
“that caught him away (*viii.* 39); he  
“appears to Saul of Tarsus (*xix.* 8, 27;  
“*xxii.* 8, 26); his hand established the  
“first church among the gentiles (*xi.*  
“21); his angel delivers St. Peter (*xii.*  
“7, 11, 17); his angel strikes the  
“hostile Herod (*xii.* 23); he again it is  
“who appears to St. Paul in the temple,  
“and commits to him the conversion of  
“the gentiles (*xxii.* 17, 21); to him the  
“apostles and brethren address them-  
“selves on the occasion of the first mis-  
“sion to the gentiles (*xiii.* 2, *cf.* *v.* 47);  
“to him are the infant churches com-  
“mended (*xiv.* 23); his Spirit prevents  
“the apostolic missionaries from preach-  
“ing in Bithynia (*xvi.* 7); he calls them  
“by the voice of the man of Mace-  
“donia into Europe (*xvi.* 10); he opens  
“the heart of Lydia, and effects the  
“first conversion in Europe (*xvi.* 14);  
“he comforts and encourages Paul at  
“Corinth (*xviii.* 9, 10); he strengthens  
“him in prison, and informs him of his  
“journey to Rome (*xxiii.* 11). These  
“interventions of Jesus, so numerous,  
“express, and decisive, are a sufficient  
“warrant for our regarding his ascen-  
“sion as essentially his really setting  
“on his throne. We are, therefore,  
“fully justified in ascribing all to his  
“influence, even in those instances  
“where, without any express mention  
“of his name, we are referred to the  
“invisible world. In this way, there-  
“fore, we must consider the conversion



"of the Samaritans by miracles (viii. 6—12); the restoration to life of Tabitha (ix. 36—42); the vision of St. Peter (x. 10—16). And in like manner in those passages, also, where the Holy Ghost is spoken of as the efficient cause (as e. g. xiii. 2), we must bring before our minds the Lord himself; for the Holy Spirit is the Spirit of Jesus, cf. xvi. 6, 7; and also, in every mention of the name of God, as at xxvii. 23, we are to understand the person of Jesus, for, from i. 22, iv. 30, we learn that God works by "him." Vol. i. p. 28, 29.

These extracts are long, and to some they may seem tedious; but the genuine student of scripture will value them, as, alone, they go very far towards the establishment of the author's theory. We have thought it better to give with some fulness this exposition of his view of the design and scope of the apostolic document than to enter upon his thoughts respecting particular passages. To these we could not do justice on the present occasion. Dr. Baumgarten maintains throughout the authenticity and inspiration of the book on which he comments, and takes much pains to combat the infidel cavils of some of the learned theologians of his own country. He employs himself in the refutation of much that an English reader would scarcely deem worth a moment's thought; the exposure of the fallacy of which will, however, be useful to some. He comments also unsparingly upon Olshausen, Neander, and others of their school, sometimes handling rather roughly the great men of the last decade. It is indeed ludicrous to observe the extreme shortness of that supremacy to which a German writer is sometimes elevated: by the time that we in England have learned to spell his name, and before we have learned to pronounce it, his admirers in his own land have begun to look upon his works as

obsolete, and to transfer their allegiance to some new potentate. In the Exposition of Dr. Baumgarten, we do not find much that is new in which we are prepared to acquiesce at once; but many things that have seemed worth considering, as well as some that appeared to be undeserving of a second perusal. On the whole, while we should by no means desire to see this elaborate work made a family book, and should wish that any young minister who made it a book of reference should possess others with which to compare its suggestions, we can say without hesitation that mature theological students will find it just the book to yield them both pleasure and instruction.

Does not this view of the design of Luke's second book impart new consistency and beauty to the records of Patmos? May not the Apocalypse be regarded as the *third* part of a series in which we are furnished with a general view of the Almighty Saviour's acts for the deliverance of his people from thralldom and the establishment of his spiritual kingdom? In the first part, we have "all that Jesus began both to do and to teach until the day in which he was taken up;" in the second, we have the risen Prince of Life taking possession of his throne—interposing on behalf of his persecuted apostles—securing to them a certain degree of acceptance among the Jews—opening a way for them in Samaria—fixing on a Roman citizen of Jewish birth and education to be his chief messenger to Asiatic and European Gentiles—conquering the man's prejudices—qualifying him for his work—imparting to him by direct revelation the whole system—suggesting and guiding his course—giving efficacy to his labours—till he brings him, at the expense of the Roman government, to the metropolis of the world—there to preach in his own hired house to all that resort to him, and

write encouraging letters to the infant churches of Asia Minor.

Now comes the concluding portion of this invaluable series. By his aged servant, the last surviving apostle, this Almighty Saviour is seen, walking in the midst of the churches which he has called into existence, inspecting their state, and ready to interpose. He dictates letters to be sent to them, in which he claims a perfect knowledge of their condition, and discretionary control over their affairs. "I know thy works," he says to one. "I know thy works," he says to another; and to each he gives an indication of what may be expected from him as "the Lord." "I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent." "I will kill her children with death, and all the churches shall know that I am he which searcheth the reins and the hearts, and I will give to every one of you according to his deeds." "Behold I will make them of the synagogue of Satan, which say they are Jews, and are not, but do lie; behold I will make them to come and worship before thy feet, and to know that I have loved thee. Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation which shall come upon all the earth." He is then seen sitting on the throne, as a lamb which has been slain; he is found worthy to know the mysteries of futurity; and all the servants of the Most High, in heaven and in earth, unite in crying with a loud voice, "Worthy is the lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing;" till at length, having subjugated all his foes, and given perfect happiness to all his friends, knowing that the mystery of God is finished, he says complacently, "It is done."

*The Outlines of Theology; or the General Principles of Revealed Religion briefly stated. Designed for the use of Families and Students in Divinity. By the Rev. JAMES CLARK. Vol. I. London: Ward and Co. 1854. 8vo. Pp. viii. 431. Price 10s.*

THESE outlines, the author tells us, were delivered as lectures at Guilborough in 1823—4, and afterwards in 1846—7 at Edinburgh, to churches under his pastoral care. In both places he was requested by his hearers to put them into a more permanent form: and they now appear, in compliance with this request, and as an attestation to the sincerity of the author's convictions of the truth of the gospel. This volume is the first of three, which the author intends to publish, in the hope that they may be useful to parents and others in instructing children and families in the general principles of religion.

In two of the convictions which seem to have led the author to publish this volume, we concur. First, that our families need attractive and impressive works on the great doctrines of the Christian faith; and, secondly, that the old fashioned mode of avowedly discussing Christian truths, with regular divisions, and scriptural appeals, is preferable to the essay-form so generally prevalent. In both of these opinions we are disposed to agree: absolutely in the first, and to a considerable extent in the second. A good volume of systematic divinity, in attractive style, free from mere logomachies, quietly meeting modern error, and explaining scripture truth as far as the bible explains it *and no farther*, would be a great boon, and would have, we believe, an extensive sale. But the conditions we venture to lay down are essential. The theology must be scriptural, based on and bounded by the bible; the style accurate, picturesque, and nervous;

rich both in beauty and in power, or the work will not deserve success, nor will it secure it.

Whether Mr. Clark concurs in the propriety of these conditions we have no means of knowing. We deem them just, and have attempted to apply them to the volume in hand. The result is less satisfactory than could be wished; and less satisfactory than it ought to be, judging from the general effectiveness of some parts of this book. If we proceed to illustrate this statement, it is with the kindest feeling towards the author, and in the hope that the subsequent volumes may be the more carefully revised.

The Lecture on the Decrees of God begins thus: "The doctrine of the Divine Decrees contained in the text involves one of the most perplexing controversies which was ever agitated among men. The doctrine itself *therefore* is neither new nor novel, and the warfare has not been confined either to the speculative or the vulgar in any age. . . . Zeno and Chrysippus, the patrons of the stoical philosophy, with their followers, embraced it. Mahomet freely incorporated it in the Koran. Augustine with all the early reformers favoured this. Calvin with the later reformers adopted it. In all the creeds, confessions, and catechisms of what are called the orthodox dissenting churches, and in all the state churches of England, Scotland, Ireland, and Wales, the doctrine of the divine decrees is fully recognised and frankly admitted. 'He is of one mind, and who can turn him? and what his soul desireth, even that he doeth.'"

Such is the author's introduction to

a subject which requires most careful handling, and the utmost possible accuracy both of thought and of diction. And can anything be more loose and unsatisfactory? How can a doctrine involve a controversy? If it does involve one, how does it follow that the doctrine is not new? If not new, why need it be affirmed that neither is it novel? Is Zeno the patron of Stoicism or Wesley the patron of methodism? Is the stoical doctrine of a fate which includes under its law God himself, identical with the Christian doctrine? Did Augustine only favour it? was he a reformer, and were all the early reformers on his side? Is Lutheranism the same as Calvinism on this question? Were the Remonstrants no reformers? Are all orthodox dissenting churches Calvinistic? Have we more than two state churches in the four countries named? And if they "fully recognize" the doctrine, why need they "frankly admit it?" Clearly if this style of language and thought pass into the discussion of the doctrines of the gospel, especially of such a doctrine, the results are likely to be disastrous in the extreme. Even if such results do not ensue, our confidence in the writer is weakened, unjustly it may be to him, and certainly with discomfort to ourselves.

It is but just to add, that the volume contains much good material: and that with careful revision, the whole may be made acceptable to a considerable class of readers. Our criticism must be regarded as an expression of sympathy with the design of the author, and of our hearty desire for increased attention upon his part to the forthcoming volumes.

A.

## BRIEF NOTICES.

*Bible Teaching; or Remarks on the Books of Genesis, Exodus, and Leviticus. With a Recommendatory Preface, by the Rev. W. B. MACKENZIE, M.A., Incumbent of St. James's, Holloway. New Edition, revised. London: John Farquhar Shaw. 1855. 12mo. Pp. xvi. 644. Price 7s.*

One of the most interesting circumstances connected with this excellent volume, is the history of its origin. It is thus given by the gentleman who writes the Recommendatory Preface. "The book was written by three Misses Bird, of Taplow, sisters of the late R. M. Bird, Esq., whose eminent administrative powers gained high distinction in the East India Civil Service. The work originated in the want which was felt by these Christian women, of some practical help for the homely villagers in Berkshire, among whom they were accustomed to visit. It was commenced and carried on to a considerable extent by the eldest sister, a lady possessing such energy and wisdom, capable of originating and carrying forward her varied schemes for the good of others, that one gratefully seizes the opportunity of glorifying God, by recording her character, and glancing at her abundant labours. The remarks left unfinished by this honoured labourer in the field of Indian missions, were completed by two other sisters, now also with her, resting from their labours, and are again presented to the church of Christ by their yet surviving sister, the widow of the much loved minister of John Street Chapel, the late Rev. J. H. Evans." The work thus originating in the need these pious ladies felt of something of the kind to aid them in their domestic labours, is one of sterling value. As may be supposed it makes no pretensions to verbal criticism, or the solution of difficult questions; but it seizes, in most instances, on the meaning of the text, and presents it in a clear, forcible, and instructive manner. Highly favoured were the cottagers into whose minds these seeds of truth were first cast. All honour to the sowers, who though they rest from their labours find their works following them. May the number of such be largely augmented! W.

*Evenings with the Prophets: a Series of Memoirs and Meditations. By Rev. A. MORTON BROWN, LL.D., Cheltenham. London: John Snow. 1854.*

To introduce his readers into the fellowship of some of the noblest characters ever sent into this world—to revive the ages in which they laboured—to recount their boldest deeds and sorest sufferings—to realize the state of the world during the prophetic era, especially in connection with God's ancient people—to glance at a few of the more prominent cities and countries, and to direct attention to the elements both of their strength and weakness, their rise and fall—and to point out the references of the prophets to Christ and his king-

dom, has been, the writer informs us, his aim in this volume. We think he has succeeded, and unite with him in his fond hope "that these 'Evenings with the Prophets' may become the handbook of many a happy and useful hour, both with young and old." B.

*Elements of Divine Truth: a Series of Lectures on Christian Theology to Sabbath School Teachers. By the late ANDREW SYMINGTON, D.D., Professor of Theology to the Reformed Presbyterian Church. Edinburgh: Johnstone and Hunter. 1854.*

These lectures were delivered at the request of the Paisley Sabbath School Union, in order, by clear and succinct statements of the doctrines of the gospel, to aid sabbath school teachers in the performance of their work. They excited much interest, and their publication was earnestly desired. They are now presented to the public as a memorial of the worth and attainments of the much esteemed author. They are worthy of the careful study of every Sunday-school teacher, and of every Christian youth. They present a clear and systematic exhibition of divine truth, well fortified by scripture proof, and contain much old fashioned divinity in a modern and pleasing dress. They are strictly orthodox, in some respects too much so to please us; but, on the whole, they are excellent, especially those on the sovereignty of God, the divine purposes, and election. The style of preaching now popular, whatever virtues it may possess, is not calculated to render the hearer thoroughly instructed in Christian theology, and therefore such lectures as these are the more valuable. B.

*The Coming of the Kingdom. A Series of Tracts by JAMES DOUGLAS, of Cavers. No. 1. Prayer and the War. Edinburgh: Johnstone and Hunter. 8vo. Pp. 16.*

Many writers are publishing their opinions on the subjects to which this tract refers, whose opinions nobody wants to know; but Mr. Douglas of Cavers has long been held in high estimation as an unusually thoughtful and judicious man. Some of his views of the present crisis are expressed thus:—"The Euphrates is drying up. No expression could more correctly describe the gradual wasting of the Moslem powers. The Papal Beast was to descend 'alive' into the abyss of destruction. After wasting away for a time, it has become fully alive again, and is therefore prepared for its sudden and opposite doom. It has fully deified the virgin, and completed its circle of blasphemies. What waits it but the end? The Northern hailstorm is descending, and men feel its oppressive and deadly weight. From the Icy sea to the burning sands of Africa, there is mourning, and lamentation, and woe. The powers of Europe are to be shaken. Britain has received a shock which will long be felt."

*The Christian Life, Social and Individual.*  
By PETER BAYNE, M.A. Edinburgh:  
James Hogg. London: R. Groombridge  
and Sons. 1855. 12mo. Pp. viii. 526.  
Price 7s. 6d.

It would be very difficult to ascertain what amount of evil has resulted from the writings of Carlyle, and men of his school. Their tendency is to undermine one's faith in the God of the Bible, and in those specific doctrines in the revelation of which the chief value of the Bible consists. Many a youth, captivated by their beauty and force of composition; disarmed of suspicion by the deep religious earnestness by which they are apparently characterized; charmed by their extreme liberality or latitudinarianism and freedom from conventionalism; and gratified by the dignity, and power, and even divinity, invested with which they represent poor human nature; has surrendered himself to their fascination and guidance, until he has unexpectedly found himself in the regions of doubt, scepticism, and infidelity—looking with distrust, if not contempt, upon those Christian virtues, which, hitherto, he had been wont to regard as the brightest ornaments of humanity. To correct the baneful influences of these writings we think this volume admirably calculated. In the political, or rather politico-religious opinions expressed in it we do not concur: they are vitiated by the state church tendencies of the writer. In other respects it is an admirable book. It shows that the religion of the Bible, revealed by God, can alone satisfy the soul seeking sincerely after truth; it traces out the development of this religion in Howard, Wilberforce, and Budgett, and thoroughly vindicates Christian philanthropy from the scorn which Carlyle would heap upon it; and it manifests the power of the evidences of Christianity, as presented by Paley, and Butler, and others, which of late it has been too much the fashion to undervalue, to resolve the doubts of the sincere and earnest inquirer, not effeminated and corrupted by sensuality, as illustrated in Foster, Arnold, and Chalmers. The style is vigorous—the tone is manly, and the biographical sketches display much discrimination and peculiar aptitude for that department of literature. B.

*Abraham and his Children: or Parental Duties illustrated by Scriptural Examples.* By EMILY GOSSE. London: Nisbet and Co. 1855. Pp. xviii. 247.

Edward Irving, in his homily on disobedience to parents, has the following passage on the neglect of parental instruction in these last days:—"Children are fed, but they are not bred; their bodies are nursed, but not their minds; they are brought up ignorant of the fear of God, and unacquainted with the restraints of conscience; the domestication of man's wild spirit is gone; the blessing of a father and a mother's prayers is gone; and think you that twenty-six letters, or the multiplication table, or the marching and counter-marching of Lancasterian schools, or even the Sunday-schools, can fill the fasting child, or nurse its nature, deserted

of a father and a mother's care?" We do not look at society through a medium quite so gloomy as this modern Jeremiah; but, nevertheless, we are constrained to confess that this rhetoric has a large element of truth. There is in many quarters a sad ignorance and neglect of parental and filial obligation. We therefore rejoice in all attempts to remedy so serious an evil. Here we have a wise and well-timed book written for this purpose. To all parents who desire to train up their children in the fear of the Lord we heartily commend it; and pray it may be made a rich blessing to many homes. W.

*Grace All Sufficient: a Memoir of a Deeply Tried Sufferer.* London: James Nisbet and Co. 1855. Pp. vi. 170.

We hail this Memoir as a valuable addition to a class of religious literature which we should like to see larger than it is. There are innumerable biographies illustrative of active life, and filled with incidents of stir and excitement; we need a few more suited like the present to the invalid; the reading of which may contribute to the peace of such as have, through much tribulation, to enter into the kingdom of heaven. W.

*Zenon, the Roman Martyr.* By the Rev. RICHARD CORBOLD, A.M., B.D., Rector of Wortham, Author of "*Margaret Catchpole.*" New Edition. London: Clarke, Beeton, and Co. 1855. 16mo. Pp. iv. 332. Price 1s. 6d.

We rejoice in the many efforts now made to cheapen healthful literature, and hence we welcome the present volume. It is an attempt to illustrate the persecutions of the early Christians by pagan Rome, especially under the reign of Domitian. There is great inequality in the execution of the various parts of the drama; yet, on the whole, it has our approval. Eighteen pence will be well invested in its purchase. W.

*God's Providential Care of Children. A Sermon preached in the Parish Church of St. Pancras on Sunday, January 29, 1854, in aid of the Funds of the Infant Orphan Asylum, Wanstead.* By the Rev. THOMAS DALE, M.A. Published at the Request of the Committee. London: Seeleys. 16mo. Pp. 24. Price 6d.

An eloquent plea on behalf of the orphan; but sundry sentiments which it embodies touching "the church," and "baptism," necessarily make our recommendation of it a qualified one. W.

*Marcus Warland; or the Long Moss Spring. A Tale of the South.* By CAROLINE LEE HENTZ, Author of the "*Mob Cap.*" London: T. Nelson and Sons. 1853. Pp. vi. 325.

The chief purpose of this book is to exhibit the slavery of the southern portion of the United States under its most favourable aspects; a very ungracious task, in the fulfilment of which, however, our authoress excels.

We readily admit her power in the conception and finish of her various scenes; but have no greater love for slavery now than we had when we read of the inhuman barbarities of Legree and the sublime heroism of Uncle Tom.

W.

*Memoir of Old Humphrey; with Gleanings from the Portfolio, in Prose and Verse.* London: R.T.S. 24mo. Pp. 320. Price 2s.

Most of our readers are probably acquainted with some of the many excellent works bearing the name of "Old Humphrey," published by the Religious Tract Society. This appellation was assumed by Mr. George Mogridge, who has recently finished his labours and entered into rest. The account here given of his life is very interesting, and it is supplemented by many original papers of his composition, some in prose and some in verse. The book will be acceptable to all who have known Mr. Mogridge's writings, and will recommend them to the attention of many others.

*The Church and her Destinies.* By JAMES BIDEN. London: Aylott and Co. Pp. lxxxiv. 20.

Here is a book on unfulfilled prophecy: this fact may induce some to purchase it. For ourselves we cannot help exclaiming as we look on the hundred pages of excellent paper and printer's ink before us, "To what purpose is this waste?" and echo answers, "Waste."

W.

*The Christian Sentinel, or Soldier's Magazine.* For gratuitous distribution among soldiers. London: Nesbit. Price 2d.

A small periodical, published by the Soldier's Friend and Army Scripture Reader's Society, and well adapted to the purpose for which it is designed.

## RECENT PUBLICATIONS, Approbated.

[It should be understood that insertion in this list is not a mere announcement: it expresses approbation of the works enumerated,—not of course extending to every particular, but an approbation of their general character and tendency.]

Biographical Sketch of the late Dr. Golding Bird, being an Address to Students, delivered at the Request of the Edinburgh Medical Missionary Society. By JOHN HUTTON BALFOUR, M.D., F.R.S.E. Professor of Medicine and Botany in the University of Edinburgh. Edinburgh: Thomas Constable and Co. 16mo., pp. 67. Price 1s.

The Living Epistle; or some Passages from the Life and last illness of Mrs. Joseph Tanner. Addressed to the Suffering Children of God. London: Wertheim and Macintosh. 16mo., pp. viii., 104.

Nonconformity in the Seventeenth Century, an Historical Discourse, delivered at the Celebration of the Bicentenary of the Congregational Church, Wotton, Suffolk, September 25th, 1854. By J. S. RUSSELL, M.A., Great Yarmouth. With an Outline of the History of the Church. By its Pastor. Norwich: Fletcher and Alexander. London: Ward and Co. 16mo., pp. 36.

VOL. XVIII.—NEW SERIES.

The Christian at Home; Reflections in Prose and Verse. London: Ward and Co. 16mo., pp. xviii. 92. Price 1s.

Baptismal Regeneration Refuted, and Scriptural Regeneration Explained. By JOSEPH TURNBULL, V.D.M., Ph.D. London: Nesbit and Co. 1854. Pp. 67.

The Sins of the Times; or Divine Judgments considered in their Character, Causes, and Remedies. A Discourse preached on Wednesday the 26th of April, being the Day set apart for National Humiliation and Repentance. By W. M. HENDERSON, LL.D., Minister of Free St. Paul's, Edinburgh. Edinburgh: Johnstone and Hunter. 1854. Pp. 76.

Inquiry respecting the Church of Christ. Dedicated to all Christians. By THOMAS HUGHES MILNER, Author of "The Gospel Guide." Edinburgh: James Taylor. London: Houlston and Stoneman. 1854. Pp. 84.

Public Psalmody; or the Worship of Praise in the Congregations of the Saints. A Lecture by the Rev. S. COWDY, with a Preface by the Rev. B. H. COWPER. London: William B. King. 8vo. pp. 24.

The Death of the Emperor Nicholas I. By the Rev. B. S. HOLLIS, Minister of Islington Chapel. London: Partridge, Oakey, and Co. 16mo., pp. 34.

Christianity in Turkey. Correspondence of the Governments of Christendom relating to Executions in Turkey for Apostasy from Islamism. With a Letter from Sir Culling E. Keadley, Bart., to M. George Fisch Pasteur, President of the Directing (Lyons) Committee of the Evangelical Alliance (French Speaking Section), and the Reply of the Lyons Committee. London: Partridge, Oakey, and Co. 8vo., pp. 48. Price 1s.

Theological Professors, &c. (Belfast). Amended and Supplemented Returns relating to Theological Professors, &c., Belfast, receiving money from Parliamentary Grants; and to the Congregational Income of the Ministers of the General Assembly of the Presbyterian Church in Ireland, and any Denomination of Nonconformists in Ireland, who received portions of the Parliamentary Grant of 1853, &c. (Mr. Hadfield.) Ordered, by the House of Commons, to be printed, March 9, 1855. Under one ounce. Sold at the Office for the sale of Parliamentary Proceedings, Great Turnstile, Holborn.

The British and Foreign Evangelical Review. No. XII. March, 1855. Contents:—I. Idea of the Church. II. The Conversion of Northern Europe. III. The Plurality of Worlds. IV. Modern English Theism. V. Ferrier's Institutes of Metaphysics. VI. The Future of the Jewish Nation. VII. Maurice on Sacrifice. VIII. Critical Notices. Edinburgh: Johnstone and Hunter. 8vo., pp. 240. Price 3s. 6d.

The Eclectic Review. March, 1855. Contents:—I. Results of the Census. II. Arnold's Poems. III. Four Years at the Court of Henry VIII. IV. Science for the People. V. Hue's Travels in China. VI. Donaldson's Jewish and German Theological Literature. VII. Hugh Miller's Schools and Schoolmasters. VIII. Church Rate Legislation and Vestry Contests. Brief Notices. Review of the Month. Literary Intelligence. London: Ward and Co. 8vo. Price 1s. 6d.

The Christian Treasury. Containing Contributions from Ministers and Members of Various Evangelical Denominations. March, 1855. Edinburgh: Johnstone and Hunter. 8vo. Price 5d.

# INTELLIGENCE.

## AMERICA.

### UNITED STATES.

The following letter to the Editor of "The News of the Churches and Journal of Missions," a well-conducted paper published in Edinburgh, gives so graphic a view of some important facts relating to the United States that we think it right to place it before our own readers.

Such is the different construction of our government from that of nearly, if not quite, all the governments of Europe, that our religious interests are unaffected by all changes in political parties. It makes no matter who is in or out of office, or what party is successful or defeated, our religious interests are undisturbed. The church is under the protection of the laws, but it has no connection whatever with the state; so that, save for its moral effect, it is to us a matter of no importance whatever whether a papist, or protestant, an episcopalian, presbyterian, methodist, or baptist, fills the chair of chief magistrate. Our government has no religious patronage, nor have our state legislatures. And hence the church is undisturbed by all political excitements, as no party, no denomination has anything to gain or to lose by the results. It is different with you. The party in power has patronage, and may favour the low, or the high, or the Puseyistic church party, or the Established or Free Church of Scotland; or it may bestow the state revenues to support that school of wickedness, that college for the propagation of ignorance—Maynooth. What is thus true as to glorious old Britain, is yet more emphatically true of the governments of the continent. But with us the church, in all its branches, is free from all alliances with the state.

And yet it is a matter of grave importance with us as to the party which sways the government and controls its legislation. One party would court the papist to gain his votes, another would oppose the papist to gain the protestant. One party would oppose slavery to gain the north, another would advocate it to gain the south. One party would elevate to office adopted citizens to gain the foreign vote, another would exclude them from all office to build up an American party. But within the year which has just closed upon us, old party ties have broken, and out of all old parties a great American one is being constructed, which is rapidly extending over the country. What the final result may be we cannot determine, but thus far it bids fair to correct many abuses, and in a way which you, on the other side of the Atlantic, may

not duly estimate. It gives no office to foreigners. It will extend to twenty-one years the time of residence in the country to obtain citizenship. It will put the bible in the common school. It will put all church property into the hands of lay trustees, and will thus break up priestly corporations for the holding of cathedrals, churches, and nunneries. All such property papal bishops claim to hold in their own right for themselves and their successors, and fight to the death against such trustees. The party is protestant, in opposition to popery; is American, in contradistinction to foreign; is moral, in opposition to the habits and immoralities introduced here by Irish, French, and German immigrants. Hence, wherever it has obtained power, the reforms which it has introduced. It has shut up the grog-shops on sabbath in Philadelphia; it is amending the naturalization laws in Congress; it is passing a prohibitory law against the sale of ardent spirits in Albany, and in other states of the Union; it is closing all bars on the sabbath in the city of New York; it is protecting the great interests of morals everywhere. The fact is, that moral and religious sentiment is the great prevailing sentiment of our country; but so nearly have political parties been balanced, that it has been made secondary to party interests. And now that the old parties are broken up, the moral sentiment of the country assumes its place, and puts forward its claims with an emphasis that will take no denial. The puritans of England, the presbyterians of Scotland, Ireland, and Holland have not come here in vain. Their principles have taken deep root in this soil; and their blood flows in the veins of the noble men who lead in the opposition of all that is evil amongst us, and in the advocacy of all that is good. Believe me when I say, that ours is a protestant country to the core.

It would seem as if God had given up the papists here to the strongest and blindest delusions, and as if for the very purpose of increasing and strengthening the opposition which is everywhere made to them. The trustees of the papal church of Buffalo refused to give over the title of the church to the bishop, notwithstanding the decision of Bedini against them; and they have been excommunicated and cursed with bell, book, and candle. But this has only exposed the poor dotard bishop to contempt, and has made heroes of his victims! A man by the name of O'Reilly, an Irish priest, was made bishop of Hartford in Connecticut. He demanded possession of the church and residence of father Brady, a kind and popular

man, by whom they were built. Brady declined, and after some fuss was removed by the bishop. Poor fellow! he died in a few days of a broken heart. The bishop refused to have him interred in the church-yard, and forbade mass to be said for him in the church. The people assembled,—dug his grave in the yard,—ordered the church to be opened for service, which had been closed by the bishop,—ordered a priest to say mass,—and buried poor Brady in the way and manner he desired! And O'Reilly had to flee from the city, and has not yet dared to return! And all this by papists themselves! Priests from Maynooth are soon made here to know that America is not Ireland, that Connecticut is not Connaught.

In one of our almshouses, a few days since, some pious ladies distributed some books and tracts to be read by the children. The establishment belonged to the city. The priest sent some of his tools there, who collected the books together and destroyed them! The whole city was roused by the Vandal act; the corporation promptly met, and forbade all access to the priests and their spies to the place. Acts like these seem unnecessary; they do no good. They seem to be put forth purposely to insult and to excite. And they display the deep, burning hatred which yet rankles in the hearts of the priests of Rome against all that would free the mind from the shackles of their debasing superstition, and elevate man to the freedom of the gospel. But there never was a day, in the history of this country, when popery was at such a low ebb, or when its priests were so universally disregarded with distrust and aversion. I know not what God may have in store for us as a people; but our dangers, at present, are not on the side of Romanism.

There is a gigantic monument erecting in Washington to the memory of George Washington, somewhat in the form of the old round towers of Ireland. There will be a spiral stairway in the inside, from bottom to top. The inner wall is adorned with stones, with various inscriptions, presented by states, corporations, and associations. Most of the states of Europe will have there a stone. The present pope sent one to be inserted in the wall, made of beautiful marble and duly inscribed. But some persons, not having the fear of the Vatican before their eyes, broke the stone into fragments, and then cast the fragments into the river. A reward was offered, *pro forma*, for the iconoclasts, but they have not been discovered; and the monument will go up to the memory of Washington without the pope's stone! And what right had the basest of tyrants to expect that his name should be perpetuated in a monument erected to the memory of the noblest of freemen!

Our country is at present in a very

depressed state. Trade languishes—our great manufactories are idle—mechanics are without employment—and provisions are very high; and, as a consequence, there is much suffering among our immigrant population, who form almost our only beggars. These seem to hug the seaboard; but if, on arriving here, they would go to the interior of the country, they would find work sufficient, and would rapidly acquire property.

There is here the deepest interest felt in your war with Russia; and, until recently, all our sympathies have been with the allies. But since the news of your compact with Austria, there has been a great change in the feeling of the country. We have not a particle of confidence in France or its emperor; but we have in England, and its queen, and people. And since England has entered into the reported alliance with Austria, the most universally detested here of all European governments, we know not what to say. We fear there is some secret conspiracy against European liberty. We did hope that the result of the war would be to lower the crest of Russia, and to tame her insolence; and, at the same time, to open Russia and the empire of the Turks to all gospel influences. We did hope that England would do for Russia, and for Palestine, and for Southern Europe and Western Asia, what it has done for many parts of Eastern Asia. Now we know not what to think. But if Russia would put up Poland and Hungary, and would side with those who are sighing for liberty from the Baltic to the Straits of Gibraltar, and from the English Channel to the Pruth, we would then know what to say! The sympathy of our entire people would be with the Czar. We daily and fervently pray that your fierce and bloody war may be brought to such a close as will glorify God, and as will open up new channels for the going forth of the waters of life unto all the earth.

Our prelates who have gone to vote the immaculate conception of Mary have not yet come back. The whole thing has brought down upon them such a torrent of scorn, that I have no conception how they will show their faces here. But they have a forehead like that to which allusion is made in Jer. xxxiii., they refused to be ashamed.

AMERICANUS.

## EUROPE.

### INTERVIEW OF BAPTIST MINISTERS WITH THE KING OF PRUSSIA.

At the Conference of German Baptist Churches held at Hamburg in September, 1854, a resolution was passed authorising the brethren Oncken, Shaufler, Lehmann, Kobner, and the Secretary of the Union to take steps for the attainment of what is called a



concession. The following interesting account of an interview with which they were favoured by the king of Prussia in his palace at Potsdam, on the 10th of January, is taken from the last number of *Evangelical Christendom*. "In a few moments," says the writer, "we were ushered into the room which the king had entered, and which, from its appearance, we judged to be a council-chamber. Scarcely had we entered when his majesty, in a friendly voice, said: 'Come nearer, gentlemen;' and when we had done so continued—'What is your actual wish? I have not been able to read your paper.'" (The king held our memorial in his hand.)

"Brother Lehmann spoke first as follows: 'The gracious assurances given by your majesty to the American ambassador, the Hon. Mr. Barnard, have been communicated to us, and have filled us with hope and joy. We now cherish the deep-felt wish that our churches should actually receive the graciously promised concession. The scruples raised against such a concession on account of the absence of a fixed organization, with a representative corporation, are now fully removed. The corporation bears the name of 'Executive Brethren of the United Baptist Churches' in Germany, Denmark, Sweden, and Switzerland, and on their behalf we now present our humble petition to your majesty. The painful and uncertain position of our churches in the Prussian state occasions many grievances. We have repeatedly been under the necessity of troubling your majesty with petitions on account of judicial sentences, penalties, &c.; several of these petitions have been granted by your majesty, others, doubtless, could not be granted. The grievances to which we are subjected are a necessary consequence of our undefined position in the state, as we are thereby exposed to every incidental disfavour, while quite the reverse would result from a positive acknowledgment of our churches on the part of your majesty.'

"The king replied: 'I am amazed to find this has not yet taken place; I thought the matter had been attended to long since. Religious persecution is entirely opposed to my conviction; and, independently of my own conviction, I deem it unwise. It is also quite opposed to the former procedure of Prussia.'

"Brother Lehmann again spoke and remarked: 'Also in regard to bible colportage a concession is highly desirable. The bible societies in Prussia possessing a legal acknowledgment are so far favoured that they may freely send out colporteurs which we cannot do.'

"'Yes,' answered the king, 'but this has its ground in the fact that no hawking of books is permitted.'

"Brother Lehmann remarked, that 'his majesty's minister, Von der Heidl, had issued

a rescript permitting the colportage of bibles and religious books under certain conditions and guarantees.'

"'But,' interposed the king, 'is not a special permission or something of the kind necessary?'

"'Certainly, your majesty; but this is willingly granted to the acknowledged societies, while it is withheld (a few cases excepted) from us. Besides,' continued brother Lehmann, 'another point which renders a concession desirable is the fact that we have chapels and meeting-houses for which the churches have no guarantee that they will retain possession of them. In this respect the greatest uncertainty exists.'

"'How many chapels have you in Prussia?' asked the king.

"'Three or four, your majesty.'

"'No more?' said the king.

"'The erection of several others is in contemplation.'

"'What is your relation to the Mennonites?' asked the king. 'Can you not unite with them, and thereby remove all difficulties? We have in the evangelical church various parties, yet all are united in one. Can you not identify yourselves with the Mennonites?'

"'Your majesty,' said brother Lehmann, 'everything has been done on our part to promote a hearty fraternal intercourse between the Mennonites and us, but they refuse to respond to such overtures.'

"'And wherein does the difference between you and the Mennonites consist?' asked the king.

"Brother Oncken replied: 'Your majesty, the Mennonites baptize all their children, indiscriminately, at the age of fourteen to sixteen. They receive their whole natural progeny into their communion. We act on the principle of receiving those who have received the truth in their hearts, who have attained to faith in Christ, and have given public testimony of this in the church. And in the administration of baptism there is this difference, that we baptize by immersion.'

"'How do the Mennonites baptize?'

"'By pouring or sprinkling.'

"'There is another circumstance,' remarked brother Lehmann, 'which commends the baptists to the favour of the state more than the Mennonites. The latter, as is well known, neither take oaths nor perform military service, both of which our confession of faith authorizes us to do.'

"'This is new to me, and I am happy to hear it,' replied the king.

"'Perhaps it may also speak in favour of the granting of our petition,' continued brother Lehmann, 'that the baptist churches even beyond your majesty's dominions, would thereby be very favourably influenced. Our position in Prussia is a trying

one; yet, in comparison to that of our brethren in other countries, it is enviable. In the latter they are fined, their goods are confiscated, and themselves exposed to every species of persecution.'

"Where is this?" asked the king.

"In Denmark, Mecklenburg, Schwerin, Bückeburg, Hessa, &c.'

"The king: 'Yes, there I have no power.'

"Brother Lehmann: 'But the august example of your majesty would everywhere exert the most salutary influence. I have travelled in the company of influential men; wherever we put forth efforts on behalf of our brethren in the faith, we were asked, 'What course does Prussia pursue?' And we could have effected much more for our persecuted friends had we been able to point with more decision to our own position.'

The king was silent.

"I take the liberty," said brother Lehmann, 'in this unworthy form, to present to your majesty a pamphlet containing authentic accounts of such persecutions.'

"The king received the pamphlet with a friendly movement, and, turning over some pages, said, 'As I have already remarked, religious persecution is much opposed to my principles, and it grieves me much to hear of its occurrence.'

"Brother Lehmann: 'A concession granted by your majesty would doubtless bring about the termination of much persecution beyond Prussia.'

"The king: 'You may depend upon it nothing shall be wanting to effect this. Your brethren in the faith stand high in my estimation.'

"The king then turned to brother Oncken, asking, 'You are Mr. Oncken?' and receiving an answer in the affirmative, expressed great pleasure in seeing him. After some desultory conversation, the king, again referring to the memorial in his hand, said he would read it and communicate the result to us.

"Before, however, we retired from the royal presence, brother Oncken asked permission to thank his majesty for the cabinet order issued in his favour, July 20, 1852, which enabled him, after his expulsion, to return to Berlin to the aid of his friend Lehmann, who was ill.

"The king: 'And I must tell you this was not my first order of the kind. I issued a similar one in 1847, which must have perished in the commotions of 1848. I confess the measures adopted against you grieved me deeply.'

"Brother Oncken: 'I venture also to make known to your majesty that the gracious assurances given to the Hon. Mr. Barnard have been an occasion of joy and gratitude to thousands of our churches in America.'

"The king: 'Yes, I repeat my regret at

the course hitherto pursued. I was first informed of these things by my ambassador, Chevalier Bunsen, in London, and of the amazement and indignation they called forth in England. I am annoyed at proceedings so foreign to my conviction. I care not what judgment is passed upon my opinions, but I do not like to be considered responsible for that which is entirely opposed to my principles. Well, I have your statement, and shall attend to it. I am astonished nothing further has been done in this matter, and I shall now make it my own care.'

"With such and similar gracious expressions, we were then dismissed from the royal presence."

In a letter accompanying the narrative Mr. Oncken says:

"The reception was most gracious, and yet my hopes of obtaining a concession—the concession promised to Mr. Barnard—are much weakened; not because I doubt the king's friendly disposition towards us, but I fear the influence of the men by whom he is surrounded is such, that his wishes will be paralyzed. Our interviews with Mr. Niebuhr, and afterwards with Dr. Hoffman, one of the pastors, have produced the conviction on my mind that it requires a firmer character than the king of Prussia possesses to carry his point. I fear that the evangelical party, especially the clergy in Germany, are more determined than ever to stay our onward course if they can, and that, instead of an extension of religious liberty, we shall ere long have to pass through new trials and sufferings. May our gracious Lord prepare us for the struggle, if my forebodings should be realized, and make us faithful even to the end."

A more recent letter from one who was present to a friend in this country says, "The persecutions in Prussia are far from having ceased, though of course unknown to the king. In our interview with his majesty he was very explicit on this point. He said that nothing was more opposed to his convictions than religious persecutions, and that independent of this it was most impolitic. In Mecklenburg our dear brethren are still most cruelly treated. Brother Wegner has for a second time been distrained of his cow, and brother Kleppe has quite recently been fined, or in default of payment to be imprisoned for three weeks. I commend all these suffering brethren to your intercessions at a throne of grace. May the Lord appear for their deliverance, and sustain them beneath their trials. Though our accessions at Hamburg are not so frequent we have yet constantly some tokens of the divine favour. Our public services are well attended, and the general field of our operations is still extending. But we need above all a new

effusion of the Spirit to quicken us to bolder onsets on the armies of the adversary."

In a subsequent letter on matters of business, dated March 8th, Mr. Oncken remarks: "I am so unwell that I cannot add more at present. I am suffering from great nervous weakness, and a constant tendency to giddiness in the head. Pray for me, my dear brother, that it would please the Lord to lay his healing hand upon me, that so I may still do a little in the furtherance of the only great cause in the world."

#### THE CRIMEA.

The following are parts of the journal of Mr. Mathieson, who is employed by the Soldiers' Friend and Scripture Readers' Society, at the seat of war:—

"I have now been five weeks in the Crimea, and it is a difficult matter to give any right account of my labours; I feel I cannot do it, for they have been so varied. When I landed I had upwards of 25,000 tracts, a large selection of books for officers, given by Miss M——, and 100 bibles, English and Gaelic: I found the greatest destitution of books; no one had anything to read: everything in shape of print was eagerly seized, and knowing this I felt it my first duty to scatter what I had. I saw at once the great point of gathering was this, as thousands arrived every day from Sebastopol for rations, &c. Day after day I took my stand in the streets of Balaklava, and as I spoke to this man and that—to this company and that, of the 'one thing needful,' I presented my tracts; the rush to get them was often great—the avidity with which they were seized remarkable. Each day my bag was emptied, and only filled to be emptied again, till within the last five weeks I have given away nearly 20,000, besides 100 bibles and 20 testaments; and the gift of books to officers made by Miss M—— have been indeed a great boon: many officers have kindly taken them, and in no case has one book been refused, and in only one solitary case has a tract.

"In no tract or book to my knowledge (and I have been careful to study this) has there been the slightest reference to controversy of any kind; all have held forth the wages of sin to be death, and the gift of God eternal life through Jesus Christ.

"December 11th.—To-day 800 sick arrived from Sebastopol to be embarked for Scutari. It was a melancholy and saddening sight. Death was stamped on many a countenance, and anguish marked many a noble face. Their cries for water were intense; and as they lay on the wharf ready to be embarked, I held the water to their parched lips, and in doing so tried to tell them their need of that living water 'of which, if a

man drink, it shall be in him as a well springing up into everlasting life.' Tears started to many a cheek, and my heart, too full for utterance, could only weep with them. Since then I have seen many, many hundreds leave that wharf, and to those able to read I have given tracts for the voyage.

"One day, wearied and faint, I entered a French tent for a drink of water. I was received most courteously, and the Frenchman able to speak English told me his wife was a protestant, and asked for a book. I presented him with 'Come to Jesus.' On leaving it I was accosted by two artillerymen, one of whom saluting me said, 'This to me is a different life than when I was a Sunday school teacher in Sussex.' I at once kindly said, 'You know, I suppose, the truth of that word, 'The way of transgressors is hard,' and he feelingly said he did, and asked me for tracts for himself and comrades. I had much conversation with him, and urged on him the great necessity of seeking those things that are undying and eternal.

"One day a young officer, dismounting from his horse, asked me to give him a few tracts for his men. I did so, and had a most interesting conversation with him. Another day he came for a further supply, and told me the last I gave him were gladly taken.

"Visited the 79th and supplied all the band with bibles. My reception was most cordial, indeed I may say the whole Highland Brigade welcomed me most affectionately, and partaking in their tents a share of their soldier fare, I have felt more satisfaction than I would with the richest fare; poor, dear fellows, they are my countrymen, and I can say most heartily in me they have a friend.

"Visited marine battery, No. —. I was invited to the non-commissioned officers' tent: my having given a few tracts to some of them I had met before secured me a hearty reception. They were surprised I should give them tracts for nothing. I had a pleasant time, and my testaments were even more cordially received than my tracts; they had friends from Sebastopol visiting them, and I was invited to meet them.

"Day after day as I landed from the vessel I met a soldier waiting for me, down on duty from Sebastopol; the man was waiting to get fresh tracts, and told me they passed the time in the trenches reading them. I was glad to see the interest; and my only desire was that the Lord would bless the seed sown.

"I used to meet a young drummer boy daily from Sebastopol; if he was in a throe he ran to meet me, and always with a face full of smiles used to say, 'Thank you for more tracts, sir.' I felt deeply interested in this young boy; and one day he came bringing a comrade, an Irish boy, with him: I

presented each with a copy of the bible, and never shall I forget the scene that followed. I had witnessed not a few joyous scenes, but this exceeded all; they actually danced for joy, and 'God bless you, sir, long may you live, &c.,' was repeated often. 'The dear young boys had tender hearts, and were far from a mother's smile: kindness had won their hearts, and I do pray they may become lambs in Jesus' fold.

"Visited transport No. —, with 140 sick on board for Scutari. The doctor was very, very kind, and the captain did all within him to further my work. They had newly been put on board (the sick), and the scene was sickening. The worthy doctor was nearly sinking under his work; he received me kindly; and as I spoke to the dying men, I felt it peculiarly solemnizing. One man of the 42nd, who lately had cholera, with tears in his eyes once or twice repeated, 'I am dying, I shall never get better, Scotland I shall no more see.' I tried to speak to him of the great sacrifice,—the substitute,—the mediator Christ Jesus,—his own need of finding safety in Him, and his danger without Him.

"I do feel cause for much gratitude to the Lord for permitting me to sow the seed so abundantly. In the camp and by the way side, they have been scattered, and some who had them one day come asking for more the next. Still it cannot be disguised that the amount of immorality is great; deep, dark ungodliness seems to have settled down on many minds. The campaign has demoralized the troops much, and where here and there one pleasing case occurs, the rest seems a waste wilderness without God. Prayer, much prayer must be made; the cry is loud and urgent. Where is the Christian heart that does not feel it? and where, oh where is the Lord God of Elijah? It cannot be enough impressed that the great thing needed is the descent of the Holy Ghost, the breathing on the dry bones, the display of glorious conquering grace. It is only by conversions to God that our brave army in this far off land shall stand up a living army to praise and glorify the Lord. Who is on the Lord's side? Let him pray."

## HOME.

### BAPTIST BOARD.

The Annual Meeting of the Board of Baptist Ministers residing in and about the cities of London and Westminster was held on the 13th of March. The secretary having given notice in January that the state of his health would compel him to decline re-election, and a committee having been appointed to nominate his successor, it brought up the following report. "The Committee appointed at the meeting of the board on the 24th of January, to take into

consideration the letter of the secretary, has to report—

"That while they deeply regret the necessity laid on their esteemed brother Grosier to resign the office of secretary which he has so worthily held for so many years, they unanimously recommend the board to request the Rev. W. Miall to undertake the office of secretary.

(Signed) "PHILIP DICKERSON,  
"Chairman."

This report having been received, the following resolutions were passed unanimously:—

"1. That the report on the secretaryship be adopted, and that brother Miall be affectionately requested to accept the office of secretary to this board.

"2. That the board deeply sympathise with the late secretary in his severe affliction which has led him to resign the office he has so long and honourably held, and express their sincere and affectionate thanks for the urbane and faithful manner in which he has discharged his duties, and express their prayer that his health may soon be restored, and his valuable life long spared."

Prayer to this effect was then offered by the Rev. John Bigwood, at the suggestion of the chairman, and the meeting broke up.

### NEW BRANTFORD.

On the 28th of February, the first stone of the new chapel, a view of the elevation of which was given in the Magazine for December last, was laid by Mr. Alderman Wire. Several neighbouring ministers were present, and took part in the various services. The contractor engages that it shall be ready for use in June.

### ST. PETER'S, KENT.

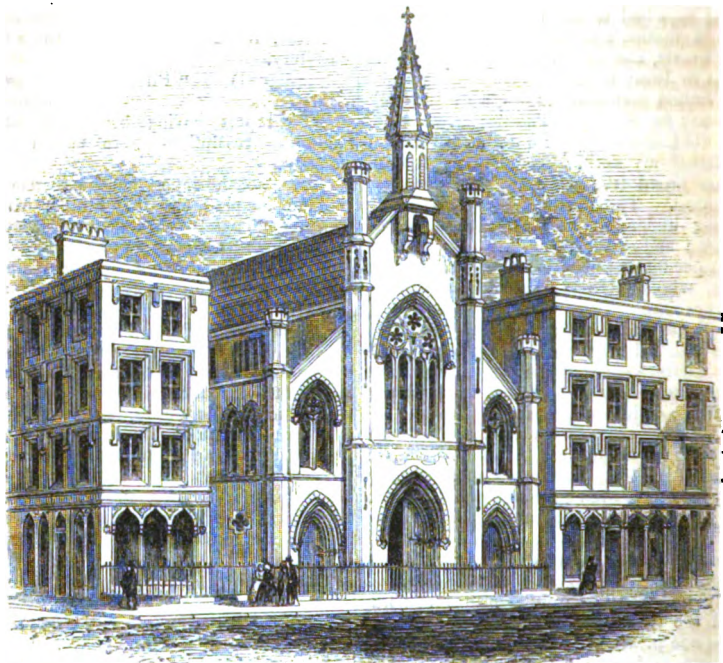
The Rev. Alfred Powell, formerly of Great Ellingham, Norfolk, was publicly recognized pastor of the baptist church in St. Peter's, Isle of Thanet, on the 1st of March.

The Rev. C. Bird, of Margate, commenced the services of the day by reading the scriptures and prayer. The Rev. W. B. Davies, of Margate, delivered an address on the constitution of a Christian church. A statement was made of the circumstances which under God had led to the union now recognized. The Rev. H. J. Bevis, of Ramsgate, offered prayer for the pastor, to whom the Rev. Maurice Jones, late of Leominster, then delivered an effective charge; and the Rev. J. Crofts, of Birchington, concluded the afternoon services with prayer.

About 200 persons sat down to tea, provided in the vestry. The congregation as-

sembled again at seven o'clock, when the Rev. F. Beckley, of Margate, read the scriptures and prayed; the Rev. B. C. Etheridge, of Ramsgate, preached an appropriate sermon to the church on the duties of its

members to their pastor, to one another, and to the congregation; and the Rev. J. Brook, of Broadstairs, closed the solemn and interesting services of the day with prayer.



EAGLE STREET CHAPEL.

The friends of Eagle Street Chapel, London, having decided upon their plans and elevation for the proposed re-building of their place of worship, as shown in the above wood cut, intend to proceed with the build-ings as soon as they can obtain possession of the tenements; notices having been served upon all the tenants to quit. They have had some unforeseen obstacles to encounter respecting legal technicalities, which delayed their progress for a short time; but all these, we are informed, are now in a fair way of being speedily removed; so that the committee hope to commence now forthwith. In 1846, the church, without any appeal to or assistance from the Christian public, purchased the freehold of the present chapel, and the houses now to be removed, at a sum of £3000. They hope to raise amongst themselves £1500 towards the new chapel, which is estimated to cost about £3000. The whole will be put in trust for the baptist denomination for ever, and being freehold, there will be no ground rent or other liability after the buildings are paid for.

TIVERTON.

An interesting meeting was held on Wednesday the 14th of March, at the baptist chapel, Tiverton, to celebrate the liquidation of the debt incurred in the renovation of that place of worship.

After a social cup of tea, of which about 230 partook, the Rev. J. Singleton, the former pastor, took the chair at the request of the Rev. E. Webb. An appropriate prayer having been offered by the Rev. Mr. Walton, the Rev. E. Webb read a statement of the sums collected and expended in the restoration of the chapel. The amount contributed was £558 14s. 8d., of which £340 7s. 4d. had been expended, leaving a balance of £18 7s. 4d., which would also be spent, as there were a few bills yet to be paid for work not yet completed.

This sum had been raised in the short space of six months, and to which persons of every denomination had contributed.

Mr. J. N. Singleton said that the object of the meeting was twofold; 1st, to celebrate the liquidation of the debt; and 2ndly, to commemorate the anniversary of Mr. Webb's pastorate. They had great cause to be

grateful to the Chief Shepherd for giving them so energetic and devoted an under shepherd. The cause had never been in a more prosperous condition; and with grateful emotions he presented the pastor with a purse containing twenty guineas.

The Rev. E. Webb then briefly and in a very feeling manner expressed his grateful acknowledgments of this proof of their kindness and affection, and several ministers and other friends delivered appropriate addresses.

#### DESBOROUGH, NORTHAMPTONSHIRE.

The Rev. R. Turner, of Blisworth, Northamptonshire, has accepted an invitation to become the pastor of the baptist church at this place, to which now his letters should be addressed.

#### RECENT DEATHS.

##### MR. JOHN HADDON.

Mr. John Haddon was born on the 7th of August, 1784, at Naseby, in Northamptonshire, where his father cultivated a portion of the ground on which was fought one of the most celebrated battles—the battle of Naseby field—between Cromwell and the troops of King Charles I. This honest yeoman was a member and deacon of the neighbouring baptist church at Clipstone, and being grieved for the spiritual destitution of the village in which he lived, he had his house licensed for preaching, and public worship was there regularly maintained. Fuller, Sutcliffe, and Pearce occasionally ministered there—the former especially was on intimate terms with the family; and Carey, in his long walks from Moulton to Leicester, to preach at Harvey Lane, made it his customary resting place. The subject of this memoir received the most valuable part of his education at Northampton, under Mr. Richard Cornfield, in whose establishment he became a school-fellow of some distinguished men; among these may be named, Dr. Payne, of Exeter, Dr. Cox, of Hackney, Messrs. Chase and Edmonds, of Cambridge, and Mr. Summers, of Bristol. About the age of fifteen John Haddon was apprenticed to Mr. Morris (author of the *Memoirs of Ryland and Fuller*), a printer, at Clipstone. At this place there was in 1802 a remarkable revival of religion, effected principally by the perusal of President Edwards's *Narrative of the revivals in America*, and to the awakening exercises of this period he always traced his decisive impressions of religion. Towards the close of his apprenticeship he removed with his employer to Dunstable, and made a public profession of his love to Christ in connexion with the baptist church in that place.

Mr. Haddon's feelings as a youth were  
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strongly excited by the missionary enterprise, then in its infancy in the baptist denomination, but developing its infant strength under his immediate observation. The familiar society of Mr. Fuller under his parental roof, the self-denying labours in the village of Naseby of John Chamberlain, afterwards the devoted missionary in India, but then a farm servant of his father's, and his almost constant employment during the early period of his apprenticeship on the early periodicals of the Baptist Missionary Society, all contributed to this result. The pious youth was not destitute of aspirations after missionary labour; but, although this wish was not gratified, the early excitement of his mind on this subject was doubtless the spring of the lively interest in missions and missionaries—their trials and successes—in both hemispheres, which distinguished him through life.

Shortly after arriving at his majority Mr. Haddon came to London, where he spent the whole remainder of his long and active life, nearly fifty years. By two marriages he became the father of fifteen children, of whom, three having died in infancy, twelve survive him, and eight have been introduced to a religious profession. His first wife was Mary Ann, daughter of Daniel Blyth, Esq., of Langham, near Colchester; and his second wife was Elizabeth, eldest daughter of the late James Cort, Esq., of Leicester, who still survives him. During the first portion of his residence in the metropolis he made his spiritual home with the church at Prescott Street, but about the year 1828 he transferred his fellowship to the church assembling in Devonshire Square, where he was for seventeen years an active and influential deacon. Having retired from a city residence to Camden Town, he became a member of the church in Hawley Road, a church in the formation of which he assisted; and to the early growth of which his activity and experience were of great importance.

Mr. Haddon's life was chequered with severe trials; they were, however, accompanied by signal mercies, and by this most to be remembered, that in them all he was upheld in his integrity, and by them all he was brought nearer to God. He was an eminently affectionate father, not only regarding his children with the common sentiment of parental pride, but practically devoting himself to their welfare in a manner which deservedly won for him a fervent, filial affection. He was an established and experienced Christian; and as an officer in the church of Christ, he was at once watchfully devoted to its general interests, and in kindly sympathy with its individual members.

His love for the cause of God was real and earnest. He identified himself with it throughout his long life, and could truly with David

have written, "I had rather be a doorkeeper in the house of my God, than to dwell in the tents of wickedness." He aimed at no prominent position, either in the church or the world, but for the ministers and members of the church of Christ, he delighted as he used to say, to be "a hewer of wood and a drawer of water," to the afflicted Christian, to the poor or retiring, or the stranger in London, his house and heart were ever open; his sympathy was prompt, and no personal trouble was regarded if his services were required.

From early manhood he took a lively interest in public measures of a religious and benevolent kind, his ardour was more especially kindled by the great anti-slavery struggle to which he devoted much time and energy, using his pen also very frequently in its service. The friends of the slave could reckon not only on his hospitality and sympathy, but on his readiness to perform those thousand unobtrusive services, for which his position and experience eminently fitted him. The names of Clarkson and Wilberforce were household words in his family, and the names of Tinson, Knibb, Burchell, Clarke of Fernando Po, and other honoured missionaries now no more, as well as of many now living, are familiar to his children as guests at their father's house. The memorable first of August was to him a season of unfeigned rejoicing, for he "remembered them that were in bonds as bound with them." The interest he was thus led to feel in the condition of the West Indies augmented his regard for the baptist missionaries there, he deeply sympathized in their peculiar disappointments, and his last public effort of benevolence was the writing of an appeal, and assisting in the formation of an English committee in aid of the Jamaica Education Society.

With two valuable publications the name of Mr. Haddon will always be associated. With the *NEW SELECTION*, a hymn book owing its origin mainly to his endeavours, and established entirely at his risk. At its outset it encountered no little opposition, but it has eventually contributed in no small degree, to meet a pressing claim on denominational liberality, as by the profits arising from the sale of this book alone have upwards of four thousand pounds been distributed amongst the widows of our deceased ministers. *THE PSALMIST* was the other work in the preparation of which Mr. Haddon took an active part, and the publication of which constituted a new era in congregational music. It was the pioneer of the numerous works, which have since been so successful in elevating as well the taste of our congregations as the character of the service of song in the house of the Lord. To the projectors of the *Psalmist* belongs the honour of having been the instruments of

awakening attention to the long neglected state of this portion of our public services, and to our departed friend the humble share he was enabled to take in this noble work was to him a continual theme of devout gratitude and thankfulness.

Mr. Haddon was in the habit of writing much upon current topics of theological and denominational interest, and contributed occasionally to the *Eclectic Review*, as well as to this Magazine. His compositions were marked by great elegance of style and clearness of expression. He completed, but a few weeks before his death, an Essay on "Immortality lost by the fall and recovered by our Lord Jesus Christ," a subject on which he took a great interest, and in common with a few esteemed friends, he was content to think differently from those with whom he had been long associated.\*

For a considerable period before his death Mr. Haddon's health gave way, and a clearly developed disease of the heart forbade all hopes of long-continued life. A general dropsy resulting from this malady supervened, and as the immediate cause of his death, occasioned a large amount of suffering; but that is over now, and we have only to thank God for the many mitigations which conjugal and filial love were permitted to minister, and the consolations which his all-sufficient grace supplied. Unlike many, to whom death comes either by surprise, or with hasty steps, it was his lot to look the last enemy deliberately and fully in the face, as he saw him resolutely, and without disguise, advancing from afar; and long and painful was "the dying strife," but Christian faith and patience were nobly sustained. His experience was characterized by deep humility and self-renunciation, together with most fervent love to the Lord Jesus Christ, kindled by a simple reception of him as a Saviour. His prospect of a better world was uniformly serene and bright, and his latest hour and his feeblest breath were spent in the utterance of brief and broken phrases setting forth its glory and blessedness. Two days before his departure, but during an attack of difficult breathing which made him suppose himself to be dying, he said, "Lord Jesus, receive the most unworthy of thy creatures to the lowest place in thy holiest heaven!" In similar circumstances the day before he died, he repeated the scriptural language—"Into thy hands I commit my spirit; thou hast redeemed me, O Lord God of truth." And this also, "Lord Jesus, come quickly." He then added, "I can do no more for thee on earth, but show an example of patience, which I hope I shall do to the end. Forgive all that is evil. I know that thy faithfulness is unchanging, but mine is very wavering." Addressing such of his children as were then

\* This little work has since been published.

present, he said, in words which should assuredly sink deep into *their* hearts, "O my dear children, I trust and hope that you will all follow me to glory; every one of you—each one of you." May divine mercy fulfil this dying desire!

The final scene was more tranquil than had been anticipated. Exhausted nature sank peacefully to rest on Monday, February 5, at three o'clock in the morning.

"The memory of the just is blessed." Mr. Haddon died full of days (he was in his seventy-first year) and honour, respected in the world, revered in the family, beloved in the church. He was buried at Abney Park Cemetery, on Saturday, February the 10th, amidst many most gratifying tokens of affection and respect.

#### MRS. MARY OVERBURY.

To record instances which exemplify the efficacy of divine grace in renewing the heart, moulding the character, and directing the application of talents to the various purposes of life, is no less a duty than a pleasure to the Christian observer. The lamented subject of this brief memorial was a distinguished example of those principles furnished by the gospel for restoring our fallen nature to its true dignity, and thus preparing it for usefulness in the present life and unending felicity in that which is to come.

Mrs. Mary Overbury was born February 10th, 1778, at Tetbury, in Gloucestershire. Her parents were both decided Christians, and connected with the baptist church in that town. She early became the subject of deep conviction as regards her sinfulness before God, and was led, we believe, by the Holy Spirit cordially to embrace "the salvation which is in Christ Jesus, with eternal glory." It is not known precisely at what time she made a public profession of her attachment to the Saviour, but it could not have been very long after she had "tasted that the Lord is gracious."

She entered the married state in her twenty-fourth year. Her husband, Mr. William Overbury, as well as herself, was in what would be termed respectable if not affluent circumstances. He was first a wool stapler, and afterwards a cloth manufacturer on a somewhat extensive scale. His character at every successive period of life stood high for integrity and benevolence, and though, unhappily, he was never united to any Christian church, his piety was unquestionable and consistent.

The pleasures and anxieties connected with the maternal relation succeeded on marriage, and a few years saw the subject of this memoir surrounded with a young and interesting family. To speak of the manner in which she discharged her domestic duties

would appear too much like a eulogium. She was neat and tasteful in her habits, and peculiarly systematic in her arrangements, the advantages of which were felt by herself and by all around her. If she had a little too much of Martha in her natural temperament, she was truly a Mary. She loved to sit at Jesus' feet and hear his words. Whilst thus managing her domestic affairs with discretion she never forgot to spread a table for the poor. She and her beloved husband were, as very many could testify, of a truly noble and generous disposition. Of both it may be said, "They were diligent in business, fervent in spirit, serving the Lord."

Next to the joy experienced in receiving children at the hand of the Lord is the pain of losing them. She was called to the exercise of submission to the divine will in this respect as regards the three first of her family, who died at various ages from infancy to fourteen years of age. Two of these gave decisive evidence of piety, and though young left a sweet fragrance behind them. But the severest trial through which she was called to pass by her heavenly Father befel her in the year 1824, when the beloved and revered head of the family was removed after an illness of some months, and she was left a widow surrounded by seven fatherless children.

It was just at this time that the all-sufficiency of divine grace was manifested, the faith of the dear departed was strengthened as well as exercised, and all the Christian virtues shone to the greatest advantage. Truly and abundantly were the words of promise verified—"Leave thy fatherless children, I will preserve them alive, and let thy widow trust in me." The family was not left in those affluent circumstances that had been anticipated; painful reverses followed; but her children desire to record with gratitude to God, that, not only was every claim met, but the small portion that remained through their dear mother's prudent management sufficed to meet all real wants. They also record their thankful conviction that worldly losses and disappointments in connexion with this painful bereavement overflowed towards them in spiritual blessings. Soon after this one, and another, and then a third, and a fourth, was called by divine grace; and through that same grace they hope to be sustained in their course until they have attained the end of their faith, and reached the glorious consummation of their desires. Shortly after this death again invaded the family. In the brief space of three weeks two beloved daughters slept in Jesus at the respective ages of eighteen and sixteen years; and within a short period the eldest son, a most valuable character, found a comparatively early grave in a foreign land.

The space allotted for this memorial will not allow our entering into further detail.



If our dear departed mother had heavy and long-continued trials, she had also great and distinguished mercies. What could be a greater mercy, or a greater consolation, than to see her children walking in the truth, and to know that two of them were devoted to the work of the ministry, and were engaged, however humbly, in preaching the glorious gospel of the ever blessed God, in building up the church of Christ, and in saving souls from death?

The remaining history of the dear departed is soon told. For some years she resided with her son Robert in London, who was the pastor of the baptist church in Eagle Street; and here she endeared herself to a large circle of Christian friends. For the last fourteen years the Lord provided her with a peaceful asylum in the residence of her eldest son, pastor of the baptist church, Pershore, where she spent much time in reading, meditation, and prayer, and enjoyed the intercourse of sympathising Christian friends. It is unnecessary to add that here she had every comfort and attention which her circumstances admitted or required. Her state of extreme feebleness and suffering for some years prior to her death is well known; and, thank God, through all she was deeply sensible of the unbounded mercies of her heavenly Father, and earnestly desirous of exercising patient submission to his holy will. Her only hope as regards pardon, justification, acceptance with God, and eternal redemption, was through our Lord and Saviour Jesus Christ, and simple reliance upon his finished work. Were we asked to describe the prevailing sentiment of her mind at all times it would be embodied in those lines of Dr. Watts which were inscribed on Dr. Carey's tomb, and which speak the heart-felt experience of every true Christian:—

"A guilty, weak, and helpless worm,  
On thy kind arms I fall;  
Be thou my strength and righteousness,  
My Jesus, and my all."

Nothing could be more peaceful than her end. On Friday morning, January 19th, at an early hour, she literally fell asleep in Jesus. Her spirit was emancipated from its earthly bond not only without a struggle but without any previous intimation of its departure, and we entertain the confident belief that absent from the body she is now present with the Lord. Her mortal remains were interred on the following Thursday in sure and certain hope of a glorious resurrection of all true believers to everlasting life. May we have grace to follow her as far as she followed Christ, and may each of us at the termination of our course be privileged to sing, "I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day." "Though I walk through the valley of the shadow of death, I

will fear no evil, for thou art with me; thy rod and thy staff they comfort me."

MR. HOSKINS.

The ordinary advertisement in the daily press: "Died at his residence, Liverpool, New South Wales, on the 5th Oct. 1854, Mr. Joseph Hoskins, in the seventy-fifth year of his age," has been passed over carelessly by the thousands who read it, because the death recorded was that of a man almost unknown. But there are a few persons still living who will inquire with affectionate earnestness whether this was Joseph Hoskins of the Refuge! The answer cannot be given to the world at large through the public journals, but it may be communicated with great propriety through the pages of the Baptist Magazine to the denomination of which he was an ornament, and to the select friends by whom he was justly beloved: hence this short memoir. Mr. Joseph Hoskins was bereaved of his mother a few hours after he was born, and his father died within a twelvemonth afterwards. He was sent to the free school of Dulwich College at six years of age—was apprenticed to a calico printer at fourteen—and entered upon the world a Christian tradesman struggling with adversity; but he maintained through his many trials an unblemished reputation, and for his just and benevolent character was thought worthy of being elected to the mastership of the Refuge for the Destitute. This institution first existed in Lambeth, and was afterwards removed to the Hackney Road. This responsible situation he held for some years with devoted compassion and unswerving integrity. When animated with the desire to settle some of the unfortunate persons under his care in a land capable of giving scope to industry, and affording a shroud to past faults, he emigrated with them to New South Wales. This emigration took place about the year 1832, and was designed to be the precursor of many emigrations of the same nature. There can be no doubt this was a project of enlarged and discriminating philanthropy. He had no reason in the sequel to repent this step. Mr. Hoskins made a Christian profession at the age of twenty, and became a member of the church in Fetter Lane under the pastoral charge of Mr. Austin, who baptized him; subsequently he was united to the church at Devonshire Square, and in New South Wales joined himself first to the independent church in Pitt Street, Sydney, and was honourably transferred to the newly-formed baptist church at Bathurst Street in the same city. His home however was in the township of Liverpool, about twenty-two miles distant from Sydney; but he continued a faithful servant of the Lord in this outpost until his happy release from earth, for which he had

long been waiting. His death was on this wise: he rose at his accustomed hour of five o'clock, had held his morning's communion with his Maker, and then prepared an early repast. He sat down to partake of it, sank from his chair, was found in a state of soft slumber, and then, breathing gently till noon-day, he breathed his last. His prayer at family worship the night before had fervently referred to the hour of dissolution, and in the morning he realized all and more than hope had inspired. Intelligence was conveyed to Sydney; two of the deacons carried out a mourning coach and hearse during the night; and on the 7th, his remains were led from the scene of his former labours, followed by the bulk of the inhabitants of the town, without distinction of station or sect, for the space of two miles. The Rev. Mr. Voller, the pastor, received the body at the cemetery, and devout persons carried him to his burial. It would be gratifying to friendship to emblazon his virtues; but let the applause which is due to him as a man from his fellow men and dear associates be given in the measure which comports with his wonted humility. It is enough to say that he was a man of honour—was sound in the faith, and that faith worked by love; he was a man of stern virtue in every respect—of zeal for God and love to his neighbour; and thus he has left on the minds of these who knew him best the impression of sanctity.

*Sacrum et venerabile nomen.*

MRS. W. MARSHALL.

On January 19, 1855, died in the peace and hope of the gospel of Christ, Mr. William Marshall, deacon of the baptist church in Salthouse, Norfolk. He was convinced of his guilt as a sinner, and led to lay hold on the hope set before him in the gospel, by the instrumentality of a tract on Mal. iii. 1. In May, 1801, he was baptized, and a few years after was chosen deacon of the church, an office which he honourably sustained for the long term of fifty-four years. Throughout his whole course he adorned the doctrine of Christ; gentle, prayerful, and pious, he commanded the esteem of all by whom he was known; while his deep interest in the welfare of the church of Christ and generous hospitality to the servants of the Redeemer secured for him the affectionate regard of all Christians of the neighbourhood in which he lived. Christ was his all—his sole yet sufficient Saviour, and rejoicing in his finished work in the fulness of his days, he gently fell asleep, aged eighty-five years.

He was buried in the graveyard belonging to the chapel on January 24th, and, according to his wish, a funeral sermon was preached from the words, "I know that thou wilt bring me to death, to the house appointed for all

living." His life and death might have challenged the exclamation, "Mark the perfect man, and behold the upright, for the end of that man is peace."

REV. DR. INNES.

Died, March 3rd, the Rev. Dr. Innes, senior pastor of the baptist church in Elder Street, Edinburgh. This venerable man had attained the eighty-fifth year of his age, and the sixty-second of his ministry. His removal was occasioned, we are informed, by an accident which he met with about four weeks previously when visiting a person who was ill.

MR. JACKMAN.

Died at Crendon, Bucks, on Lord's day the 4th of March, 1855, Mr. R. Jackman, farmer, aged sixty-two years, for twenty-three years a member of the baptist church. In his affliction his mind was greatly humbled and distressed by a consciousness of much inconsistency in the last few years of his profession. His peace was restored before his departure. To the question addressed to him a short time before his death by his minister, "Have you any fear?" he replied, "None, I fear no evil, for God is with me. All before is bright, bright, bright. I am looking for the mercy of our Lord Jesus Christ unto eternal life."

## COLLECTANEA.

DR. M'ILVAINE OF NEW YORK.

On Thursday morning, Jan. 30, Bishop M'Ilvaine started for Cincinnati, on his return from a visit to Louisville. He took the steam ferry-boat at Louisville for the purpose of crossing the river and taking his seat in the Jeffersonville train. The day was bitterly cold, and the Ohio was full of running ice, going down in large fields to the Falls, which lie just below Louisville. The boat became fixed, in the middle of the river, in a large mass of solid ice, and could neither advance nor recede. Instantly she was at the mercy of the current, and began to move towards the Falls. The imminence of the danger became at once apparent. There were about 200 passengers on board—men, women, and children—beside omnibuses, wagons, horses, and their attendants. It now seemed almost certain that all must be lost. Under Bishop M'Ilvaine's care was a daughter of Bishop Smith. The Rev. Mr. Sehon, a methodist minister of Louisville, and his wife, were also on board. It seemed impossible that a soul could survive if the boat should be wrecked upon the Falls. The current, the cold, the breakers, the eddies, the ice breaking over the Falls, would have rendered escape, even for the strongest and

hardest swimmer, impossible. Help from either shore could not be extended so long as the drift continued. Nothing could reach the boat in time to rescue a single person. Inevitable and speedy death was all that the most fearless and confident could see before them. The boat and passengers were given up on shore. Where was help to come from? Some there were on board who did know where to look, and did look there, where all true help is found in time of need. The bishop then said to Mr. Sehon that he would go into the room where the women were and draw their minds to prayer. They went together; but though the utmost caution was used to prevent alarm, the word *prayer* was no sooner uttered than the lamentations and cries made it impossible for prayer to be heard. After endeavouring in vain to calm these poor people, some of the calm ones, Mr. and Mrs. Sehon, and Miss Smith, gathered close around the bishop, as he offered a brief and appropriate prayer. After this there was more composure. And now the hand of the Lord appeared. Man could do nothing. The boat was drifting on to its apparent inevitable wreck. But—was it not God's guiding, in answer to prayer!—*she struck the hidden reef* at the commencement of the rapids! That was the salvation, though it was not then known or recognized as such. How long the boat could hold that place against the pressure of the current and the prodigious momentum of the acres of ice which constantly struck and ground against it; how soon she would be pressed over, or lifted up and turned over, or crushed under the accumulating mass of ice where no help could reach her, no one could say. Each new onset of ice was watched with intense anxiety. But that which was terror to those on board, proved to be one of God's instruments for their safety. As the ice struck against the boat, it formed such a mass that it rested on the rock beneath, and formed a breakwater; and the more violent was the onset of the ice, the more strong and massive did it become. The boat lay, as it were, under the lee of this hill of ice, though some of her length was still unprotected. In this passive resistance to the assaults of the current and ice, the boat lay about two hours before help came. Meanwhile the passengers could not see that any movements for rescue were being made on shore. They were too far off to see what was doing. From the Louisville shore they were distant half a mile, and on the Indiana shore there were no inhabitants. During this time high rewards were offered on the Louisville side, to any one who would attempt a rescue. The clerk of the *Jacob Strader* had a son in the stranded boat, and offered a large price for his deliverance. The life-boat of the *Strader* was launched, and three men came out in her, and took out the youth and

two young women connected with the officers of the *Strader*. It took the boat an hour to get back. In the course of another hour, some four or five boats, capable of containing each from four to five persons, came out from either shore. Meanwhile, the women had become quite composed. Many of them behaved in a very exemplary way throughout the whole period. As soon as these skiffs came near to the boat, the determination seemed unanimous that the women should all go first, and this determination was carried out. The coloured women were as kindly cared for as the white. Whoever came first, entered the boats first. The last woman that came was a white woman. Such as had husbands were allowed to have them with them. The Rev. Mr. Sehon went, as was proper, with his wife, in the second boat, and to him Bishop M'Ilvaine consigned the care of Miss Smith, and bade them farewell. Our good bishop was strongly urged, by those in the skiff and on the boat, to go with the lady in his charge; but he resolutely refused to avail himself of the privilege which all seemed anxious to accord to his age and character. One or two coloured men were allowed to go in skiffs with their wives. Not a word of interference or remonstrance in reference to this arrangement was uttered. "Remember the *Arctic*," was heard as the women were put in. All the while the ice was crushing against the boat, and none knew how soon she would be driven where no boats could reach her. At length the last woman, as it was supposed, had been put in, and the boat was not full. At the urgency of those who were most active, Bishop M'Ilvaine consented to get into the skiff. But before it had pushed off, another woman was found, and he at once called to her to come and take his place. The next relief was a flat-boat, given by Messrs. Gill, Smith, and Co., of Louisville, to whoever would take it. It was manned by a gallant crew, who knew that such a craft *must take the Falls*. Two Falls pilots came in her. One steered and the other commanded. Captain Hamilton, a cool and intrepid man, took the command. On her flush deck, which was even with the sides, and covered with straw, about fifty men, of whom Bishop M'Ilvaine was one, were placed. As there was not room to stand, because of the oars, nor room to sit, they were compelled to *kneel*. By this time the boats which had put off had been carried down, and were just able to reach the island at the head of the Falls, where there was much suffering from cold, and whence the women were with difficulty got to the Kentucky shore. As the crew of the flat-boat started for their fearful trial of the Falls, Capt. Hamilton ordered silence. "Let no man speak to me," said he. He ordered the draught of the boat to be measured. The answer was, "It is fifteen inches." He answered, "It is a

past chance;" and evidently thought the case very desperate. He had not expected that the boat would be loaded so heavily. His effort was to reach a particular *chute* of the Falls, as that which alone afforded any hope of a passage. All this had occupied but a minute or two. The powerful current had brought the flat almost to the spot where, in another instant, she was to be wrecked, and all lost in the breakers and ice—or they were to be safe. There was perfect silence. What a solemn moment! How appropriate was the kneeling position which was maintained! The Lord saw those hearts that were before Him in a corresponding attitude of prayer and faith. Our beloved bishop sheltered a poor shivering coloured boy under his cloak, and commended himself and his fellow-voyagers with composure and confidence to his covenant Lord and Saviour. In the crisis of passing down the *chute* the boat struck. It seemed then that all was lost! The silence was unbroken. Grating over the rock, she was a moment free, and then struck again. Again she was free, and again struck. Her bottom grated on the reef: not a word was spoken; the boat floated on. The captain cried out, "Try the pump!" "No water," was the answer. God had delivered them! The gentleman who knelt next to the bishop heard him solemnly murmur, "The Lord be praised for his mercies!" Now the fearful eddies and breakers were a danger not to be thought of, after what had been passed. Three miles below Louisville, at Portland, the passengers were landed safely, with a great sense of gratitude to the intrepid pilots and their brave crew, and most deeply indebted to the mercy of God. They had been about four hours on the water. After this successful passage, a larger boat, capable of holding more freight, and without too much draught, took off the remaining passengers, and passed the Falls safely. The ferry-boat, with the omnibuses, waggons, and horses, remains on the rock; and the last news speak of her as being, at present at least, in a position of safety.—*Western Episcopalian*.

#### BAPTIST MARTYRS.

*Memorials of Baptist Martyrs*, with a Preliminary Historical Essay, by J. NEWTON BROWN, is the title of a volume just issued by the American Baptist Publication Society, in which are set forth the faith and fortitude of some of those Baptists, who in different ages and in various climes have "witnessed" for the truth. Among these the learned compiler includes Arnold of Brescia, and Jerome of Prague. The historical introduction of Dr. Brown is exceedingly valuable. In the following passage the author states the fundamental elements of Christianity, as held by Baptists:

"It may be well to state explicitly what we conceive to be the essential and invariable elements of true EVANGELICAL CHRISTIANITY. There may be others, but the four following we regard as both fundamental and vital. THE SCRIPTURES ONLY, AS THE SUPREME RULE OF FAITH; FREE JUSTIFICATION IN CHRIST ONLY THROUGH FAITH; SPIRITUAL REGENERATION ONLY, AS THE ORIGIN OF FAITH; PERSONAL SANCTIFICATION ONLY, MANIFESTED BY GOOD WORKS, AS THE EFFECT AND EVIDENCE OF FAITH. These propositions are logically and inseparably linked together, and constitute one self-consistent, organic system of revealed truth. This system is 'the Gospel of Christ.' No other can be substituted for it. It bears on its front the stamp and seal of the Almighty. It is the power of God unto salvation to every one that believeth. And of this it is the Apostle says to the Galatians, 'If we, or an angel from Heaven, preach unto you any other gospel, let him be accursed.' The man who intelligently and honestly believes this—lives for it, and dies for it—wherever found, or whatever name he bears, is worthy to be esteemed by all mankind, as he is by Christ himself, a 'faithful martyr.'

"But we go farther. The above formulas of fundamental truth do not exhaust the distinctive principles of a PURE CHRISTIANITY. There are others that belong to the *institutions of Christ*, under the New Testament economy. Such, for example, are the following. UNIVERSAL FREEDOM OF CONSCIENCE ONLY AS A CONDITION OF FAITH; BAPTISM ONLY ON A CONSCIENTIOUS PROFESSION OF FAITH; IMMERSION ONLY, AS THE PRESCRIBED BAPTISM OF FAITH; BAPTIZED BELIEVERS ONLY, AS THE PROPER MATERIALS OF THE CHRISTIAN CHURCH—the living Body of Christ.

"These propositions—to add no more—may be safely said to shine on the face of the New Testament, and to inhere in the very substance of the revealed dispensation under which we live. They are all organically and logically connected with each other, and are essential to the normal or regular *visible constitution* of the kingdom of God on earth. They are the characteristic features of that 'kingdom which is not of this world'; in distinction from all preceding dispensations; and in contrast with all subsequent forms of religion, founded on human policy, and supported by civil power."

Dr. Brown contends that the early confessors and martyrs lived and died in this particular form of Christianity. We would like to present his argument on this point to our readers. But we can find room only for the opening paragraphs:

"But, with only one known exception, all this time, these Christian Martyrs were Bap-

**TISTS.** Neither Christ, nor his Apostles have left us a single precept or example of Infant Baptism. This is a conceded fact. The very first Pædobaptists in history—Cyprian, of Carthage, and his clergy, (A.D. 253,) did not plead any law of Christ, or Apostolical tradition, for infant baptism. They put the whole thing upon analogy and inference—upon the necessity of infants on the one hand, and the unlimited grace of God on the other. Their own language is an implied and absolute confession that their ‘opinion,’ as they call it, had no basis in any New Testament law or precedent. It confesses, in a word, that in advocating the baptism of literally new-born babes, they were introducing an innovation into the Church of Christ—and they defend it only on the ground of necessity.

“In stating this historical fact, we are perfectly aware of the views of Dr. Wall, in favour of a different conclusion. And we are perfectly aware of the special pleadings by which he has darkened the clear light of history on this point. Honest, but prejudiced to the last degree, he has propagated for a century and a half, a host of delusions among his confiding followers. He has started wrong at the beginning; and beguiled his own strong intellect by the most unfounded assumptions. His hereditary idea of a State Church is the first grand error—perhaps the real root of all the rest. Then came the convenient argument of Jewish Proselyte Baptism as the model of Christian Baptism—involving a whole series of false assumptions. Then, the language of Christ and his Apostles is tortured, to draw from it meanings it never can have by any fair interpretation. Then the language of the early Christian Fathers must be put upon the rack for the same purpose. Could Clement of Rome, Hermas, Justin Martyr, Irenæus, Clement of Alexandria, Tertullian, or Origen himself, rise from the tomb, they would protest with

solemn indignation at the *force* that has been put upon their words, and the absolute perversion of their testimony. Then follows Dr. Wall’s ingenious *supposition* to account for the language of Basil and Cyril—his grand mistake of the testimony of Augustine and Pelagius—and his miserable attempts to set aside the fact, that every distinguished Christian writer of the first four centuries whose baptism is recorded, was baptized in adult years, on his own confession of faith—a fact that also holds true of every Christian emperor in the fourth century, from Constantine to Theodosius.

“The infatuation of Dr. Wall is sad enough; but it is outdone by a writer in the North American Review, for January, 1854, who has the weakness to affirm in the face of the world—in a lame criticism on Bunsen’s Hippolytus—that the evidence for infant baptism ‘amounts to *historical demonstration!*’ The words of the apostle to Timothy seem here truly applicable: ‘Now as Jannes and Jambres withstood Moses, so do these also resist the truth. But they shall proceed no further; for their folly shall be manifest unto all men, as theirs also was.’ The accomplished scholars of the North British Review, in several recent numbers, have frankly confessed the want of scriptural and early authority for infant baptism; and have intimated that even the Archbishop of Canterbury himself appears to be on this point undergoing a process of ‘*historical conversion.*’”—*Christian Review.*

MR. H. ALTHAM.

This zealous and persevering friend of popular education closed his useful life on Lord’s day, March 4th. He attended and took part in Sunday school meetings so recently as the Monday and Tuesday evenings before his death.

## CORRESPONDENCE.

ARCADIA COLLEGE, NOVA SCOTIA.

To the Editor of the Baptist Magazine.

DEAR BROTHER,—Some time ago I appealed to the benevolence of the denomination, through your columns, on behalf of the library of this college. Mr. Peto kindly gave us fifty pounds, which Mr. Underhill expended in the purchase of valuable books, adding some volumes from his own library. The Committee of the Missionary Society sent a set of the Periodical Accounts, Annual

Reports, and Missionary Herald. A copy of *Poli Synopsis*, five volumes folio, was forwarded by R. Foster, Esq., of Cambridge. These donations were very gratefully received.

I venture now to renew the appeal, with a special view to the Ecclesiastical History department of the library. All who are acquainted with the subject know that the Professor ought to have the opportunity of prosecuting independent and extensive research, and that he requires the use of many works which are not commonly to be found

in private collections. This is particularly desirable in regard to the period of the middle ages, during which many sects arose, holding in the main evangelical principles, though not altogether free from error. Some of them maintained what are now called baptist views. Having felt for many years a deep interest in this branch of historical inquiry, I am very anxious to pursue it, so as to be able to embody in my lectures a clear and full account of the rise, progress, and influence of the evangelical sects above-mentioned. But I am sadly at a loss for the want of original authorities.

The *Bibliotheca Maxima Patrum*, &c., the *Annales Ecclesiastici* of Baronius and his continuators, the *Amplissima Collectio*, and the *Thesaurus Anecdotorum* of Martene and Durand, with many other works, ancient and modern, are essential to the successful prosecution of this undertaking. A hundred pounds would procure a considerable number of them. May I not hope that this sum will be raised? May I not hope that a sufficient number of friends will be found in England to supply this pressing want of our institution?

Our Endowment Fund amounts to nearly £13,000, so that we have secured a respectable annual income, the legal interest of money in this province being six per cent. It has been a great effort, but the people have come forward very cheerfully, and have thus made the college their own.

There are nine theological students at present under my care. Several who were here last year are now engaged in ministerial labour.

Perhaps you will not object to take charge of any sums that may be contributed for the above-mentioned purposes, and of books, should that mode of assistance be preferred.

I am,

Dear brother,

Acadia College, N. S. Yours truly,  
Feb. 14, 1855. J. M. CRAMP.

#### CHAPEL TRUST DEEDS.

To the Editor of the Baptist Magazine.

DEAR SIR,—It was not at all my intention to contradict the statement made by you as to the difference between the model deeds of the Baptist Union and of the Baptist Building Fund, but merely to prevent any misunderstanding which might arise from that statement. Many of your readers might have supposed that the restriction in point of creed went much further than the securing the chapel to the Calvinistic baptist denomination.

I did not advert to other portions of the model trust deed, because in those respects it is intended to be merely suggestive, and the churches can adopt or vary at their pleasure the clauses you refer to without any objec-

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tion being raised by the Committee. The object of the deed is to give the church the fullest power over the property, at the same time guarding the exercise of that power from evil by requiring the concurrence of two-thirds of the members present at a church meeting instead of a bare majority.

It affords me pleasure to read your testimony to the great and increasing power of the Baptist Building Fund, which is working so beneficially to the churches. The experience of nine years has proved that a loan repayable by twenty half yearly instalments, without interest, meets the requirements of the churches, and the fact is more cheering that out of the sixty-eight loans (amounting to £6,840), made up to the date of the last report, not a single failure had taken place in the payment of the instalments.

There are two hindrances to the usefulness of the Fund, the one is its inability to lend larger sums to each church, and the other, the length of time the churches have to wait for the assistance they seek. At the date of the last report there was a list of twenty-three churches awaiting consideration with debts amounting to upwards of £6,000. If the Fund had the means of at once meeting these cases, its ordinary income would probably enable it to keep pace with the current claims, and the necessity of individual application in aid of chapel debts would cease. It is a pleasurable reflection connected with every contribution to the Fund, that while it does good in its first application, that good is continually extended by the periodical repayment which enables the Committee to assist future claims; the money is not spent, but merely used to meet a present necessity, and returned when that necessity has ceased, to assist in other similar efforts to extend the Redeemer's kingdom.

I am, dear sir,

Yours respectfully,  
WILLIAM H. WATSON.

#### HYMN BOOKS.

To the Editor of the Baptist Magazine.

MY DEAR SIR,—I have been very much gratified by the letters which have appeared in the Magazine on the hymn-book question, and hope it may be found that the time has now arrived when a change so very desirable and so much desired may be safely made.

It is much to be wished that the trustees of the New Selection may resolve on carrying out the proposed improvement, in order that the evil of having many different hymn-books used in the same denomination may be avoided. This evil is beginning to be felt amongst our brethren the independents, through the persistence of the Congregational Union in the publication of its Supplement. Brother Lillycrop is mistaken, I think, when

he says, that "the two-book system is almost unknown in the independent community;" very many of their churches heartily wish that it were so, but the Union, by issuing and pressing the sale of its book (which is not a combination of Watts and Selection, but merely a Supplement to Dr. Watts's psalms and hymns), perpetuates the evil complained of in most of the churches under its influence.

The result has already been seen in the publication of *The Hymn-book* by Dr. Reed; *The Comprehensive Hymn-book* by Dr. Campbell; *The Leeds Hymn-book*, &c. all on the plan recommended in the Magazine, and issued with a view to remedy what almost every one feels to be a great inconvenience.

Now the mischief is, that those churches who have adopted one or other of the improved books are regarded as innovators, and as the authors of confusion. I know three churches of that faith and order in one town, each of which uses a different hymn-book.

I am persuaded that if the trustees of the New Selection would carry out the plan proposed, the churches generally would hail the change, and private speculation would be effectually anticipated. It is pleasing to know that so little trouble would be requisite in executing the plan. Perhaps, however, a few hymns might be added whilst the alteration was being made which have strangely been left out of our present Selection.

Mr. Elven has made a judicious selection from Dr. Watts, but why should such hymns as the tenth in the third book be rejected? It is generally acknowledged, also, that there are two or three hymns in the doctor's small book of *Divine Songs*, which are too good to be left out of the larger work, such, for instance, as the third, "Blest be the wisdom and the power," &c. Probably, however, the whole of the desirable additions would not make the total number of hymns, in the proposed *one* book, more than nine hundred.

Yours, very respectfully,  
Inskip, near Preston, JOHN COMPTON.  
March 7, 1855.

To the Editor of the Baptist Magazine.

DEAR SIR,—It is proposed by Messrs. Barber, Lillycrop, and Elven to take about 150 of Dr. Watts's psalms and hymns to form an appendix to *The Selection*, thus placing, as some would think, the major hymnologist after the minors. Mr. Elven has produced an extract,—

56 from 336 psalms, enumerating parts.

41 " 150 hymns, 1st book.

59 " 170 " 2nd " [logies.

5 " 45 " 3rd " including doxo-

Total 161 700

Although Mr. Elven has stretched his limit

to 161, he has been obliged to omit such psalms as the 4th part of the 145th, and such hymns as the 63rd, 1st book. It is well that he has presented a specimen list; he has thus placed the question in the best form for consideration. All concerned may put it before them, and, book in hand, ascertain the character of the whole of the 540 which must be consigned to oblivion by any selection made on the same principle. If the selection is to be confined to about 150, suitable for public worship, Mr. Elven's is perhaps as good, or nearly so, as any other that could be made. If the boundary were much enlarged the project would not be worth attempting, as bulk and cost would not be materially reduced. The three gentlemen above-named are agreed as to the number that should be omitted, but it is not so certain that they, or any three members of the denomination, would be agreed as to *what* psalms and hymns should constitute that number. Mr. Elven has some perception of this difficulty: he says, "It will probably be suggested by other correspondents that some of these might be omitted. Others may think some should be added." Just so. My pastor's note for last Lord's day, now before me, has on it one psalm and three hymns from Dr. Watts. The three hymns are not in Mr. Elven's list. Former notes of his which I have seen would have furnished very numerous instances of the same kind. For thirty-four years I have been favourably situated for observing the use of Dr. Watts by various ministers; and, forming my opinion only from the knowledge thus acquired, I feel assured that the proposed reduction, or any other one near it, would not be tolerated, regarding the book as merely supplying forms for public worship. It has, however, other uses: 1. *As a manual of private devotion.* Mr. Elven has omitted psalms and hymns adapted to this purpose, some of them, perhaps, to no other. 2. *As an exhibition of doctrine.* The sovereignty of divine grace and the unchangeableness of the divine purpose are enunciated in the 89th psalm, 5th part, and in the 11th, 12th, 14th 54th, 90th, and 117th, of the 1st book. These are among the omitted. I think that any considerable diminution of doctrinal declaration would not be allowed without complaint. 3. *As a popular exposition of scripture.* Many a one has learned from Dr. Watts that the 29th psalm is descriptive of a thunder storm, and, what is of more consequence, the meaning of some things written in the law of Moses, and in the prophets, and in the psalms, concerning Christ. Seventeen psalms useful for this purpose are omitted. I deprecate the adoption of a limit which requires the exclusion of the 2nd, 21st, 45th, and 114th psalms, and the 28th and 29th hymns, 1st book, because they set forth a department of the

administration of Him on whose head are many crowns about which we have not too much instruction. A little more "eye salve" might help us to look at the last named subject, and the "mystical marriage," psalm 45, 2nd part, L. M. (both scripturally associated), more steadily, clearly, and profitably. The part describing this crown and consummation of salvation, as well as all the others, is left out. There is also a considerable, not an entire, suppression of hymns on this theme in that part of the list taken from the 1st book. The 45th psalm, with Eph. v. 25—32, and Rev. xix. 6—9, form a key to the meaning of the "Song of Songs." To diminish Dr. Watts's helps to the perception through the sign of the thing signified does not appear to me to be advisable.

Dr. Watts "desires and may reasonably demand this piece of justice of all his readers,—that they will not censure and condemn any part of his work without a diligent perusal of the larger edition, wherein the preface and notes, in the judgment of many learned and pious men, have given a sufficient vindication of the whole performance." He also "hopes the reading of it may entertain the parlour and the closet with devout pleasure and holy meditations, and therefore requests his readers, at proper seasons, to peruse it through."

I am, dear sir, yours truly,  
GEORGE GROVE.

March 10, 1855.

#### THE SALE OF THE BAPTIST MAGAZINE.

*To the Editor of the Baptist Magazine.*

MY DEAR SIR,—The information contained in your last number concerning the distribution of profits accruing from the sale of the magazine, must have been highly gratifying to all your readers.

But the remarks which follow are no less important, presenting to all, both ministers and laymen, matter for serious consideration. A simple means is placed within our reach by which we may assist in alleviating the sorrows and trials of the widow, whose forlorn condition must be experienced to be understood, a means too much neglected by all; for what layman is there who might not increase this fund, by seeking to extend the sale of the magazine among his friends, and if he does not already by purchasing it himself; for how many baptists are there who do neither?

But the appeal to pastors is especially well-founded; were they indeed but half as anxious to extend its sale as their widows are to receive of its proceeds, how largely would its sale increase! Our pastors might exert their influence in two ways; 1st, by contributing to its pages: surely this might be done by them occasionally; yet how many are there

whose names never appear in the list of those from whom communications have been received; by writing for its pages they would increase the interest of their people in the periodical, and so increase its sale. Then they may exert their influence by becoming regular purchasers: if the people find their pastor does not read it they will conclude it is not worthy of their own perusal; while, on the other hand, if he be a purchaser his example is before them, and he is better able to urge them to become purchasers.

But not only is it desirable to extend the circulation for the purpose of increasing the funds, but also that we may thereby give wider extent to our opinions and principles; if we have faith in them, surely we desire to see them spread; our Magazine is a means to this end; the wider its circulation, the wider and more extensively known will our principles become.

Let then every baptist resolve to exert himself to increase its circulation; let pastors show their people the example, and no longer let the member, when referring his pastor to matter contained in its pages, receive the reply: "I do not see the Baptist Magazine." Let them write, and let them purchase; and let laymen also exert themselves and use all possible means to increase its circulation. If this be done, then will the profits be multiplied, more widows' hearts will be cheered, and each will have to rejoice that he has not neglected a means so calculated to increase the happiness of others, and to spread the principles of righteousness and truth.

Resolving to do my utmost,

I am, yours truly,  
A CONSTANT READER.

#### EDITORIAL POSTSCRIPT.

The decease of our valued friend, Mr. Gurney, of which we understand that an announcement will be found in the *Missionary Herald*, took place on Lord's day morning, March 25th. His advanced age and frequent endurance of severe pain must mitigate the sorrow of his most attached friends, but the senior portion of those who have been accustomed to take part in the public business of the body will feel his removal to be a real loss. There is perhaps no living man who knew so much of our denomination in its various ramifications and aspects as he did: in respect to the Baptist Missionary Society especially, to which he had for thirty years earnestly devoted himself, he was familiar with details as well as with matters of principal importance, so that his opinion was always highly valued by those who had themselves a thorough acquaintance with the subject, and could not fail to be influential. It would be improper



to add more, as the nearest connexions of our deceased friend are so thoroughly competent to do justice to his memory. Portions of his memoranda which he has read to us in private give us the assurance that a publication of the greatest interest respecting himself and his contemporaries may be furnished from his writings.

The Rev. William Landels is about to remove from Birmingham, having accepted an invitation to occupy the Diorama, which Sir Morton Peto purchased some time ago, and has fitted up for a place of worship, at great expense.

The opening services are fixed for Tuesday, May 1st, when it is expected that the Rev. William Brock of Bloomsbury Chapel will preach in the morning, and the Rev. Samuel Martin of Westminster in the evening. Mr. Landels it is hoped will occupy the pulpit on the following Lord's day.

The Council of the Hanserd Knollys Society has determined to dispose of their back stock in sets of six and eight to non-subscribers. Full particulars of the plan will be published, we are informed, in an advertisement on our wrapper, and many of our readers will find it worthy of their attention.

The Rev. J. H. Hinton has removed from Bartholomew Close to 51, Clifton Street, Finsbury.

The Rev. S. Milner has removed from Newington Causeway to 27, White Lion Street, Pentonville.

The following is the most complete list of the meetings connected with our denomination which are to be held in London the latter part of this month that we have been able to obtain.

#### *Thursday, April 19th.*

The Prayer-Meeting in the Library of the Mission House, for a blessing on the ensuing meetings of the various societies, is to commence at 11 o'clock in the forenoon. The Rev. B. Evans of Scarborough is expected to preside.

In the evening, the Annual Meeting of the Bible Translation Society will be held.

#### *Friday, April 20th.*

The forty-third Annual Session of the Baptist Union is to be held at the Mission House, 33, Moorgate Street, at ten o'clock, an introductory address to be delivered by the Hon. and Rev. B. W. Noel, M.A.

In the evening at seven, worship will begin at Devonshire Square Chapel, Bishops-

gate Street, when a sermon on behalf of the Baptist Irish Society is to be delivered by the Rev. C. M. Birrell of Liverpool.

#### *Lord's day, April 22nd.*

Sermons and collections for the Baptist Missionary Society are expected at baptist places of worship in and near the metropolis, a list of which may be found in the *Missionary Herald*.

#### *Monday, April 23rd.*

In the forenoon at eleven, the Annual Private Meeting of the members of the Baptist Irish Society for the transaction of business will be held at the Mission House.

In the evening at half past six, the Annual Public Meeting of the Baptist Home Missionary Society will be held at Finsbury Chapel.

#### *Tuesday, April 24th.*

In the morning at ten, the Annual Private Meeting of the members of the Baptist Missionary Society for the transaction of business will be held at the Mission House.

In the evening at half past six, the Annual Public Meeting of the Baptist Irish Society will be held in Finsbury Chapel, the chair to be taken by Charles B. Robinson, Esq., of Leicester.

#### *Wednesday, April 25th.*

Two sermons are to be preached on behalf of the Baptist Missionary Society, that in the morning at Bloomsbury Chapel at eleven, by the Rev. J. P. Mursell of Leicester; that in the evening at Surrey Chapel, Blackfriars Road, Southwark, by the Rev. Hugh Stowel Brown of Liverpool, service commencing at half past six.

#### *Thursday, April 26th.*

At eleven, the Annual Public Meeting of the Baptist Missionary Society is to be held in Exeter Hall, James Kershaw, Esq., M.P., to preside.

The Annual Sermon to Young Men will be preached in the evening at the Poultry Chapel by Rev. Charles Stovel.

#### STRICT BAPTIST MEETINGS.

The Strict Baptist Missionary Society holds its tenth General Meeting of Messengers and Subscribers at Trinity Street Chapel, Southwark, on Thursday afternoon and evening, the 19th April, to commence at four o'clock.

The Annual Public Meeting of the same society will be held at Eagle Street Chapel, on Monday evening, April 23rd, at half past six.

At half past six on Thursday evening, April 26th, the Annual Meeting of the Baptist Tract Society will be held at Eagle Street Chapel, Red Lion Square.

# IRISH CHRONICLE.

APRIL, 1855.

## APPROACHING MEETINGS.

DEVONSHIRE SQUARE CHAPEL has again been kindly granted for the Annual Sermon on behalf of the Baptist Irish Society on Friday evening, April 20th ; and the Rev. C. M. BIRRELL of Liverpool has consented to preach. The service is to commence at seven o'clock.

The PRIVATE Meeting of MEMBERS of the SOCIETY is to be held in the Library of the Mission House, 33, Moorgate Street, on Monday, April 23rd, the chair to be taken at eleven o'clock. The Rules enacted at the General Meeting in 1847, in conformity with which this meeting is convened, are the following :

That a General Meeting of the Members of the Society be held every year, at which the proceedings of the past year shall be reported, and the officers chosen for the year ensuing.

That every person subscribing ten shillings and sixpence a year, or upwards, and every Baptist Minister making an annual contribution or collection for the Society, be considered members thereof.

That a Donor of ten guineas or upwards at one time be a Member of this Society for life.

It is always desirable that there should be at this meeting a large attendance of persons entitled to vote and to take part in its proceedings ; that is, of all donors of ten guineas or upwards at one time ; all subscribers of ten shillings and sixpence a year, or upwards ; and every baptist minister making an annual contribution or collection for the Society.

FINSBURY CHAPEL is engaged for the PUBLIC MEETING, which is to be held on Tuesday evening, April 24th, when the chair is to be taken at half past six o'clock, by CHARLES B. ROBINSON, Esq. of Leicester.

## CONTRIBUTIONS RECEIVED SINCE OUR LAST.

	£	s.	d.		£	s.	d.
J. C. ....	5	0	0	Brill, Bucks—			
Blaydon, near Newcastle-on-Tyne—				Dodswell, Mr. E. ....	1	0	0
J. W. ....	10	0		Broadway—			
Bratton, by Mr. Joshua Whitaker—				Mann, the Misses ....	1	0	0
Anderson, Mr. ....	0	5	0	Bristol, additional, by Mr. J. L. Harwood—			
Brent, Mr. ....	0	5	0	Hare, Mrs. ....	0	10	0
Mr. ....	0	2	0	Cambridge, W. E. Lilley, Esq. ....	25	0	0
J. ....	1	0	0	Devizes, by Rev. C. Stanford—			
J. ....	1	0	0	Anstie, Mrs. H. ....	0	5	0
T. ....	0	10	0	Anstie, Mr. P. ....	1	0	0
J. ....	1	0	0	Anstie, G. W. ....	1	0	0
J., box ...	1	17	10	Hign ...	1	0	0
J. ....	1	11	10	Hign ... L.L.D. ....	1	0	0
			7 1				

	£	s.	d.
Fox, Mr.....	9	2	6
Stewart, Mr.....	0	5	0
<i>Weekly Subscriptions by—</i>			
Fox, Mrs.....	0	18	8
Overbury, Miss ...	1	0	6
	1	19	2
	6	11	8
Devonport .....	1	8	0
<i>Diss, by Rev. J. P. Lewis—</i>			
Taylor, Mr. T. O.....	1	1	0
Mines, Mrs.....	0	10	0
	1	11	0
Exeter, Miss Adams.....	1	0	0
Falmouth.....	2	10	0
<i>Halifax, by Rev. S. Whitewood—</i>			
Abbot, J., Esq.....	0	10	6
Brown, G. B., Esq.....	0	10	6
Clay, Mr. John.....	0	2	6
Edwards, George, Esq. ....	0	10	6
Fawcett, Mr. Stephen .....	0	5	0
Haigh, Mrs.....	0	2	6
Hebbethwaite, Mr. Thomas	0	2	6
Holland, Mr. Alexander ...	1	0	0
Hoyle, Mr. James.....	0	2	6
Hoyle, Mr. Richard.....	0	5	0
Tate, Miss.....	0	10	0
Walker, Mr. John.....	0	10	6
Walker, Mrs. J.....	0	5	0
Walker, Mrs.....	0	5	0
Whitewood, Rev. Samuel...	0	5	0
	5	7	0
Huntingdon, Foster, M., Esq.....	2	2	0
<i>Inkip, near Preston, by Rev. J. Compston—</i>			
Catterall, Mr. C., Wesham	0	10	0
Catterall, Mr. John.....	0	5	0
Cotton, Mr. James.....	0	10	0
Compston, Rev. John.....	0	6	6
Sums under 5s.....	0	8	6
	2	0	0
<i>Kingston, by the Rev. W. Collins—</i>			
Butterworth, Mr.....	1	10	0
<i>Leamington, by Mr. Walter Hill—</i>			
Wallace, Miss, by Rev. Dr. Winalow	0	10	0
<i>Leeds, Mr. W. Heaton.....</i>			
Leeds, Mr. W. Heaton.....	0	10	0
<i>Leicester, by James Bedells, Esq.—</i>			
Collection at Belvoir Street Chapel ...	18	2	2
<i>London—</i>			
<i>Bow—</i>			
Huntley, Miss .....	1	0	0
<i>Brixton Hill—</i>			
Allen, J. H., Esq.....	1	1	0
<i>Brompton—</i>			
Bigwood, Rev. J. ....	1	1	0
<i>Chelsea, Rev. J. T. Cole ...</i>			
Chelsea, Rev. J. T. Cole ...	0	10	0
Vines, Miss, Collected by	0	10	0
	1	0	0
<i>Dalston—</i>			
Eames, Miss.....	0	10	6
Groser, Rev. W. ....	1	1	0
Groser, Albert.....	0	10	6
Groser, Miss.....	0	10	6
Groser, Miss M. A.....	0	10	6
Miall, Mr. James.....	1	1	0
	4	4	0
<i>Hammersmith—</i>			
Cadby, P., Esq.....	1	1	0
Otridge, Miss, Collected by	3	5	9
	4	6	9
<i>St. John's Wood—</i>			
Rives, Mrs.....	1	0	0
<i>Walworth—</i>			
Edwards, Mr. R.....	1	1	0
Beddome, W., Esq. ....	1	1	0
Blake, Rev. W. H.....	0	10	6
Bligh, J. S., Esq. ....	1	1	0
Burgess, Mr. John.....	0	10	6
Burl, Charles, Esq. ....	1	1	0

	£	s.	d.
Cartwright, R., Esq.....	1	1	0
Gillman, Mrs.....	0	10	6
Goodings, William, Esq., jun. ....	1	1	0
Haddon, Mr. J.....	1	1	0
Heriott, J. J., Esq.....	1	1	0
Ivimey, Joseph, Esq.....	1	1	0
Jacobson, Miss .....	1	1	0
Low, James, Esq.....	1	1	0
McDonald, Esq., dividend, by W. L.			
Smith, Esq., for schools .....	13	5	10
Morgan, Dr.....	1	1	0
Parnell, Mr. W.....	1	0	0
Pewtreas, T., Esq.....	1	1	0
Rawlings, D., Esq.....	1	1	0
Shaw, Mrs. M.....	2	0	0
Smith, W. L., Esq. ....	2	2	0
Stoneman, Mr.....	0	10	6
Woolley, G. B., Esq.....	1	1	0
<i>Olney—</i>			
Friend, A .....	0	10	0
<i>Pershore, Collected by Mrs. Risdon, for schools and scripture readers—</i>			
Andrews, Mr.....	1	0	0
Andrews, Mr. Edmund .....	0	5	0
Calkwell, Miss .....	0	5	0
Edwards, Mrs.....	0	10	0
Fletcher, Mrs.....	0	2	6
Grove, Miss.....	0	10	0
Hudson, Mrs.....	1	0	0
Hudson, Mrs. Henry .....	1	0	0
Overbury, Rev. F. ....	0	10	0
Page, Miss, Malvern .....	2	0	0
Perkins, Mrs.....	0	10	0
Risdon, Mrs.....	1	0	0
Salisbury, Mrs.....	0	1	0
Wagstaff, Mrs.....	0	5	0
Warner, Mrs.....	0	2	6
White, Mr.....	0	5	0
	9	6	0
<i>Ripon, Yorkshire—</i>			
Rarle, Mrs.....	1	1	0
<i>Statham, by Mr. R. B. Silcock—</i>			
Cooke, Mr. R. ....	0	10	0
Cooke, Mrs. R.....	0	2	6
Cooke, Mrs. S.....	0	10	0
Cooke, Mr. W.....	0	10	0
Donation .....	0	2	0
Frarey, Mr. R.....	0	10	0
Friend .....	0	2	0
Howes, Mr. J.....	0	5	0
Howes, Mrs.....	0	2	6
Matthews, Miss .....	0	5	0
Rudd, Mr., Ash .....	0	2	6
Silcock, Mr. John .....	1	1	0
Silcock, Mr. R. B. ....	1	1	0
Slipper, Mr. B.....	0	10	0
Slipper, Mrs.....	0	2	6
Slipper, Mr. W.....	0	10	0
Venimore, Mr.....	0	5	0
Whittaker, Mr. H.....	0	2	6
Worts, Mr.....	0	5	0
Collection .....	3	17	4
	10	15	10
<i>Stourbridge—</i>			
Dorricutt, Mr. and Mrs.....	0	10	6
Contributions .....	0	10	0
	1	0	6
<i>Tring, by Mr. John Burgess—</i>			
Butcher, T., Esq.....	1	0	0
Butcher, T., Esq., jun. ....	1	0	0
Butcher, Mrs. F.....	0	5	0
Olney, D., Esq.....	1	0	0
	3	5	0
<i>Trowbridge, Back Street, by Rev. W. Barnes—</i>			
Barnes, Rev. W. ....	0	5	0
Cadby, Mr.....	0	2	6
Chapman, Mr. H.....	0	5	0
Chapman, Mr. J.....	0	5	0
Clift, Mr.....	1	1	0
Diplock, Mr.....	0	2	6
Edminson, Mr.....	0	5	0

	£	s.	d.
Fowler, Mr. ....	1	1	0
Francis, Mr. ....	0	5	0
Friend ..... 0	1	0	0
Goldsmith, Mr. ....	1	1	0
Hayward, Mr. John, sen. ...	0	10	0
Hayward, Mr. John, jun. ...	0	10	0
Hayward, Mr. S. ....	0	5	0
Hooper, Mr. R. ....	0	1	6
Knee, Mrs. ....	0	2	0
Miner, Mr. J. ....	0	2	6
Moore, Mr. John. ....	0	2	6
Parsons, Mr. James ....	0	1	0
Ponton, Mr. ....	0	1	0
Rimer, Miss. ....	0	2	6
Salter, Mrs. ....	5	0	0
Smith, Mr. ....	0	2	6
Stancomb, Mrs. ....	1	1	0
Stancomb, Mr. J. P. ....	1	0	0
Sunday School Boys ....	0	11	12½
<b>Boxes by—</b>			
Chapman, Mrs. ...	0	8	6
Chapman, Clara... ..	0	2	11
Parsons, Mr. C. ...	0	2	4½
Richmond, Mr. E. ...	0	3	0
Taylor, Mr. Jas. ....	0	1	2
	0	17	11½
Collection .....	4	15	0½
	20	0	0

## SCOTLAND.

<b>Cupar, by Mr. D. Duncan—</b>			
Brown, Mr. T. ....	0	2	6
Duncan, Mr. D. ....	0	10	0
Grant, Rev. P. W. ....	0	5	0
Grieg, Mr. T. ....	1	0	0
Honeyman, Mr. J. ....	0	2	6
Lees, Mr. C. ....	0	10	0
Robertson, Mr. G. ....	0	2	6
Sharp, Mr. A. ....	0	10	0
Smith, Mr. A. ....	0	1	0
Taylor, Mr. A. ....	0	5	0
	3	8	6

## IRELAND.

<b>Athlone, by Rev. Thomas Berry—</b>			
Banks, Mrs. ....	0	10	0
Barker, Mr. George. ....	1	2	6
Burgess, Thomas, Esq. ....	0	10	0
Browne, Sergeant ....	0	2	6
Clarke, Mr. A. ....	0	2	6
Cooke, Mr. J. ....	0	5	0
Drake, Mr. ....	0	5	0
Drought, Mrs. ....	0	15	0
English, Mr. Robert ....	1	0	0
Flemming, Mrs. ....	0	2	0
Flood, Miss. ....	0	2	6
Friend ..... 0	1	0	0
Gallagher, Mrs. ....	0	10	0
Goode, Mr. E. ....	0	1	0
Hall, Mr. R. ....	0	1	0
Hare, Mrs. ....	0	17	0
Hogg, Mr. H. ....	0	5	0
Holton, Mr. John. ....	0	2	6
Holton, Mr. William ....	0	2	0
Hopkins, Mr. ....	0	1	0
Jack, Mr. ....	0	2	4
Judge, Messrs. ....	0	2	0
Longworth, Mr. ....	0	2	0
Martin, Mr. John ....	2	5	0
Moynan, Mr. Thomas ....	0	2	6
Macnamara, Mr. A. ....	0	5	0
Macnamara, Mr. ....	0	1	0
Murry, Mr. P. ....	0	5	0
Naah, Miss. ....	0	3	0
Peake, Mr. S. ....	0	5	0
Pell, Mr. ....	0	15	0
Potts, Miss. ....	0	1	0
Robinson, Mr. E. ....	0	2	0
Sproule, Mrs. ....	1	5	0
Sproule, Mr. E. ....	0	2	6
Smith, Mr. B. ....	0	12	6

	£	s.	d.
Smythe, H. M., Esq., J.P. ..	0	7	6
Stokes, Mr. ....	1	2	6
Swaine, J., Esq. ....	0	2	6
Walsh, Mr. M. ....	0	5	0
Walker, Miss M. ....	0	2	0
Wilson, Mr. John ....	1	0	0
<b>Cards by—</b>			
Ardall, Mrs. ....	0	6	9
Ardall, Miss. ....	0	7	10
Flood, Miss. ....	0	13	0
Hogg, Miss. ....	0	4	0
Murry, Mr. D. ....	0	6	6
	18	5	11

<b>Belfast, by Rev. W. S. Eccles—</b>			
Abbott, Mr. Joseph. ....	0	3	0
Arnold, Mr. J. ....	0	5	0
Bates, John, Esq. ....	0	10	0
Bateson, Sir Robert, Bart. ...	1	0	0
Bain, Mr. Joseph ....	0	10	0
Blackwell, R., Esq. ....	2	0	0
Blackwell, Mrs. ....	0	10	0
Carson, Mr. W. ....	0	5	0
Crawford, Mr. Alexander ...	0	3	0
Crawford, James, Esq. ....	0	5	0
Dickey, Messrs. A. and Co. ....	0	3	0
Edgar, Rev. Dr. ....	0	5	0
Getty, J., Esq. ....	0	10	0
Gibson, Rev. Prof. ....	0	5	0
Hamilton, Hill, Esq. ....	0	10	0
Hamilton, The Misses ....	2	0	0
Hastings, Mr. W. ....	0	10	0
Lyle, S., Esq. ....	2	0	0
Mulholland, Andrew, Esq. ...	1	0	0
Owen, Mr. ....	0	2	0
Roddy, Mr. R. ....	0	2	6
Rodgers, Mr. D. ....	0	2	6
Studdert, Mrs. ....	1	0	0
Thompson, W., Esq. ....	0	5	0
Toye, Rev. Thomas. ....	0	2	6
Waring, Mr. Richard. ....	0	5	0
Wood, Mr. David. ....	0	2	6
Workman, R. and J., Esqs. ....	1	0	0
Workman, R., Esq. ....	1	0	0
Collection, Academy Street Chapel .....	6	6	8
	23	2	8

<b>Coleraine, by Rev. W. S. Eccles—</b>			
Bellas, Mr. T. ....	0	2	6
Boyle, Mr. T. ....	0	2	6
Canning, Rev. J. A. ....	0	2	6
Canning, Mr. J. ....	0	2	6
Cuthbert, Mr. ....	0	2	6
Gordon, Mr. T. ....	0	2	6
Galley, Mr. ....	0	2	0
Hunter, Mr. Stewart ....	0	3	0
Matthews, Mr. ....	0	1	0
McArthur, Mr. ....	0	2	6
McElwain, Mr. ....	0	5	0
Moody, Mr. ....	0	1	0
McRae, Mr. ....	0	5	0
Taylor, Mr. ....	0	2	6
Collection .....	3	10	0
	5	7	6

<b>Conlig, Newtownards, by Rev. J. Brown—</b>			
Brown, Rev. J. ....	0	10	0
Sabbath School. ....	0	4	10
Sewing Class. ....	0	10	0
Church .....	1	17	8
	3	2	6

<b>Letterkenny, by Rev. W. S. Eccles—</b>			
Elliott, Mr. G. ....	0	5	0
Elliott, Mr. W. ....	0	10	0
Gallagher, Mr. ....	0	10	0
Gormley, Mr. ....	0	5	0
Hill, Lord G. ....	0	10	0
Peoples, Mr., two years. ....	0	10	0
Stony, Mr. J. ....	0	5	0
Collection .....	1	5	0
	4	0	0

<b>Londonderry, by Rev. W. S. Eccles—</b>			
Alexander, Mrs. M. J. ....	0	2	6
Cairns, Mr. J. ....	0	2	6

	£	s.	d.		£	s.	d.
Campbell, Mrs. W.....	0	5	0	Greene, Mrs.....	0	5	0
Cluff, Mr. ....	0	5	0	Greene, Miss.....	0	2	6
Cooke, Messrs. J. and J.....	0	2	6	Greene, Mr. James.....	0	10	0
Dunn, Mr. Robert.....	0	5	0	Greene, Mr. William.....	0	10	0
Foster, Miss.....	0	2	6	Greene, Mr. Benjamin.....	0	2	6
Gilmore, P., Esq.....	0	10	0	Marsh, Mr.....	0	10	0
Henderson, Mr. R.....	0	2	6	Pegg, Mr.....	0	10	0
Matthewson, Mr.....	0	2	6	Shea, Mrs.....	0	5	0
Maxwell, Mr.....	0	7	6	Turner, Mrs.....	0	2	6
McArthur, Mr.....	0	5	0				4 8 0
McCorkill, Mr.....	0	2	6	Newtown Linnavady, by Rev. W. S. Eccles—			
Stevenson, Mr. D. ....	0	10	0	Dill, Marcus, Esq., M.D. ....	1	0	0
Stevenson, Mr. H. ....	0	5	0	Lancey, Captain.....	0	10	0
Wallen, Mrs.....	1	0	0				1 10 0
			4 16 0	Waterford, Miss Baskin's Card—			
Moate, by Rev. Thomas Berry—				Baskin, Mrs.....	0	1	0
Adamsen, Jones, Esq.....	0	2	6	Baskin, Miss F. M.....	0	0	6
Ardall, Mr. Joshua.....	0	2	0	Crosbie, Miss.....	0	1	0
Bagnall, Mrs.....	0	2	6	Friend.....	0	1	0
Bagnall, Miss.....	0	2	6	Scroder, Mr.....	0	0	6
Bagnall, Master John.....	0	2	6				0 4 0
Berry, Rev. Thomas.....	0	10	0				
Clibburn, W., Esq.....	0	2	6				
Fox, Mrs.....	0	2	6				
Friend.....	0	1	0				
Glanville, Mr. Thomas.....	0	2	6				

## INDIA.

Mr. and Mrs. E..... 50 0 0

Thanks are presented to Mr. C. A. Windeatt of Plymouth for two volumes of the Baptist Magazine.

SUBSCRIPTIONS AND DONATIONS will be thankfully received by the Treasurer THOMAS PEWTRESS, Esq., or the Secretary, the Rev. WILLIAM GROSER, to the latter of whom money orders should be made payable, at the Mission House, 33, Moorgate Street; by the London Collector, Rev. C. WOOLLACOTT, 4, Compton Street East, Brunswick Square; and by the Baptist Ministers in any of our principal Towns.

Contributions to the Baptist Irish Society which have been received on or before the 20th of the month, are acknowledged in the ensuing Chronicle. If, at any time, a donor finds that a sum which he forwarded early enough to be mentioned is not specified, or is not inserted correctly, the Secretary will be particularly obliged by a note to that effect, as this, if sent immediately, may rectify errors and prevent losses which would be otherwise irremediable.

# THE MISSIONARY HERALD.



BENGAL, VILLAGE, BANKS OF THE GANGES.



# ANNUAL SERVICES

## OF THE BAPTIST MISSIONARY SOCIETY FOR 1855.

THURSDAY, APRIL 19TH.

SPECIAL PRAYER MEETING.

A meeting for SPECIAL PRAYER, in connexion with the Missions, will be held in the Library of the Mission House, in the morning at eleven o'clock. The Rev. B. EVANS, of Scarborough, will preside.

LORD'S DAY, APRIL 22ND.

ANNUAL SERMONS.

The following are the arrangements, so far as they have been completed, for April 22nd.

The afternoon services marked thus \* are intended for the young.

PLACES.	MORNING.	AFTERNOON.	EVENING.
Alfred Place, Kent Road .....	Rev. W. Young.....	... ..	Rev. W. Young.
Alie Street, Little .....	Rev. W. B. Bowes..	Rev. B. Millard* ...	Rev. J. Price.
Alperton .....	.. ..	.. ..	.. ..
Battersea .....	Rev. W. Rosevear...	Rev. I. M. Soule <sup>d</sup>	Rev. J. J. Owen.
Blackheath, Dacre Park Chapel	Rev. W. H. Bonner	.. ..	Rev. H. Dawson.
Blandford Street .....	Rev. H. Dawson ...	.. ..	Rev. W. G. Lewis, sen.
Bloomsbury .....	Rev. W. Landels ...	Rev. W. Brock <sup>s</sup> ...	Rev. F. Tucker, B.A.
Bloomsbury Mission Hall .....	.. ..	.. ..	Rev. W. Brock.
Bow .....	Rev. W. P. Balforn	.. ..	Rev. W. H. Bonner.
Brentford, New .....	Rev. T. Pottenger...	.. ..	Rev. J. U. Butterworth.
Brixton Hill .....	Rev. T. F. Newtham	.. ..	Rev. W. Jones.
Brompton .....	Rev. T. A. Wheeler	.. ..	Rev. J. Bigwood.
Camberwell .....	Rev. C. Vines .....	Rev. W. Upton* ...	Rev. T. F. Newman.
Do. Cottage Green .....	Rev. B. Lewis .....	W. H. Watson, Esq.*	Rev. W. Upton.
Camden Road .....	Rev. G. Shott, B.A.	.. ..	Rev. G. Shott, B.A.
Camden Town, Hawley Road	Rev. E. White .....	.. ..	Rev. E. White.
Chelsea, Paradise Chapel .....	Rev. M. W. Flanders	Rev. T. J. Cole* ...	Rev. F. Wills.
Church Street, Blackfriars .....	Rev. J. Branch .....	.. ..	Rev. E. Probert.
Collier's Rents, Boro' .....	.. ..	.. ..	.. ..
Crayford .....	Rev. J. Cubitt .....	.. ..	Rev. J. Cubitt.
Dalston, Queen's Road .....	Rev. W. Walters...	.. ..	Rev. J. Acworth, LL.D.
Deptford, Lower Road .....	Rev. J. Kingsford ...	Rev. R. R. Finch*..	Rev. R. R. Finch.
Devonshire Square .....	Rev. A. M. Stalker	.. ..	Rev. J. H. Hinton, M.A.
Drayton, West .....	Rev. J. Barnett .....	.. ..	Rev. J. Barnett.

PLACES.	MORNING.	AFTERNOON.	EVENING.
Eagle Street .....	Rev. Dr. Wills .....	... ..	Rev. J. Webb.
Eldon Street (Welsh).....	Rev. J. Prichard ....	... ..	Rev. J. Prichard.
Greenwich, Lewisham Road ...	Rev. J. Russell.....	... ..	Rev. W. Roberts.
Hackney .....	Rev. D. Katterns ..	Rev. D. Katterns*..	Rev. D. Katterns.
Hammersmith .....	Rev. I. New .....	... ..	Rev. T. A. Wheeler.
Harlington .....	... ..	... ..	
Henrietta Street .....	Rev. J. C. Butterworth	... ..	Rev. Dr. Wills.
Highgate .....	Rev. C. T. Keen, sen.	... ..	Rev. W. E. Foote.
Hoxton, Buttesland Street.....	Rev. W. E. Foote..	... ..	Rev. C. T. Keen, sen.
Islington, Cross Street .....	Rev. R. P. Macmaster.	... ..	Rev. W. Walters.
John Street, Bedford Row.....	Hon. and Rev. B. W. Noel, M.A.	... ..	Hon. and Rev. B. W. Noel, M.A.
Kennington, Charles Street ...	Rev. T. Atwood ...	... ..	Rev. C. Woollacott.
Kensal Green .....	Rev. E. Harris .....	... ..	Rev. E. Harris.
Lee.....	Rev. R. H. Marten, B.A.	... ..	Rev. R. H. Marten, B.A.
Maze Pond .....	Rev. F. Tucker, B.A.	... ..	Rev. W. B. Bowles.
New Park Street.....	... ..	... ..	
Norwood, Upper .....	Rev. C. M. Birrell...	... ..	Rev. C. J. Middleditch
Poplar .....	Rev. W. Jones .....	... ..	Rev. E. T. Gibson.
Prescot Street, Little .....	Rev. C. Wilson.....	... ..	Rev. C. Stovel.
Regent Street, Lambeth.....	Rev. N. Haycroft, M.A.	Rev. B. P. Macmaster*	Rev. B. P. Macmaster.
Romford .....	Rev. E. Hull.....	... ..	Rev. E. Hull.
Romney Street.....	Rev. J. Price.....	... ..	Rev. D. Jennings.
Salterns' Hall.....	Rev. J. W. Todd ...	Rev. W. Payne* ...	Rev. A. M. Stalket.
Shacklewell .....	Rev. J. J. Owen ...	Rev. J. Cox*.....	Rev. B. Evans.
Shouldham Street, Paddington	Rev. W. A. Blake...	Rev. E. T. Gibson*	Rev. E. Stallybass.
Spencer Place .....	Rev. D. Jennings...	Rev. C. T. Keen, jun.*	Rev. M. W. Flanders.
Stepney College Chapel .....	Rev. W. Payne.....	... ..	Rev. B. Millard.
Stratford Grove .....	Rev. E. Probert ....	... ..	Rev. I. New.
Sydenham .....	Rev. W. A. Gillson.	... ..	Rev. J. W. Todd.
Tottenham .....	Rev. C. J. Middleditch	... ..	Rev. C. Wilson.
Vernon Chapel .....	Rev. J. Webb .....	... ..	Rev. T. Pottenger.
Waltham Abbey.....	Rev. S. Murch .....	... ..	Rev. S. Murch.
Walworth, Lion Street .....	Rev. J. H. Hinton, M.A.	Rev. M. W. Flanders*	Rev. N. Haycroft, M.A.
Walworth, Arthur Street .....	Rev. J. George .....	... ..	Rev. C. M. Birrell.
Wild Street, Little .....	Rev. C. Woollacott.	... ..	Rev. T. Atwood.
Westbourne Grove.....	Rev. W. G. Lewis, sen.	... ..	Rev. C. Vince.
Woolwich, Queen Street .....	Rev. J. Davis .....	... ..	Rev. J. Davis.

N.B. Collections will be made after these services.



## THE MISSIONARY HERALD

TUESDAY, APRIL 24TH.

## ANNUAL MEMBERS' MEETING.

The Annual General Meeting of Members of the Society will be held in the Library at the Mission House. Chair to be taken at ten o'clock.

This meeting is for members only. All subscribers of 10s. 6d. or upwards, donors of £10 or upwards, pastors of churches which make an annual contribution, or ministers who collect annually for the Society, and one of the executors on the payment of a legacy of £50 or upwards, are entitled to attend.

WEDNESDAY, APRIL 25TH.

## ANNUAL MORNING SERMON.

The Committee announce with pleasure that the Rev. J. P. MURSELL, of Leicester, will preach the Annual Morning Sermon on behalf of the Society, at BLOOMSBURY CHAPEL. Service to commence at eleven o'clock.

## ANNUAL EVENING SERMON.

On the same day, the Annual Evening Sermon on behalf of the Society will be preached at Surrey Chapel. The Committee have pleasure in announcing that the Rev. HUGH STOWELL BROWN, of Liverpool, will be the preacher on the occasion.

Service to commence at half-past six.

THURSDAY, APRIL 26TH.

## PUBLIC MEETING AT EXETER HALL.

The Annual Public Meeting of the Society will be held as usual in Exeter Hall, at which JAMES KERSHAW, Esq., M.P., has kindly consented to preside.

The Revs. T. A. WHEELER, of Norwich; C. VINCE, of Birmingham; J. C. HARRISON, of Kentish Town; W. ARTHUR, Secretary of Wesleyan, J. BUCKLEY, of the General Baptist Missions, and Rev. W. BROCK, have kindly consented to speak.

Chair to be taken at eleven o'clock.

Tickets for the Meeting may be obtained at the Mission House, or at the vestries of the various chapels.

## SERMON TO YOUNG MEN.

In the evening of the above day, the Annual Sermon to Young Men will be preached at the Weighhouse Chapel, by the Rev. CHARLES STOVEL.

Service to commence at eight o'clock.

The Secretary will be happy to meet those corresponding Secretaries who may be in town, at the Mission House, on Monday afternoon, the 24th inst., at three o'clock, to confer with them on any measures which they may deem desirable to be taken in regard to their several districts.

## MEETING OF THE BENGAL BAPTIST ASSOCIATION AT SERAMPORE.

BY MR. UNDERHILL.

This interesting gathering of the missionaries, native pastors and teachers, and many members of the churches, commenced on the 4th of December; in the evening of which day the delegates with other friends met in the Mission Chapel at Serampore. This neat but elegant building was the scene of the early labours of the Serampore brethren. From the pulpit in which they often spoke, Mr. Leslie now read the annual circular letter. The subject was "Christian behaviour." As it was specially intended for the native Christians, Mr.

Leslie had most felicitously thrown his remarks into the form of a description of a Christian man who was wont to exhibit the graces of the Spirit in his daily life, in all the various relations in which Providence had placed him whether as an individual, a parent, a master, or a servant. This perusal was in English; a second took place in Bengali on the Wednesday after.

At the assembly of the delegates next morning, in the mission chapel, it was found that nearly all the missionary brethren in Bengal had come, and with them a fair portion of native preachers and helpers. The meeting was opened by Mr. Denham, with singing and prayer, and Mr. Morgan of Howrah was then elected moderator. Next followed the reading of the letters from the associated churches, and the statistics of the year were given. The Bengali letters were deferred to the following day. Several changes had taken place. The Colingah and Intally native churches were found to have again separated, and now formed two churches. The members of the church at Comillah had been dismissed from the Chittagong church to form a distinct community, under the care of Mr. Bion of Dacca. There was found to have been some slight increase on the entire returns, sufficient to give encouragement; but small enough to stimulate to more earnest efforts and importunate prayer for the outpouring of the Spirit of God. The general impression, however, was cheering. It is a fact full of hope for Bengal, that there should actually be in church fellowship some 1500 persons, chiefly drawn from the abyss of heathenism, and set as a light to dispel the dense darkness of the land. How would not Carey have rejoiced to have listened to the facts detailed that day on the spot consecrated by his toil. How should not the church at home give thanks to God and

take courage! The prayer of faith and the work of Christian love shall yet have their reward.

At one o'clock the delegates again met together, but this time in the College. This noble building has been put into thorough repair, and all departments of tuition brought into working order by the anxious care of the two excellent tutors, Messrs. Denham and Trafford. The generosity of Mr. Marshman has been conspicuously displayed in the means he has placed at their command to effect this important end. Here the brethren discussed various matters connected with the welfare of the baptist churches of Bengal; it was found that nearly every church had transmitted some amount of money to the funds of the association. During the year a useful work on medicine had been prepared by Dr. Bachiler of the Balasore baptist mission, and printed at the cost of the association. Its periodicals had been of much service. The *Oriental Baptist* was found to have a sufficient circulation to cover its cost, while the *Rupani-shad*, a Bengali magazine for native Christians, requires a large increase. The bearing of the new marriage law on the native Christian community received a prolonged consideration. It was doubted by some whether it applied to native Christians at all. Others complained of the cost of time and money imposed upon the native Christians if they observed it. It was suggested by others whether it would not be best to return to the old plan, by which the missionaries married as they deemed right, and that without any form of law. On the other hand it was argued that a bad law was better than no law at all; that the former uncertainty as to the validity of the marriages among native Christians was now removed, while the inconveniences alleged might easily be remedied by the

appointment of more registrars, which it was understood the government was ready to do, and the reduction of the fees, which after all are not equal to the heavy assessment made upon them by their heathen priests. In the end it was fully agreed that the observance of the present law should be urged upon the native Christians; that it was a great advance upon their former practices; that it went far to place the marriage of natives on higher ground, to render the marriage bond more sacred, and to discourage early marriages, a fruitful source of domestic suffering and misery in the land. It determines more clearly the laws of inheritance, and tends to separate the native Christians from the abominations and practices of their heathen connections. It gives to them equal rights with English citizens, and defines their position in the eye of the law. The matter was finally referred to a Committee to prepare a paper of replies to the questions which had raised the discussion.

The brethren met again in the evening in the mission chapel, to listen to the association sermon; the preacher was Mr. Trafford; his text, "This honour have all his saints." It was an excellent discourse; the service of God was the theme, honourable for its difficulties, its Leader, its character, and its final success. To this the Lord's people were graciously called, and abundant is the encouragement to prosecute it at every peril and at any cost.

On Wednesday morning we proceeded to the Christian village of Jannugger, about a mile from Serampore. Some sixty Christian families are here located on ground belonging to Mr. Marshman, and here in the homely, thatched, but very neat chapel, a good congregation of native brethren and sisters was assembled to hear a sermon from one of their members, Jonah South. He chose for his text, Gal. v. 1. Though unin-

telligible to me, yet his manner was forcible, and he evidently gained the earnest attention of his auditory. By the native brethren it was reported as a good sermon. "There were not," said one of them, "any new suggestions; but what was said was impressive." We all could join, with these our brethren in Christ, in the sweet sentiments of Krishna's hymn,

"O thou, my soul, forget no more  
The Friend who all thy misery bore;  
Let every idol be forgot,  
But, O my soul, forget him not."

Nor could I fail to recognize the plaintive melody, which I remembered to have heard from the lips of Mr. Eustace Carey in the first missionary speech I ever listened to. The mode of native singing is in unison. Its chief defect is loudness of voice, by which the soft minor tones of their sacred melodies are rendered harsh, and sometimes ungrateful to the ear.

Presently after the close of the service the brethren again assembled to hear the Circular Letter in Bengali, and also the letters in Bengali of the associated churches. These were read by Mr. John Robinson of Serampore. Subsequently some business was transacted in which the native brethren took a lively part. The entire series of meetings was closed by another Conference at the College, when the arrangements for next year were made, and the paper on the marriage law prepared by the Committee was read and approved.

To me not the least interesting event of this refreshing season was the opportunity afforded by Mr. Denham, on Thursday morning, of holding a lengthened conversation with eight brahmins, young men, all of whom had in former years been pupils in the college. One of them is now a pundit. As they all understood and spoke English well, our communications were easy and unrestrained. Every one confessed that he had lost all

confidence in idolatry, and that he was fully convinced of the truth of Christianity. Then why not confess the name of Christ? It would cause them persecution, reproach, and the loss of all things. But did they not know that by being ashamed of Christ, they ran the risk of losing their souls? Yes; but they trusted that God, who seeth the heart, would receive the homage of the heart they rendered him; for outward baptism, or confession, was not so essential as the state of the heart. But are not Christ's words explicit? True, but they feared the sufferings that open adhesion to Christ entail. Perhaps before long they would make it, but they were not yet quite ready. With very serious attention they listened to me while I represented to them the

danger they ran of losing their souls by their hesitation and delay. They assented to all I said and went away. While we pray for them, it is permitted us to hope the best on their behalf. One, but a short time ago, was known to have disputed with the brahmans of Nudder on behalf of the gospel. And another, a year or two since, was found in the midst of a crowd at the festival of Juggernath, denouncing the fraud and avarice of the brahmans, and affirming that the gospel of Christ alone contained the true way of salvation.

I left Serampore that day with a glad and grateful heart. I had seen the dawn of that brighter day when the light of life shall shine over these dark regions of the shadow of death.

## FOREIGN INTELLIGENCE.

### INDIA.

For several years it has been a matter of regret that so little was doing, in the way of direct effort, to evangelise the heathen population of Calcutta. Our own brethren were so occupied with translations, press affairs, and kindred objects, as to leave little or no time for this important work. Mr. Pearce's arrival in Calcutta rendered it absolutely necessary to take into consideration our whole mission arrangements in that city. Accordingly the brethren were convened together, and we learn from Mr. Underhill's letter of Dec. 13th the result of their deliberations. A plan of future proceedings was laid before them, in which they generally concurred, especially in that part of it which required immediate action. The outlines of it will be seen from the following extracts.

"1. That Mr. Pearce should resume the charge of the churches in the south, at present divided between Messrs. Wenger and Lewis, whose occupations forbid that attention these native communities require. That for the convenience of reaching these churches, and as the girls who should be

instructed in the proposed girls' school will be drawn from them, it was desirable that Mr. Pearce should reside on the southern side of Calcutta. The district of Allipore, containing some 50,000 people, is wholly without a missionary, and opened a fine field for further missionary exertion in Calcutta itself.

"2. That Mr. Lewis should continue at Itally, and work a definite district around with the assistance of one or more native preachers, take charge of the Christian Institution on the mission premises and containing about 100 boys; that this school should be remodelled on the basis of a Bengali education, with school fees, and the support, by the society, of an English master; and that Mr. Lewis should be released from his present duties in the press, excepting such as had a direct bearing on translations of the scriptures, and other oriental works.

"3. That Mr. Wenger be released from his present charge of the south churches, which he can but very inadequately attend to, on account of the distance from Calcutta, and the attention required by his translation work, a district be marked out around his residence at Colingah to be worked in conjunction with the native preachers.

"4. That on the arrival of another missionary in Calcutta, say Mr. Sampson, a district be assigned to him on the northern side of the city, with the assistance of the

native preachers, he also taking charge of the station at Dum Dum, which is only four or five miles from Calcutta.

"That the brethren Fink and Aratoon be put in charge of small districts, which their health and age may not prevent them from superintending, assisted also by native preachers.

"6. That the two native preachers, now supported by the native missionary society be located in districts contiguous to those of our own society, which they are quite willing to do, and that the two native churches be requested to unite their efforts with those of our missionary brethren of Intally and Colingah. The whole of these districts to be worked on the city mission plan.

"I have thus endeavoured to make the most of the materials on the spot without incurring any considerable increase of expense. In adopting the city mission plan, of house visitation in assigned districts, in addition to the ordinary street preaching, I have acted from the painful impression produced on my mind by the very little direct effort now making in Calcutta by missionaries of any denomination to reach the adult heathen population, two or three at the utmost of the European missionaries giving themselves wholly or chiefly to this department; and both their labours and those of the native brethren, who are more numerous employed in this work, are desultory, or, if systematic, are confined to the small preaching houses on the road side. Among the hundreds of thousands of heathen in Calcutta, or constantly resorting hither, there are but few who can often or with any frequency hear the word. There is as yet no systematic effort made to bring home the gospel to the individual householders of this great community. Schools and the pastorate of native churches, occupy the chief attention of nearly all the missionaries, although some in addition make annual excursions into the country for preaching to the natives and the distribution of the word of God."

SERAMPORE.—Mr. Robinson, son of our late venerable brother, who for so many years prior to his decease, preached the gospel in Dacca, in a letter to Mr. Gurney, mentions the following interesting facts in relation to the military station at Barrackpore, on the opposite bank of the Hooghley.

"You may have heard, that we had, a few months since, much encouragement at Barrackpore. A little more than two years ago, there were three or four serious and well-disposed people there in connection with two of the regiments then stationed there. Two females, and one aged native Christian, and his wife, who had been previously baptized by our brethren in other stations, on

their arrival, were visited, and meetings for prayer and exhortation were held in their houses.

"In a short time a spirit of religious inquiry was excited amongst others who attended the meetings; and we had the pleasure of hearing first one, and then another, earnestly asking what they must do to be saved. In the months of April, June, and September, 1852, I baptized seven from Barrackpore, together with two of the young people connected with the College. In the following year I had the pleasure of baptizing ten more. Thus by the blessing of God, where two years before we had no one, we have now twenty communicants. Six of them shortly after removed to Benares, all the rest we expect will be removed very shortly.

"Our people at Barrackpore do not understand English, the services among them are in Hindoostani. I am happy to say that there is among them a spirit of love and amity, and an anxious desire to promote one another's growth in grace."

BENARES.—We were glad to learn by a letter dated Jan. 20, that Mr. Gregson had arrived in safety at his future sphere of labour.

"I stayed in Calcutta three or four weeks visiting different schools, and endeavouring to make myself acquainted with the different missionary operations of the city and the neighbourhood. During that time I was also introduced to most of the missionaries labouring there. I also staid over the meetings of the Bengal Association of Baptist Churches, and afterwards started for Benares, where I arrived in less than four days. I found Mr. Heinig anxiously waiting my arrival.

"I am thankful to say I enjoy a very good state of health, and, so far as I can judge from present appearances, the climate is likely to suit me. I am now giving myself to the language. I arrived on the 17th Dec. and on the 19th commenced receiving lessons in Oordoo, and ever since my moonahes has come twice a day. Paying my respects to the missionaries and other parties in the city, seeing after my new abode, and getting a little furniture into it, have somewhat interrupted my studies. I have now, however, got into my own house, and hope to be free from interruption."

Mr. Martin, under date of Jan. 14, writes as follows from Barisal:—

"We remained in Calcutta from the 2nd Nov. until the 11th Dec. As Mr. Sale and Mr. Page were expected at the association to be held at Serampore, we were advised to remain that we might have their assistance

and company home to our respective stations. The friends in Calcutta and Serampore were very kind to us.

"After next week I shall accompany Mr. Page to all the stations and villages where he preaches. He thinks this will be the best means I can adopt for acquiring the language. I have been with him already to several of the bazars in this neighbourhood where he preached. I hope the time is not far distant when I shall be able to engage in these exercises myself. I work hard at the language every day."

Mr. Anderson writes from Calcutta, Dec. 14, not having then started for Jessore. But his feelings in reference to his future work will be understood by the extracts from his letter which we subjoin:—

"We have been busy in making our preparations for our residence at Jessore, whither we hope to proceed, in company with Mr. and Mrs. Sale, next week. I am very glad to be associated with such an amiable and good man.

"I have engaged the services of a pundit, who is rendering me important aid in the study of Bengali. I hope to be able to speak the language in a few months. I am looking forward with pleasing anticipation to the time when, if God will, I shall write to you respecting my labours, for I rejoice in prospect of my missionary work. I must, however, first gain a knowledge of the language, and to this I propose to devote all my energies."

## WEST INDIES.

BAHAMAS.—We regret to learn that Mr. Capern's health is far from good, and that Mrs. Capern has been unable to leave the house for many months. Their medical adviser recommends an almost immediate return to Europe. This Mr. Capern is unwilling to do, as it would leave the mission in his district wholly without superintendence; and the more especially at this juncture, when the divine blessing seems descending copiously on his labours and those of the native pastors and teachers. Would that it were in our power to send him immediate assistance. In reply to an inquiry as to a colleague, Mr. Capern says:

"Were I strong and able to work as in former years, I should say, Let me continue to do my best with the native helpers it may please God to give me. I should say this if I thought it probable that I should continue for any length of time at this station. Were

all our stations on one island, as is the case at Jamaica, two or more missionaries might labour here without their plans coming into collision, because the churches would be distinct and independent, nor would the people be so scattered, nor would there be such difficulties and dangers in reaching them. Now all the churches in the colony look to Nassau as 'the mother of all.' The question would arise, Who is to beat about the seas that intervene? Europeans of any denomination dislike out-land labour, and desire therefore to be at Nassau."

HAYTI.—JACMEL.—Mr. Webley's recent communications have been most interesting and encouraging, and the one most recently received not less so than its predecessors.

"With respect to our present state and prospects we have every reason for encouragement, and for renewed confidence in our divine Master. Twelve new-born souls have been added to the church during the past year, which is all the more cheering as we had no baptisms to report last year. We have also a considerable number of hopeful inquirers, and of the conversion of several we entertain no doubt. I trust we shall have a large accession to the church during the coming year. Such is the prospect before us, such is the hope we indulge.

"The numbers in the schools keep up, and are likely to be increased after the vacation, as one of the female schools in the town has just been closed, and there is a hope of having some of the children. One of the most pleasing features of these schools is the happy religious influence exerted over both teachers and scholars. Two of the latter have been baptized during the past year, whilst both our masters have this year given their hearts to God, and are now amongst the number of those who will shortly put on the Lord Jesus. They have a talent for preaching, and are only waiting to join the church to make use of it. All our teachers are taught of God. Oh, when shall we say the same of the dear children?"

## AFRICA.

CAMEROONS.—We regret to learn from Mr. Saker's letter of Nov. 11th, that he was suffering from severe illness at the time of writing, and urged the committee to permit him to leave his post at any time he might think necessary without first sending home such a request, and waiting for a reply—for more than three months must elapse before he could get it—a delay which, in such a climate, might be fatal. It is almost needless to add that the committee most readily left the matter wholly to Mr. Saker's dis-

creation, since they knew that it is a far harder task to such a man to *leave* his work than to continue at it. We are glad however to be able to add that a subsequent letter brought more favourable tidings of Mr. Saker's health. The following extracts from his communications will put our readers in possession of the state of affairs at Bimbia and Cameroons up to Nov. 28th. Those relating to the former will be read with painful interest, while those relating to the latter cannot fail to awaken gratitude and joy.

"I begin with Bimbia which I have just left. I can say nothing of my long and anxious solicitude, hopes, and disappointments at this place. I cannot fail to record my high appreciation of Mr. Fuller's devoted toil, and the willingness and zeal with which he has carried out my every wish. The faithful labours of his excellent wife merit our high regard. Through years of privation and toil they have won my high approval and strongest affection.

"But Bimbia is falling! The faithful labours of devoted men have failed to check the destructive influence of their superstition and witchcraft. The devoted Merrick was cheered before his death by the submission of two dark heathen hearts to the Redeemer's rule; so that in death his heart rejoiced, and bright visions of the future cheered his evening hour. For twelve months subsequently no further indication of the work of the Holy Spirit could be discovered. During the next year some cheering tokens met our eyes; and after months of anxious watchfulness and prayer, three lowly believers were baptized. At that time, too, a goodly number met weekly to seek instruction. But how few of all these have endured! And now, in visiting this land of sorrow, two submissive spirits seek admission to the church. One has long been standing on the banks, the other, though more recently taught of God, is still approved.

"Of the first two, one has been called to a higher home; the other still treads an upright path. Of the next three, one seems fast hastening to death; but all are steadfast. One other hopeful inquirer too there was, who has recently exchanged worlds. With the two standing now approved, and those received, we can number eight hopefully converted to God.

"This is the brightest side. During the nine years the gospel has been preached here, the miseries of internal discords and wars have fearfully increased. The dread evils of witchcraft too, have told alarming tales among the population, until I ask, where are the natives of Bimbia? Priests

and people are sinking fast. At present, the position is scarcely tenable. The power of the few converts is in the jaws of death. I do not know that I dare advise the faithful few to remain in the land for six months. Not that I apprehend a violent death, but the means of existence fail. The land is not cultivated. Fishermen are sacrificed to propitiate something, or to appease the wrath of weeping relatives, who accuse them of witchcraft. One or two frequently escape to other lands to avoid a cruel death. Yams, corn, and fish, all fail. Then an endless war with natives who supply plantains cuts off the last means of supply. Hunger pines in every corner. If the labour of one tends to supply his own family, his field, canoe, and house, are invaded, until he is as bare as his neighbour. Such is Isubu!"

In consequence of this disastrous state of affairs, Mr. Saker has removed Mr. and Mrs. Fuller to Cameroons; and, as the buildings at Bimbia are fast falling, the press and type have been also removed, so that this department of labour will be carried on under Mr. Saker's own eye, and he will be saved the toil and hazard of frequent journeys to Bimbia on account of printing. His future visits will be wholly evangelistic. As a present supply, he has placed there a single young man, who will be better able to contend with the deficiency of the land. He adds:—

"Travel now in thought up to Cameroons. At present we notice nothing of the past, except to say, how devotedly Johnson has laboured, night and day; a constant friend, a faithful steward, an upright man, in whom I ever confide. Richly does he deserve the affection and confidence he receives.

"Here then, you see substantial buildings gradually springing up; a mission home for years to come; a fixed base for future operations; a house which, when finished, that can accommodate a family, and all the visitors it may have to receive. With it a school-room, a printing-office, a safe-store, an artificer's shop, a chapel, and all the lesser buildings for servants and printers attached to the mission; together with a commodious teachers' home. I hope the day is not distant when to this will be added all the buildings essential to a boarding school, and a training establishment."

After describing, in a very graphic manner, how each person is engaged during the day, some at press, some repairing the boat, and others, a group of active, labouring young men, from eighteen to twenty-eight years of age, of approved piety and full of zeal, use-

fully employed, and waiting until the sabbath to go hither and thither, scattering the good seed of the kingdom, he finishes the picture thus :—

"We change the scene. It is evening. I am sick, but writing to you. Fuller and Johnson both are near. They are examining candidates for baptism. This final examination is on Fuller's account, that he may know the value to be attached to profession, and be gladdened to trace the leadings of the Holy Spirit. And now they come in, with a list of eight approved. Their names are read. I know them all, and on sabbath they are to be baptized by Johnson, Fuller to preach. Then a second list of names is noticed, all hopeful ones, but they are to wait yet longer. Then comes the *solitary* case of discipline during these first years of church life. This is painful, because it is the first, but one wherein the temper only has failed. To-night, after three months of separation, the breach is healed. Now comes a talk of the future. The missionary is failing. He feels his growing weakness. Johnson is shown how he must be the pastor; that he must begin the work now; buckle on the armour more firmly, and stand, if the teacher fails."

CLARENCE.—Mr. Diboll writes, Nov. 27, and, after stating that the African expedition to explore the Niger and Chadda had arrived on the 8th without the loss of a man, with only a few cases of sickness, none of a serious character, and that they had penetrated 200 miles farther into the interior than any others had gone, adds :—

"Mr. Saker left us shortly after the arrival of the last mail for Cameroons and Bimbia, and returned last Saturday safe and well. He kindly took one of my services yesterday, thereby affording me an opportunity of making a journey, *my first*, up into the mountain. I found it hard work to climb some of the muddy steep. In about two hours we arrived at the first town, where I saw, in their own wretched abodes, the people after whose salvation the Lord had taught me to sigh for so many years. Here we held a service, after which we went about a mile and half higher up, and held another service, and returned. The people seemed pleased with our visit, and would fain have had me stay all night.

"I do not know which is the greater, their filthiness, indolence, or ignorance. Certainly they are not to be equalled any where. The desire of my heart is that I may be useful to them.

"God is mercifully working with his word in the hearts of the people. We baptized six persons on the morning of the 12th in the

mountain stream, in the presence of a vast number of persons. The number of persons baptized since we have been here is twenty-nine, six restored, and three cases of discipline. Of the twenty-nine baptized, fifteen have been raised up in the schools. Through God's abundant goodness, we are in good health."

# FRANCE.

It will perhaps be in the recollection of our readers, that some months ago a prosecution was instituted against the parties whom Mr. Jenkins had employed to carry on his itinerating school, and that they were condemned in the local court of St. Brieenne. The sentence was appealed from, and carried to the Court of Cassation, and there in effect quashed; but the sentence of a previous court was left in force, and the whole was sent back to the court at Rennes for final settlement. The subjoined extract from Mr. Jenkins's letter, dated Morlaix, Feb. 9th, will show in what position the affair now stands.

"As to the general state of the work here and its prospects, they are interesting, and continue hopeful and encouraging. Those who have joined us in the Lord are zealous and faithful, and the people still manifest favourable dispositions towards the gospel, though they have been tried by the strong, priestly opposition of last year, the prosecution of the teachers, the cessation of their teaching, and a diminution of preaching among them. All this was very trying, but I have reason to believe it will be made a blessing. I visited the country lately, when the earth was covered with snow, and I am happy to say things are in a healthy, promising state, well-disposed for more extensive labour and greater progress.

"The principal object of my present letter is to give you information of the present state of our persecuted itinerary school. You are aware that the teachers did not move from their district; they kept their ground, but ceased giving lessons, as they were prosecuted by the authorities for their teaching, until we should see clearly what we could do, and what best to do. You know the Court of Cassation annulled the sentence of the tribunal of St. Brieenne, but left in force the sentence of the tribunal of Guicamp, and named the court of Rennes to judge finally the affair. Now it appeared to me the best thing we could do was not to make our defence before this court except by a counsellor, and that because the expense of our witnesses, &c., would amount to about £25, and that after all, especially at Rennes, our success appeared doubtful, while the point



to be gained there is of minor importance. I consulted men of legal authority on this point, and especially M. Delaborde, counsellor at the Court of Cassation, and I found they approved of our not going to Rennes. Consequently I engaged the services of a well-recommended counsellor to represent and defend our friends before that court. On the 29th ult. the affair was to be tried at Rennes. Our *avocat*, who had not all the papers required for the defence, asked a delay. The judge would not grant it, he was inexorable. But the government solicitor granted it, on the ground that the summons to the accused had not been delivered, so as to allow them the required time of notice. So they have been summoned anew, and the

case will be tried on the 19th instant. In due time I will let you know the result.

"Being well-founded in the opinion that there is no law against private lessons in houses, according to good legal advice, in which M. Delaborde concurs, I have instructed the teachers to re-commence their itinerant teaching. I did so when in the country, the latter end of last month. They expected many would take lessons again. From the accounts of the French Evangelical Society, it appears this mode of teaching is adopted by some of their agents, in cases of opposition and shutting their schools, and that with very satisfactory results.

"It is said government is better disposed to maintain religious liberty."

## HOME PROCEEDINGS.

The meetings during the past month have been numerous. Mr. Carey has visited Saffron Walden, Loughton, and Luton with Mr. Makepeace, and Wokingham and Newbury with Mr. Hands. Mr. Makepeace has been the deputation to Ramsgate, Margate, and places adjacent, and attended the annual meeting at Leamington. The Revs. J. Russell and W. G. Lewis, jun., and the Hon. and Rev. B. W. Noel have taken the Scottish journey. Mr. Trestrail attended a meeting at Hammersmith, Mr. Leechman, Mr. Millard, and Mr. Haycroft taking the various towns in the West Wilts and East Somerset auxiliary.

We have received the following communication from Bradford College which we insert with great pleasure, inasmuch as it shows the great esteem in which Mr. Mackay was held by his fellow students, and indicates the feelings of interest which they take, not only in him personally as a missionary, but in missionary operations. We trust that some among them may be directed, in the providence of God, to follow his example.

### *Horton College, Bradford.*

'The Rev. John Mackay, late a student of Horton College, being about to embark as a missionary for India, he and his fellow students met on Wednesday evening, Feb. 21st, to bid each other farewell. After tea Mr. James Davis, the senior student who presided on the occasion, opened the proceedings of the evening by presenting to Mr. Mackay, in the name of the brethren, "Bagster's Comprehensive Bible," richly

bound in morocco, and bearing the following inscription:—"Presented to the Rev. John Mackay by his fellow students on his leaving Horton College to devote himself to the service of God amongst the heathen in connection with the Baptist Missionary Society, as an expression of their sincere attachment to him, and of their high estimation of his character, with the earnest prayer that the God whom he serves in the gospel of his Son may richly endue him with his Holy Spirit, and may render his labours greatly conducive to the advancement of the Redeemer's kingdom on the earth." Mr. Mackay, after thanking his fellow students for the testimonial of their regard with which they had honoured him,—a testimonial he valued the more as coming from those with whom he had lived on terms of fraternity for so long a period, then enumerated some of the reasons which had led him to become a missionary, and spoke of the strong claims of missions upon the Christian world.

Several of the brethren afterwards addressed the meeting, expressing their regret on the one hand at losing a brother so much esteemed, and their satisfaction on the other at his devoting himself to so high and holy an enterprise, and assuring him that he should ever have a place in their sympathies and prayers.

A public service was held in Myrtle Street Chapel, Liverpool, on the 28th Feb., to commend the brethren Evans, Sampson, and Mackay to the blessing of God as missionaries to the east. The Rev. H. S. Brown presided, and after singing and reading of scripture the Rev. W. Dawson of Byrom Street offered prayer. The Secretary then described the field of labour to which

the brethren were going; Mr. Birrell gave them a most encouraging and animated address from Paul's words, "The Lord Jesus be with thy spirit," and Dr. MacLay of New York commended them to God in

prayer. The attendance was large, and a feeling of the deepest interest appeared to pervade the assembly.

The "William Carey" sailed on the 19th March.

Just as the Herald was prepared for press the mournful intelligence has been communicated to us of the death of the senior Treasurer of the Society, W. B. GURNEY, Esq., who was removed to his heavenly rest at daybreak, on Lord's day morning, March 25, after a short but severe and painful illness.

### FOREIGN LETTERS RECEIVED.

AFRICA—BUCHANAN, Kingdon, J., Dec. 11.  
 AMERICA—ROCHESTER, Freeman, Z., Jan. 19.  
 ASIA—BARISAL, Underhill, E. B., Jan. 15.  
 BENARES, Gregson, J., Jan. 20.  
 CALCUTTA, Thomas, J., Jan. 22.  
 CHITTAGONG, Johannes, J., Jan. 29.  
 DACCA, Bion, R., Jan. —. Bion, R. and Robinson, R., Jan. 29.  
 FUTTEHPORE, Edmonstone, G., Jan. 18.  
 MATTACKOOLY, Carter, C., Jan. 29.  
 MONGHIR, Lawtence, J., Jan. 8.  
 SERAMPORE, Denham, W. H., Jan. 12.  
 One letter, no date, received March 12.  
 BAHAMAS—NASSAU, Capern, H., Jan. 20, Feb. 7 and 12.  
 GRAND CAY, Littlewood, W., Feb. 7.  
 INAGUA, Littlewood, W., Jan. 8.  
 BRITANY—MORLAIX, Jenkins, J., Mar. 8.  
 HAITI—JACMEL, Webley, W. H., Feb. 27.  
 JAMAICA—ANNOTTA BAY, Jones, S., Jan. 25.

BETHSEPHIL, Henderson, G. R., Feb. 9.  
 BROWN'S TOWN, Clark, J., Feb. 19. .  
 CALABAR, East, D. J., Feb. 20.  
 FALMOUTH, Gay, R., Feb. 19.  
 FLETCHER'S GROVE, Hewett, E., Feb. 22.  
 FOUR PATHS, Claydon, W., Feb. 15.  
 KINGSTON, Clarke, J., Feb. 9; Graham, R., Feb. 20; Oughton, S., Feb. 10 and 27.  
 MOUNT ANGUS, Smith, T., Feb. 15.  
 PORT MARIA, Day, D., Jan. 25.  
 SALTER'S HILL, Dendy, W., Jan. 11 and 30, Feb. 21.  
 SPANISH TOWN, East, D. J., Feb. 8; HARVEY, C., Jan. 26, Feb. 26.  
 STURGE TOWN, M'Laggan, W. L., Feb. 19.  
 WALDENIA, Gould, T., Feb. 23.  
 ST. DOMINGO—PUERTO PLATA, one letter, no date, received March 22.  
 TRINIDAD, Law, J., Feb. 9.

### CONTRIBUTIONS,

*Received on account of the Baptist Missionary Society, from February 21, to March 20, 1855.*

£ s. d.			£ s. d.			£ s. d.					
Annual Subscriptions.			Gibbs, S. N., Esq.....	1	1	0	Kitson, Wills, Esq.....	2	2	0	
Allen, J. H., Esq.....	2	2	0	Gingell, James, Esq.....	1	1	0	Martin, Mr. T.....	1	1	0
Anderson, W. W., Esq., and Mrs. A. ....	2	2	0	Gover, W., Esq. ....	1	1	0	Overbury, Mr. B. ....	1	1	0
Beddome, W., Esq. ....	1	1	0	Green, Stephen, Esq. ....	4	4	0	Peck, Brothers, Messrs. ....	1	1	0
Beddome, R. B., Esq. ....	1	1	0	Gurney, Joseph, Esq. ....	15	15	0	Pewtress, Thos., Esq.....	2	2	0
Beoby, Mrs. ....	2	0	0	Do., for India ....	10	10	0	Pontifex, Mr. R. ....	1	1	0
Benham, J. L., Esq. ....	4	4	0	Gurney, Thomas, Esq.....	5	5	0	Potter, Mrs. ....	1	1	0
Bonsfield, J. B., Esq. ....	1	1	0	Gurney, Mrs. Thomas...	1	1	0	Rawlings, D., Esq. ....	4	4	0
Bowser, W., Esq. ....	3	0	0	Hancock, Rixon & Co., Messrs. ....	1	1	0	Roby, Mrs.....	1	1	0
Burla, Miss ..... 1	1	0	0	Harwood, J. U., Esq. ....	2	2	0	Shaw, Mrs ..... 1	1	0	
Burla, Miss Jane ..... 1	1	0	0	Heriot, Mr. J. J. ....	2	2	0	Smith, W. L., Esq. ....	2	2	0
Cartwright, R., Esq..... 5	5	0	0	Hodge, J., Esq..... 1	1	0	0	Smith, Mrs. W. L. ....	1	1	0
Collins, W., Esq. .... 10	10	0	0	Hooper, Rev. J., North Malvern, 2 years ..... 2	2	0	0	Smith, Miss M. E..... 1	1	0	
Cosens, Mrs. .... 1	1	0	0	Huntley, Miss ..... 1	1	0	0	Steinkopf, Rev. Dr..... 1	1	0	
Deane, Messrs. and Co. 1	1	0	0	Jackson, Hugh, Esq..... 1	1	0	0	Stone, Mr. N..... 1	1	0	
Evans, Miss ..... 1	1	0	0	Johnson, Mr. G. .... 0	10	6	0	Taylor, James, Esq..... 2	2	0	
Elves, Mrs..... 1	1	0	0	Jones, C., Esq. .... 2	2	0	0	Walkden, John, Esq. .... 1	1	0	
								Warmington, Joseph, Esq.....	3	3	0

	£	s.	d.
Wheeler, Mr. D. ....	1	1	0
Whitehorne, Jas., Esq.	2	2	0
Woolley, G. B., Esq.	4	4	0

## Donations.

A Poor Man, Sabbath Offerings.....	0	6	0
Boys' Mission School, Contributions by box	0	15	0
Collins, William, Esq.	100	0	0
J. C. ....	45	0	0
Do., for Jamaica Institution .....	4	0	0
J. W., Blyden, for India .....	0	10	0
Morley's, Messrs. J. and R., Young Men at ...	2	5	11
Salisbury, J. C., Esq. ....	10	10	0
"Sat bene, si est cito" ..	15	0	0
Saunders, Miss, box by	1	0	0
Viton, Miss M., Contributions by, for Africa .....	3	11	4
W. A., for India .....	30	0	0

## LONDON AND MIDDLESEX AUXILIARIES.

Bloomsbury Chapel—Contributions, on account... ..	20	0	0
Do., Sunday School, by Y. M. M. A., for Haiti School .....	15	0	0
Camberwell—Rawling, E., Esq. ...	10	10	0
Chelsea, Paradise Chapel—Collection .....	2	5	0
Contributions .....	1	0	0
Edmonton, Lower—Contributions by box	0	16	10
Highgate—Sunday School, for Native Preachers...	0	10	2
Islington, Cross Street—Sunday School, for Ceylon School .....	0	10	0
Pentonville—Contributions, by Master J. P. Welton	5	16	0
Poplar, Cotton Street—Contributions .....	2	5	6
Stratford Grove—Collection .....	2	2	9
Contributions .....	1	10	0

£ 12 9  
Less expenses 0 8 0

3 4 9

## BEDFORDSHIRE.

Bedford—Rose, Mr. Thomas?...	1	11	6
Dunstable—Collections.....	10	1	4
Contributions .....	10	6	10
Less expenses .....	20	8	2
20 2 2			
Ridgmount—Contributions, for Native Preachers ...	0	16	0
Toddington—Contributions, for Native Preachers ...	0	10	0

	£	s.	d.
<b>BREKSHIRE.</b>			
Abingdon—Collections.....	4	19	6
Contributions .....	21	13	8
Do., Sunday Schools	1	4	0

27 17 2  
Less expenses 0 5 0

27 12 2

<b>Reading—</b>			
Collections.....	19	11	6
Contributions .....	23	19	2
Do., Juvenile .....	12	18	1
Do., Sunday Schools ..	7	0	6
Do., for Africa .....	2	0	6
Do., for Native Preachers .....	1	6	1
Henley Auxiliary—Collection .....	2	1	8
Contributions .....	7	12	6

76 8 0

Acknowledged before and expenses.....

54 10 11

Wallingford—Contributions, for Native Preachers ...	2	5	7
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## BUCKINGHAMSHIRE.

Mursley—Contributions, Juvenile .....	0	8	0
Stony Stratford—Contributions .....	8	15	0
Waddesdon—Contributions, for Native Preachers ...	0	12	0

## CAMBRIDGESHIRE.

Cambridge—Lilley, W. E., Esq. ...	50	0	0
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## CORNWALL.

CORNWALL, on account, by Mr. P. H. Gutheridge, jun.....	40	6	2
Penzance .....	14	14	8

## DERBYSHIRE.

Derby—Contributions, by Mrs. Spurgeon .....	8	17	0
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## DEVONSHIRE.

Bradninch—Contributions .....	3	14	0
Devonport—Howland, H. J., Esq. M. S., for West India Cholera Fund .....	10	0	0
2 0 0			
Morice Square—Contributions .....	2	10	0
Do., Sunday School, for Native Preachers .....	1	13	0

Kingsbridge—Collection .....	2	19	0
Contributions .....	2	6	1

5 5 1

Less expenses 0 5 1

5 0 0

Modbury—Contributions .....	0	19	6
Do., for Native Preachers .....	0	16	0

	£	s.	d.
Newton Abbott—Contributions, for Native Preachers ...	0	6	6

## DORSETSHIRE.

Weymouth—Sunday School .....	7	18	0
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## ESSEX.

Saffron Walden—Collections.....	11	7	4
Contributions .....	17	2	8
Do., Sunday School ..	0	16	1

29 5 11  
Less expenses 1 14 6

27 11 5

Thorpe-le-Soken—Contributions, for Native Preachers ...	0	7	0
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## GLOUCESTERSHIRE.

Arlington—Sunday School .....	0	6	0
Cheltenham, King St. ...	15	9	6
Chipping Sodbury—Collection .....	0	18	10
Contributions .....	3	8	8
Do., for Native Preachers .....	1	7	6

Lydney—Collection .....	7	11	0
Contributions .....	19	7	0
Do., Sunday School ..	0	9	0

## HAMPSHIRE.

Beaulieu—Burt, Rev. J. B., half year.....	10	10	0
Do., for Native Preachers .....	6	0	0

Emsworth—Collection .....	3	4	5
Contributions .....	2	18	3

6 4 8  
Less expenses 0 18 0

5 6 8

Portsmouth, Portsea, and Gosport Auxiliary—Collection, Public Meeting .....	6	0	1
Contributions .....	14	11	0

Ebenezzer—Collection .....	3	0	0
Contributions, Juvenile .....	1	8	0
Do., Sun. School .....	0	9	1

Forton—Collection .....	3	16	0
Kent Street—Collections.....	10	2	8
Contributions .....	0	7	8

Do., Female Association .....	4	5	11
Do., Sun. School .....	1	14	7

Landport—Collection .....	6	1	4
Sunday School .....	1	0	1

St. Paul's Square—Collection .....	3	4	0
Sunday School .....	0	18	6

58 1 3  
Less expenses 1 10 0

54 11 3

	£	s.	d.
Romsey—			
Collection .....	4	18	4
Contributions .....	7	4	0
Do., for Native Preachers .....	0	13	4
	13	16	8
Less district expenses .....	1	3	9
	11	12	11

## HEREFORDSHIRE.

Garsley—			
Contributions, for Native Preachers ...	0	18	6
Hereford—			
Contributions, Juvenile .....	0	6	4
Do., for Native Preachers .....	1	0	0

## HERTFORDSHIRE.

Royston .....	5	0	0
St. Albans—			
Collections .....	10	19	5
Contributions .....	12	10	11
Do., Juvenile .....	3	19	11
Do., for Infants .....	1	10	0
Do., for Native Preachers .....	1	8	0
	30	8	3
Acknowledged before and expenses .....	11	15	3
	18	13	0

Ware—			
Contributions, by Mr. B. Medcalf .....	1	11	6
Do., for Native Preachers .....	0	14	6
Watford, on account, by Rev. J. P. Hewlett ...	10	0	0

## KENT.

Dover, Salem Chapel—			
Contributions, by Miss Haddon, for Native Preachers .....	1	12	2
Eynsford—			
Contributions, by Miss H. Rogers, for Native Preachers .....	0	18	6
Folkstone, Salem Chapel—			
Sunday School .....	3	7	6
St. Peter's—			
Contributions, by Mrs. Cramp .....	3	0	0
Tonbridge—			
Contributions, by Miss Baker .....	2	0	0
Woolwich, Queen Street—			
Contributions, by Mrs. Joseph Wates .....	2	15	2

## LANCASHIRE.

Ashton under Lyne—			
Contributions, by Mr. Johnson, for Native Preachers .....	1	7	7

Bolton—			
Collections .....	10	0	2
Contributions .....	7	13	4
	17	13	6
Less expenses .....	1	7	6
	16	6	0

	£	s.	d.
Inskip—			
Contributions .....	5	6	11
Liverpool—			
Houghton, R., Esq., for India .....	100	0	0
Preston—			
Contribution, additional .....	0	10	0
Tottlebank—			
Contributions .....	5	18	3
Do., for Native Preachers .....	0	16	3

## LEICESTERSHIRE.

Leicester, Charles Street—			
Contributions, for Native Preachers ...	1	16	0
Harris, R., Esq. ....	50	0	0

## LINCOLNSHIRE.

Burgh—			
Contributions .....	5	0	0
Kirmington—			
Contributions, by Miss E. Kirman, for Native Preachers ...	0	13	0

## NORFOLK.

Swaffham—			
Sunday School, for Native Preachers ...	1	6	2

## NORTHAMPTONSHIRE.

Grendon Hall—			
Collection .....	5	0	0

## OXFORDSHIRE.

Banbury—			
Collection .....	2	0	0
Contributions .....	3	11	0

## SHROPSHIRE.

Snailbeach—			
Contributions, for Native Preachers ...	0	17	3

## SOMERSETSHIRE.

Paulton—			
Contributions, for Native Preachers ...	1	6	1
Street—			
Contributions, Juvenile .....	0	8	6
Taunton, Octagon Chapel—			
Collection .....	1	10	0

## STAFFORDSHIRE.

Leek—			
Contributions, by Miss Gill .....	6	0	0
Stafford—			
Cornfield, Mrs., for Native Preachers ...	0	10	0
Walsall, Goodall Street—			
Sunday School, for Native Preachers ...	3	1	6

## SUFFOLK.

Eye—			
Contributions, for Native Preachers ...	1	10	0
Ipwich, Stoke Green—			
Contributions, additional .....	0	10	0

	£	s.	d.
Lowestoft .....	18	2	0
Wattisham—			
Collection .....	4	13	0

## SURREY.

Kingston—			
Collections .....	8	16	2
Contributions .....	8	17	2
Do., Sunday School .....	1	11	4
	19	4	8
Less expenses .....	0	9	8
	18	15	0

Norwood, Upper—			
Contributions .....	23	18	0

## WESTMORELAND.

Crosby Garrett—			
Contributions, Juvenile .....	1	0	0

## WILTSHIRE.

Bratton—			
Collection .....	2	14	2
Contributions .....	8	6	10
Do., Juvenile .....	5	1	0
Bromham—			
Contributions .....	7	2	0

Devizes—			
Collections .....	18	16	3
Contributions .....	8	9	8
Do., Juvenile .....	5	6	11
	36	6	10
Less expenses .....	0	12	0
	29	14	10

Swindon—			
Collections .....	3	16	10
Westbury—			
Collection .....	2	6	4

## WORCESTERSHIRE.

Astwood Bank—			
Collection .....	3	0	6
Contributions .....	0	15	10
Do., Sunday School .....	0	15	7
Stourbridge—			
Contributions .....	1	6	0
Do., for India .....	1	1	0
Do., Sunday School .....	2	5	0

## YORKSHIRE.

Bedale—			
Contribution .....	6	5	0

## NORTH WALES.

ANGLESEA—			
Bellan—			
Collection .....	1	2	11
Bodedern—			
Collection .....	0	5	3
Contribution .....	0	10	0
Capel Gwyn—			
Collection .....	0	11	6
Gaerwen—			
Collection .....	0	2	0
Llandouant—			
Collection .....	0	11	2
Llanfachreth—			
Collection .....	2	19	3
Llanfair—			
Collection .....	0	0	0

	£ s. d.		£ s. d.		£ s. d.
<b>Llangefni—</b>		<b>Cardiff, Tabernacle—</b>		<b>Caernarvon—</b>	
Collection .....	2 3 0	Collection .....	3 13 1	Collections .....	0 17 11
<b>Llanerch-y-medd—</b>		Contributions .....	6 10 3	Contributions .....	1 18 6
Collection .....	0 7 6	Do., Sunday School .....	1 10 5	<b>Cilfowyr and Ramoth—</b>	
<b>Pencarneddau—</b>		<b>Cowbridge—</b>		Collections .....	1 3 5
Collection .....	0 4 0	Collection .....	1 0 0	Contributions .....	2 7 5
<b>Rhydwynd—</b>		Contributions .....	0 16 6	<b>Haverfordwest, on account, by W. Rees, Esq.—</b>	
Collection .....	1 12 4	<b>Cwmawon—</b>		Collection .....	26 0 0
<b>SOUTH WALES.</b>		Collection .....	2 13 0	<b>Jabez—</b>	
<b>BRECKNOCKSHIRE—</b>		Contributions .....	0 12 6	Collection .....	1 0 0
<b>Brynmawr, Calvary—</b>		Lantwit Major .....	2 10 0	Contributions .....	3 16 0
Contributions .....	0 7 6	<b>Llysraen, Derwendeg—</b>		<b>Letterston—</b>	
Do., for Native Preachers .....	2 0 0	Collection .....	0 17 6	Collection .....	1 9 10
<b>aseyberlan—</b>		Contributions .....	0 5 0	Contributions .....	1 1 0
Collection .....	1 11 0	Do., for Native Preachers .....	0 11 9	<b>Middlemill, Tretio and Solva—</b>	
Contributions .....	0 15 0	Do., Sunday School .....	0 13 6	Collections .....	
<b>CARDIGANSHIRE—</b>		<b>Merthyr Tydvil, High Street—</b>		Middlemill and Solva .....	2 0 3
<b>Talybont—</b>		Collection .....	2 9 6	Tretio .....	0 4 6
Collections .....	1 0 0	Contribution .....	0 5 0	Contributions .....	8 10 0
Contributions .....	1 10 0	<b>Morriston—</b>			
	2 10 0	Collection .....	0 5 6		
Less expenses .....	0 10 0	<b>Swansea—</b>			
	2 0 0	Contributions .....	5 15 6		
		<b>Mount Pleasant—</b>			
		Collection .....	5 10 0		
		Do., Public Meeting .....	2 5 0		
		Contributions .....	12 17 0		
		Do., for Native Preachers .....	2 0 0		
		<b>York Place—</b>			
		Collection .....	3 2 0		
		Contributions .....	2 14 6		
		<b>Twynyrodyn .....</b>	1 4 9		
		<b>Waintrödau .....</b>	1 0 0		
			102 4 10		
		<b>Acknowledged before and expenses .....</b>	47 11 8		
			60 13 2		
		<b>MONMOUTHSHIRE—</b>			
		<b>Newport, Commercial Street—</b>			
		Collections .....	10 7 6		
		Contributions .....	16 16 3		
		Do., Sunday School .....	4 12 3		
			31 16 0		
		<b>Less district expenses .....</b>	4 10 11		
			27 5 1		
		<b>PENBROKESHIRE—</b>			
		<b>Blaenllyn—</b>			
		Collection .....	0 17 2		
		Contributions .....	8 10 6		

Subscriptions and Donations in aid of the Baptist Missionary Society will be thankfully received by Sir Samuel Morton Peto, Bart., Treasurer; by the Rev. Frederick Trestail and Edward Bean Underhill, Esq., Secretaries, at the Mission House, 33, Moorgate Street, LONDON; in EDINBURGH, by the Rev. Jonathan Watson, and John Macandrew, Esq.; in GLASGOW, by C. Anderson, Esq.; in DUBLIN, by John Purser, Esq., Rathmines Castle; in CALCUTTA, by the Rev. James Thomas, Baptist Mission Press; and at New York, United States, by W. Colgate, Esq. Contributions can also be paid in at Messrs. Barclay, Bevan, Tritton, and Co.'s, Lombard Street, to the account of the Treasurers.

# QUARTERLY REGISTER

## OF THE

### BAPTIST HOME MISSIONARY SOCIETY.

APRIL, 1855.

The ANNUAL MEETING will be held at **FINSBURY CHAPEL**, MONDAY EVENING, April 23rd. The Chair to be taken at half-past Six. W. W. PHILLIPS, Esq., of Pontypool, has kindly engaged to preside. Tea will be provided for Ministers and other friends to the Society (including ladies) in the Library at the Mission House, at five o'clock.

Journal of a missionary tour in Huntingdonshire, by the Rev. H. FLOWER, of Offord and Perry :—

"I have, for the third time, visited 18 villages, 16 of which are destitute of a place of worship (apart from the Church of England). In almost every village I had a hearty welcome.

"My plan of labour was to visit from house to house, to most of which I had free access. I had a good opportunity of speaking to the male members, most of them being at home threshing. They willingly laid aside their work for a short time to hear God's holy word read, and words of exhortation and prayer. Always on leaving an earnest request was made that I would visit them often. Allow me to say my task was not an easy one ; but I had beautiful weather, good accommodation, and felt quite at home and happy in my work. I carried my provisions day by day with me, and took most of my meals sitting down under a hedge in some lane or field. Most of the villages are quite under the influence of the clergyman.

"I give you a short account of each place in the order of my visitation :—

"*Morborne*.—Here I spoke to almost every person in the village in reference to their spiritual welfare. They were quite willing to listen, and pleased with my tracts. A house was opened for a short meeting, the room was soon full, and the people paid great attention while I addressed them from the words, "The Son of man is come to seek and to save that which was lost." On leaving, the hearty shaking of the hands spoke loudly that they felt grateful for my visits.

"*Folksworth*.—In this village formerly the Wesleyans had a room where they held weekly meetings. Many of the people are convinced of their sinful state, and some few seem "not far from the kingdom of God." I had a most cordial welcome. In one house was living a poor blind woman ; she gave consent for a meeting, and we had, to my mind, a most delightful one. I read the 9th chapter of John, and spoke from Luke xviii.

35—43, in reference to blind Bartimeus. There appeared much feeling, and some were in tears. The blind woman expressed herself thankful for what she heard. On leaving, my earnest prayer to God was that the Holy Spirit would restore her to spiritual sight. A short distance from the village I came up to a few old men breaking stones. I said to them that the stones appeared to be hard, and required hard blows to break them. This led me to remark on the hard stony hearts of sinful men which required the hammer of the Holy Spirit to break. They said they knew their hearts were hard. I spoke to them of the power and willingness and love of Christ to save sinners, and urged them to seek mercy even in the eleventh hour.

"*Caldecott* is only a small village containing about fifteen houses. I visited each family, speaking to them respecting their souls' salvation. I could not hold a meeting; but one circumstance gave me much pleasure. A woman came running to meet me, saying, 'Don't you know me, sir ; I shall never forget the sermon you preached on your last visit ; you preached at Stilton, I then lived at Folksworth ; I went with others to hear you ; your text was John vi. 68, and the impressions then made on my mind have never left me, and I pray they never may.' As she was obliged to go to the fields to her husband, our time with each other was but short. I urged her to cleave to Christ, read her bible, and be much in prayer. After commending her to God in prayer, I went on my way rejoicing.

"*Denton*.—Visited every family but one. My whole time was taken up in conversation, reading chapters, making remarks upon some of the important facts as they occurred to my mind, and prayer. The people had been visited by a pious young lady, the sister of a farmer, who lent them tracts, and spoke to them on religious subjects. They all spoke in the highest terms of the young lady, and said they felt sorry she had left the village.

"*Glatton*.—Here the people are ignorant and careless in reference to religion, though

they took my tracts and listened to what I said to them, replying that they went to church on the Sunday, and considered there was no need of any more trouble. I could not obtain a house for a meeting, and saw no opening for an open air service.

*"Stilton.*—Here I was kindly received. One Christian friend gave me a bed for three nights, and promised if I came that way next year, and he was alive, to do the same again. The Wesleyans gave me the use of their chapel. I went from house to house giving each family a tract, and speaking to them on the all-important subject—the soul's salvation—sometimes from one verse of the word of God, and sometimes from several verses according to circumstances. I invited them to hear me preach, and the friends said they considered I had a good congregation. I preached from Colossians i. 19; at the close of the service the people came round me pressing me to stay longer, and to visit them more frequently.

*"Holme.*—Judging from the spirit and conduct of the people at this place, it may truly be said, 'no man careth for my soul.' There seemed a total carelessness and unconcern respecting God, the soul, and religion. I did my best in talking in the most kind, earnest, and solemn manner. Some listened; others seemed not to regard what was said. They all received my tracts, and some promised to read them. 'There is nothing too hard for the Lord;' so let us hope and pray, and believe that the means used, though feeble, may have proved a blessing.

*"Winwick.*—As I was visiting from house to house, I came to one which I soon saw was a place where the Mormons meet. It appeared to me that I had been watched, for I had not been long in the house when it was quite full. I asked the reason why so many collected together, and was told it was the Latter Day Saints' church of Winwick. Their minister stood before me with his bible in his hand and I with mine. We continued together from two to three hours, which to my mind was lost time; but I could not get away from them. A good feeling was kept up on both sides. I did not shrink in the least; but boldly defended the truth of God's holy word in opposition to the sentiments advanced by the Mormon; and though I stood alone, do not think me boasting when I say I believe I had the best of the argument throughout. We shook hands with each other, and parted. I then went on with my work, feeling confident I never should be a Mormon. I saw it would be useless to have any meeting; however, they all received my tracts, and I got quite late to my lodging, weary and worn out.

*"Thurning.*—Here the people seem to live forgetful of everything spiritual. In one house I found an old woman eighty-six years of age in much pain of body, but in more

pain of mind. She seemed sure she should be lost. She cried out, 'Oh! do save me; do sir, save me.' I made an effort to direct her to the Saviour, telling her of his blood to cleanse from all sin, and of his power to save to the uttermost; but the name of Jesus seemed to add to her distress; the sight was truly awful. The poor people are living without God, and as far as I could observe, without any care at all for their eternal welfare.

*"Suddington.*—A few of the people of this place attend the house of God at Great Giddin; but most of them have no concern whatever respecting their souls' salvation. They received my tracts, however, and the remarks I made to them in reference to their best interests, very cheerfully.

*"Hamerton.*—All I could do there was to visit the poor people and give them tracts, and in one or two houses read God's word. They are all under the influence of the clergyman, who acts as a steward. They fear to move lest they should incur his displeasure; and he does not forget to let the poor people know that he is some great one.

*"Upton and Coppingford.*—These are two villages about a mile apart. At Upton a farmer opens his house for preaching, and the Wesleyans have a service every other week. The people received me most freely, seemed thankful for the tracts, and listened to my discourse from Luke xv. 10. There are only a few houses in Coppingford, and were it not for the efforts of the Wesleyans at Upton the people would be quite destitute of the gospel.

*"Buckworth.*—The people expressed themselves grateful for my visits, and quite pleased to see me once more. In almost every house a way was opened for reading and prayer; and finding that this plan took with the people, I kept on.

*"Barham* is a barren spot. Most of the people appear to be quite indifferent to their best interests. Where I could command attention I spoke to them of their sin and danger, and preached Christ to them. Even in that dark place I found one who appeared to love the Saviour. Leaving Barham and making my way to Alconbury I came to Woolly. Having a little time I visited the people, giving them tracts. They have a room where the Rev. W. Archer of Spaldwick and Christian brethren in connexion with his church preach every week.

*"Alconbury Weston* is a large place without a place of worship; but I was told that there was a house where Rev. Mr. Fish of Great Giddin sometimes preached. There are a few pious people living there, Baptists and Wesleyans; but the bulk of the population pay little or no regard to their spiritual welfare. I had access to most of the houses, and where I could I read God's word, and warned and entreated the people to regard

the things relating to the soul and eternity. After my visits it was too late to attempt to hold a meeting.

*"Alconbury.*—My supply of tracts was nearly gone. However I visited the people and was cheerfully received. Dear brethren, I have, as far as my ability allowed, completed my visitation. Whether I have done it to your satisfaction is not for me to judge; but I have done what appeared to me the best that I could do, considering the circumstances of the places to which I went. Most fervently do I pray that the 'seed of the kingdom' thus sown in eighteen villages may not all be lost; but some few grains, by God's blessing, spring up to his praise and glory. It would keep from four to six missionaries in constant employment to cultivate so much spiritual soil."

Extract from a letter by the Rev. BENJ. DAVIES, Wells, Somersetshire :—

"I feel exceedingly grateful to the Head of the church that I have not to mourn a decreasing congregation and a disunited church; but on the contrary, can look back with pleasure on the past year.

"We have not done great things, but we have not stood still. God's presence has been in the midst of us, and the influences of his Spirit have been poured out upon us. That this has been the case is evident from the increased spirituality and zeal of the church as a whole. May the past year be the beginning of better times. During the year we have baptized three young men, one of whom is now a student at Bristol College; and next Sunday we shall baptize three more candidates. We have reason to hope that three or four more will follow soon after. During the year we have opened a place for preaching in a village a short distance from this city. The room occupied by us is generally crowded. Some of our friends have opened a Sunday-school there, and have between forty and fifty children in attendance. I preach at this station every Tuesday evening, and one or other of our brethren on the Sunday. As the spring comes on we intend to employ some additional means to bring the gospel to bear on the surrounding villages.

"Our congregations have improved during the year both in number and in character, by which I mean that we have more young people. And no doubt they would have been better still had it not been for the severe winter, which has occasioned much sickness, and thus prevented many from attending a place of worship. Our Sunday-school is about the same as when I last wrote; during the year, however, we have established a library, which numbers about 150 volumes, which are eagerly sought after and read.

"We have a Bible-class, to which I attend

on the Monday evening, and one of our esteemed deacons on the Sunday.

"From the character of the place it is necessarily up-hill work here.

"The Establishment has great influence, and as the result of this the people are grossly ignorant and superstitious, so that not only does church influence prove an obstacle, but the ignorance of the people likewise.

"As a church, we trust that your society will still continue to accord to us its kind sympathy and aid; good has been done, good is doing, and we trust that good will yet be done. Oftentimes good is accomplished which from the nature of the case cannot appear in statistics, so we believe our church exerts a good influence in the city in which we dwell. Thanking you for past kindness, &c."

Extracts from a letter by the Rev. J. DUNN, of Gillingham, to the Committee of the Wilts and East Somerset Auxiliary :—

"In sending you my annual report I have reason to acknowledge the goodness of God, who has enabled me, notwithstanding my age, to prosecute my labours through the past year. In this, as in so many other instances, I have seen the fulfilment of his gracious promise, 'As thy day is, so shall thy strength be.'

"The number of members now in the church is seventy-three. Of these, five have been added during the past year; and we have others in the congregation who are in an awakened state of mind; and whom we may class among those who are asking the way to Zion, with their faces thitherward. Their number may amount to seven, probably more.

"Including our principal stations, we have four places at which preaching services are held weekly, and at two of them prayer-meetings, namely, Gillingham, Stour, Fifehead, and Wyke; at Gillingham, Stour, and Fifehead, preaching on Lord's day, and at Wyke every Wednesday evening; prayer-meeting at Stour on Monday evening, and at Gillingham on Tuesday.

"Our place of worship at Gillingham will accommodate about 250 persons, and our chapel at Stour about 150. Our preaching room at Wyke about thirty, and at Fifehead a somewhat smaller number. The average number of persons to whom I preach weekly may perhaps rather exceed 200. The number is greater during the summer season of the year. We have one sabbath school at Gillingham, in which there are fifty-four scholars and twelve teachers, and many of the teachers are good teachers, fairly educated, and decidedly pious; but we have great difficulty in maintaining the school at all, chiefly arising from the strenuous and persevering efforts of the clergy to get away the children. In this neighbourhood the clergy have great influence, and that influence



is successfully exerted in securing the attendance of the great body of children at their own schools. On this account, tract distribution is an important means of usefulness, if the population are taught to read, by whomsoever it be done, an important point is gained, they can then read our tracts, and they generally receive them with thankfulness, and we have lately seen some very decided instances in which God has blessed them to the conversion of sinners.

"We have one member of the church by whom I am assisted in village preaching. In the work of tract distribution I am assisted

by many persons. In Gillingham we have three distributors. In Wyke our tracts are distributed by a warm-hearted inquirer. Over a large part of Stour I distribute tracts myself, assisted by two other persons. Another young person is engaged in the same pleasing employment in the hamlets of Ecliff and Bugley, including likewise in her labours the hamlet of Majeston.

"We have likewise a member who is a distributor in the village of Huntingford, whilst another is engaged in the same way over the whole of Fifehead, thus we have in the whole ten distributors."

### MONIES RECEIVED SINCE LAST REGISTER.

LONDON.			ESSEX.			OXFORDSHIRE.				
£	s.	d.	£	s.	d.	£	s.	d.		
Devonshire Square .....	10	4	8	Bures .....	4	3	10	Chipping Norton—		
Hammermith .....	5	11	0	Burnham.....	1	0	0	W. Bliss, Esq. ....	25	0
Allen, J. H., Esq.....	1	1	0	Colchester .....	3	4	2	SOMERSETSHIRE.		
Emes, Mrs.....	0	10	0	Langham .....	6	0	0	Bristol .....	50	18
Emes, Miss.....	0	10	6	Saffron Walden .....	5	17	0	Borobridge .....	1	7
Hepburn, J., Esq.....	1	1	0	Thorpe .....	1	6	0	Burnham.....	1	1
Hepburn, A. P., Esq. ....	0	10	6	Waltham Abbey .....	2	0	1	Bridgewater .....	1	15
Schwartz, the late A.,				GLOUCESTERSHIRE.			Chard .....	4	4	
Esq. ....	19	19	0	King Stanley .....	2	10	0	Crewkerne .....	1	10
Young Men, Messrs.				Shortwood .....	12	0	3	Highbridge .....	0	11
Hitchcock's.....	11	16	0	Stroud .....	6	1	8	Minehead .....	2	10
BEDFORDSHIRE.				Wootton .....	2	0	0	Montacute .....	2	5
Bedford .....	4	11	6	HUNTINGDONSHIRE.			North Curry .....	0	10	
Dunstable .....	14	2	2	Bluntisham.....	5	0	8	Paulton .....	1	12
Houghton .....	4	2	4	Huntingdon .....	10	19	0	Stogumber .....	1	17
Luton .....	13	6	8	Kimbolton .....	3	0	0	Taunton .....	6	14
BUCKINGHAMSHIRE.				St. Ives .....	1	1	0	Watchett .....	1	3
Amersham .....	12	13	0	Ramsay .....	4	14	10	Wellington.....	10	9
Aylesbury .....	2	0	0	Oxford, Mrs. Bottle .....	2	0	0	Yeovil .....	2	8
Brill .....	1	0	0	HERTFORDSHIRE.			SURREY.			
Buckingham .....	3	0	0	Bishop's Stortford.....	1	3	0	Kingston.....	1	10
Chesham .....	1	13	0	Markyate St. ....	4	0	6	SUSSEX.		
Cuddington.....	0	11	4	Tring .....	4	0	0	Battle .....	7	9
Gold Hill .....	0	17	0	Watford, late Miss Cecil .....	13	10	0	Brighton .....	7	9
Haddenham .....	2	10	0	KENT.			Hastings .....	7	5	
Missenden .....	1	12	1	Sevenoaks .....	1	0	0	Lewes .....	8	6
Towersey .....	2	5	0	MONMOUTHSHIRE.			WARWICKSHIRE.			
CORNWALL.				Caerleon .....	2	17	6	Coventry .....	26	9
St. Austle .....	0	17	6	Pontypool .....	1	15	3	Dunchurch .....	3	0
DEVON.				NORTH OF ENGLAND.			Leamington .....	2	2	
Lifton .....	0	12	0	South Shields.....	9	2	8	Wyken .....	3	4
St. Hill.....	3	0	0	WORCESTERSHIRE.			Balace of Association ac-			
DORSETSHIRE.							count .....	5	0	
Bridport .....	1	11	6				Astwood Bank .....	1	13	
Dorchester .....	2	17	0				Pershore .....	6	13	
Lyme .....	1	17	10				Stourbridge.....	0	10	
Weymouth .....	5	0	1				Worcester .....	6	17	

*Donations and Subscriptions will be gratefully received on behalf of the Society, by the Treasurer, J. R. BOUSFIELD, Esq., 126, Finsbury; or by the Secretary, THE REV. STEPHEN J. DAVIS, 33, MOORGATE STREET, LONDON.*

*Much trouble will be saved, both to the Secretary and his correspondents, if, in making payments by Post Office orders, they will give his name as above: or, at any rate, advise him of the name they have communicated to the Post Office authorities.*

THE  
BAPTIST MAGAZINE.

MAY, 1855.

MEMOIR OF THE REV. DAVID KINGHORN,

MANY YEARS PASTOR OF THE BAPTIST CHURCH AT BISHOP BURTON, YORKSHIRE.

A PRINCIPAL purpose answered by the Baptist Magazine is the preservation from oblivion of useful men, of whom there exists no separate memorial. There have been many active persons, whose lives were important to their contemporaries, respecting whom, if any thing has been printed at all, nothing has been published in a form that was likely to ensure general or permanent attention. Mr. David Kinghorn was one of these. His son, Joseph Kinghorn of Norwich, was an author of sufficient celebrity to render it certain that his name and some facts in his history would be known to future generations; but the father, of whom scarcely anything has hitherto been recorded, appears to have been at least equal to the son in strength of mind, and his piety, scriptural knowledge, and firm attachment to principle did very much towards the formation of his son's estimable character. A few paragraphs respecting him this month may prepare the way for a somewhat longer account of his son in our next number. For

the materials of both we are indebted to an interesting volume just published by Mr. Martin Hood Wilkin.

David Kinghorn was born October 3, 1737, it is believed at Hexham. He was but twenty-eight years of age when having lost his first wife, he married a second—Elizabeth Jopling, a member of a respectable baptist family. They first resided at Gateshead, where their son Joseph was born; but in 1770 removed to Newcastle, Mr. Kinghorn becoming assistant preacher to the baptist church at Tuthill Stairs. The same year, however, he received an invitation from the baptist church at Bishop Burton to preach there with a view to the pastoral office. Afterwards they invited him to remove thither, "to come and labour amongst them, and in due time to take the pastoral care and charge over them;" adding, "we do also agree for your present comfort amongst us, to raise £26 per annum, and provide a house for you and your family, and to make intercession for the fund, and also bear the expense that attends your removal."

In November, the final invitation was given to Mr. Kinghorn, from the church at Bishop Burton, "to take," say they, "the pastoral care and charge over us, for to warn us of our enemies, to describe their cunning ways y' they have to entrap our souls, and to describe our armour, and shew us our refuge." The letter was signed by twelve members.

This invitation was accepted by Mr. Kinghorn, and his ordination took place, May 1st, 1771. Mr. Kinghorn being settled as the pastor of the church at Bishop Burton, appears to have been very comfortable there. He no longer worked at his business: of his recreations, we have a lively account in a letter to his friend, Philip Nairn:—

"I don't always sit idle, for when I have exhausted my spirits with reading and study, I sometimes go into a barn, and thresh awhile: at other times I visit my people, who mostly live about two miles from Bishop Burton in different quarters, which helps to cheer me, as you know I am naturally subject to lowness of spirits, except when I am admitted near the throne, which sometimes is thirty days ere I am called by the King to behold the glory of his majesty: oh, what strangers are we at Court! but, were we to be always there, we should forget we were in the body, or be puffed up with pride."

He made several journeys to collect for the church at Bishop Burton, in various parts of the kingdom. In 1771, he went, June 20th, by Bradford, Huddersfield, Sheffield, Leicester, Nottingham, and Olney, to London, where he arrived, July 16th, and remained till August 6th, spending the greater part of the time at the house of Mr. Gurney, father of the late Treasurer of the Baptist Missionary Society.

In a second visit to London, the following year, he wrote to Mrs. Kinghorn

thus:—"As to my preaching, so far as I know, I am greatly esteemed; God has so disappointed my fears hitherto that instead of my knees smiting one against another he enables me to speak with all boldness, and though I have much more labour than I have at home (as I preach thrice every Lord's day, and two or three times a week beside), yet what with the Lord strengthening me and the people's kindness, my spirits are so kept up as that I am almost like Mr. Rutherford in spirit, bold as a lion, and have the majesty of a king.

"Yesterday I preached at Dr. Gill's, and many of the people were so much refreshed that to-day they have spoke to me with pleasure and the greatest freedom, and I was honoured to dine with Mr. Warne, and ride with him in his chariot to the meeting at afternoon. Such is the love of the rich ones to those who are made instruments in the hand of God of speaking a word of comfort to their souls. O what reason have I to wonder that God makes use of such a poor instrument as I am for such wondrous purposes! But above all, what reason have we to praise him for a good hope through grace of our own interest in the blessings of grace which are treasured up in Christ our living head, who has said, 'Because I live ye shall live also.'

"I should have been very glad to have seen you in London, but seeing it is so as it is I have sent you a pound of ten-shilling tea, and a guinea to buy you a gown or what else you please. As they were given to me for preaching, I freely part with them to the object of my love, and hope that you will look upon these presents as tokens of conjugal affection, for though I am absent in body yet am present with you in love and affection as the dear part of myself. Mr. and Mrs. Langford give their respects to you, and would have been glad to have seen you at London.

May the Lord grant you much of his comforting presence, and fill you with all joy and peace in believing."

The correspondence between Mr. Kinghorn and his son, while the latter was at Bristol, and afterwards, being very frequent and familiar, affords much insight into his character and views. The following are brief specimens:—

"If the Lord call you to his work, seek not the applause of men, but the praise and approbation of God and your own conscience, and the prayers and blessings of the godly. Soul flatterers gain the applause of men, but lose the approbation of God! A gospel minister must be a shepherd to guide and lead the sheep to good pastures and still waters. That doctrine, and those truths which humble, melt, warm, and invigorate thine own heart, and make thee most lively and active in the things of God, are what I wish thee to study most and preach constantly; and that manner which is most easy and familiar to thyself, most natural to set forth the motions of thy own mind when thou art speaking, is the manner of speaking I recommend to thee. Never aim at a studied, starched precision; if it is not natural it is always awkward; nor strive to make hearers think you to be in a good frame of mind when you are not, for the hypocrisy of it is odious in the sight of God and every discerning Christian. Seek earnestly the divine presence to be with thee as he was with Moses, and beg his blessing to accompany his own word, plead his promises, and trust in him for the performance; then shall you speak acceptably, usefully, and comfortably to your own soul and the souls of others. In such seasons God will be glorified, his promise verified, your faith strengthened, and your love inflamed. Nothing fires the heart and looses the tongue so much as a sight, by faith, of the essential, personal, and mediatorial glories

of Christ;—pray for it and preach it.

"I recommend in your trials not to go into the pulpit, but to stand in a pew, as the practice of the churches in the west of Yorkshire is so, and has been so among baptists very long. Dr. Gill's first discourse was in a pulpit through necessity, there not being room in the table pew, the meeting was so full."

Again, respecting some hearers who objected to Mr. Joseph Kinghorn's preaching, his father says:—"If you do anything to purpose you must apply the scriptures to their own feelings, and address them according to their own notions of things. Do they say, Man hath neither will nor power to change his heart, reply, For this reason you ought to be diligent at the throne of grace, begging that God may work in you both to will and to do. Do they say, We have no heart to pray unless it is given,—reply, God hath promised to give his Spirit to them that ask and desire it. Ay, some will say, but these promises are only to the elect; reply, Be it so, is the promise to praying people an evidence of their being elected, or the contrary? This brings it home. Do others say, Man is a free agent, he *can choose if he will*, i.e., he can will if he will, or choose if he chooses, it is in vain to point out, or laugh at the nonsense of such a sentence, but reply, Your sin is the greater if you do not choose what God hath set forth in his holy word for your present and eternal welfare. Because ye say, we see (or, which is the same, we have a will and power) therefore your sin remaineth. By thus bringing the scriptures to the consciences of men, though they cannot follow a train of reasoning, they feel the force of a short remark on their own notions of things. Never forget that 'faithful is he that hath promised, who also will do it.' Perhaps he is providing a place for you, where

your labours will be thankfully received and blessed for usefulness to many more than you are likely to be useful to at Fairford."

After serving the church at Bishopton nearly thirty years, Mr. Kinghorn found it desirable to resign his office. His Almighty Patron had, however, made provision for him, as his son was in circumstances which enabled him without inconvenience to offer his parents a home in his own habitation. The following graphic description of the aged couple, at the time, is given by Mr. Simon Wilkin, who was then a lad residing in the family. "I awaited, with no little satisfaction, the arrival of visitors from so far north, and of whom I had heard so much. At length they arrived; and soon after I was summoned to the interview. More than half a century has elapsed since that afternoon, but I still retain the most vivid recollection of my first presentation to the Rev. David and his most attractive spouse. I had never seen a couple who so struck my boyish imagination. Nor was I received by them with indifference, especially by Mrs. K. She had made many inquiries (when informed that I was placed as a ward in her son's care) as to what sort of an urchin he might be, and how much trouble he might entail on her son. Her appearance and manners at once attracted me. Her figure was short but plump. She wore an ample cloak of black satin, lined with ermine; and a white round cap, edged with lace, peeped from under a large round bonnet also of black satin. Her countenance, accent, and manner were full of kindness and gentleness, and she won my heart at once. But her partner struck me with much surprise, and with something like awe. He was very tall, and sturdily upright. His hat, with a round and very shallow crown, and broad, upturned verge, rested on an ample, white, full-bottomed

wig. His upper dress was of dark blue; the coat of great length and amplitude, with copious sleeves, large buttons, and wide-flapped pockets; the waistcoat also was ample both as to skirts and pockets. His nether dress was of black velvet, buckled at the knees; with dark gray stockings, terminated by square-toed, substantial shoes, and large square buckles. His countenance was remarkably robust, and even rubicund; with keen grey eyes, and shaggy brows, expressive of shrewdness and great determination. But though of aspect somewhat formidable to a child, he addressed me with such quaint and lively kindness as at once to reassure me. My first interview was highly interesting; and further acquaintance ripened into a strong affection towards them both. They passed the evening of their days in Norwich, with great quiet and happiness, enjoying the respect of all who knew them, and, from their son, all that filial affection could bestow. The father, as will be proved by his correspondence in the following pages, possessed a remarkably clear and masculine understanding, and the most unwavering integrity and elevation of character."

Mrs. Kinghorn died January 25th, 1810, in the 73rd year of her age, after an illness of nearly two years and a half. Her death was severely felt, not only by her husband and son, but also by a large number of the members of the church and other friends. She was regarded by them with the greatest respect and affection, and had especially endeared herself to the young.

On the 18th of February, 1822, Mr. Joseph Kinghorn's diary contains the following entry:—"Monday morning, about half-past eight o'clock, my dear father departed this life in the eighty-fifth year of his age.

"Peaceful, without agonizing pain. His last days on the whole, comfortable.

He told me he was so on the day before he died, amongst the last things he was able to speak intelligibly. He mentioned two or three days ago, in an imperfect manner, the language of Hebrews xii. 1, 'Let us lay aside every weight,' &c., which was the last passage of scripture I heard him quote; and that he was hardly capable of doing."

On Lord's day afternoon, March 3rd, Mr. Kinghorn preached from the above words, with those which immediately follow them. "Let us lay aside every weight, and the sin which doth so easily beset us; and let us run with patience the race that is set before us, looking unto Jesus."

## INDIVIDUALISM: THE BAPTIST ELEMENT IN HISTORY.

BY THE REV. C. BILLINGS SMITH.\*

THE baptists have many things in common with other religious denominations, but what is that which makes them baptists? What is the principle whose out-growth has produced what we call their history?

We will call it *individualism*. We mean by this term that man is a separate and distinct being in all that makes up the reality of life. We have feelings, interests, and aims in common, by which we are necessarily united in bonds not easily broken, but the union is that of the cable, formed by twisting numerous threads firmly together, not that of the huge shaft in which the identity of the numerous particles of iron, of which it is composed, is lost.

It is this fact that recognizes man as *man*, with rights, interests, and responsibilities separate and distinct from every other being in the universe. Man is not an indivisible part of the king's inheritance, or an inseparable particle of one of the columns of an ecclesiastical structure, but a king and priest himself. The state has its own authority, and the

church its mission, but man, made in God's image, and a little lower in the scale of being than the angels, is greater than the state or the church. He is God's workmanship,—the church and the state are of earthly parentage.

Man individualized is independent in his investigations. His mind is something more than an engine worked by the leader of a party, to enrich its stock and increase its dividends. He may think what the people think, but his convictions are of a personal character, and his conclusions are his own. What moves others may move him, but the movement is that of the individual. He holds his own helm and manages his own ship. He may revere the good and venerate the wise, but before a proposition is endorsed it undergoes a thorough examination in his own brain. Guided by his individual convictions he is not careful respecting the way-marks of past ages, but makes precedents for himself.

He will work with his neighbour, but every piece of work bears the mark of the individual. The book he writes, the sermon he preaches, the song he sings, the form he chisels from the marble, are his own. He does not suffer his identity to be lost in anything. He will be himself, for he is a man. If we consent to hear him speak, or to read his books, we

\* At the first anniversary of the American Baptist Historical Society, last May, an address was delivered which has recently been published in the Philadelphia Christian Chronicle at the request of the Carators of the Society. Its substance is given here; a few introductory paragraphs and some illustrations being omitted, which to the taste of an English reader would appear redundant.

must measure him by himself, not by our creed, or our bishop, or our party leaders.

In our estimation of writers, painters, sculptors, and artists of every kind, we judge of their merits by this individuality of character. It is the creative genius that is revered, while the mere imitator and copyist is despised and forgotten. Those who stand at the head of a class—a Socrates, a Michael Angelo, a Mozart, a Bacon—the *individual* whose form is so distinct that it cannot be mistaken—the man whose personal features are readily detected in a crowd, and whose voice is heard clear and full above the Babel jargon of the centuries, is the one who cannot die; while all those who walk in single file, along the paths of life, keeping time in their measured tread with the monotonous song of a shrivelled conservatism, will soon be forgotten with the dead. It is only in religion that we insist on the same form, the same expression, the same tone, and the same everlasting monotony. In art, in science, in literature, in politics, we admire the sharp-cornered individuality, and the bold words blood-warm from a loving heart; but in religion our communion is with the past, our worship in temples overgrown with moss, while we tolerate no preacher who cannot pronounce the pass-word of his party, or whose sepulchral tones do not remind us of those whom we honour as the founders of our sect.

It is for the want of a *practical* individualism amongst nations that the face of every one seems cast in the same mould—that the picture of any subject of the Celestial Empire would answer equally well for the whole race of that people—that the Irish are all cousins, and that the physiognomy of a Jew is as unchanged as the ceremonies of his synagogue. For the same reason, the members of a particular sect are as easily detected by the tones of their

voice in their devotional exercises; in their modes of expression; in theological controversies; in public ministrations, and in their general forms of religious worship, as is the quaker by his peculiar style of dress. There may be no rules laid down, but where individualism is not practically recognized, we unconsciously fall into the same form, the same habits and customs of one party, and become a new but un-revised edition of our fathers.

The union of individualism, while it may be regarded as weak as a thread of moonbeams by those who have no experience in the matter—the monarchist and the subject of an ecclesiastical despotism—is as strong as life, for it is the union of life existing in intelligent tangible convictions. The strength of tyranny is the strength of one man's will, that of individualism is the strength of ten thousand wills rendered tough and springy by personal interests. The union of a church represented by a pope, or a bishop, or where the identity of the individual is lost in party leaders, or in the creed, is that of a cask that is seen to fall to pieces when the hoops break or are removed, while that made up of individuals is like the oak, formed of separate living particles, and standing alone on the open plain, alike unmindful of the scorching rays of the summer sun, and the driving storm of winter. That this is the baptist element will be evident, if we trace the particular facts of their history to their source.

What then is the external life of this denomination of Christians? Its conquests are all of an individual character. The member comes into the church as a man, is treated as a man, is regarded as a living stone in the spiritual temple. If the church is composed of four or four hundred members, each one is separate and distinct, so much so that not even their peculiar characteristics are lost. They are not held together

by any external influences, but by convictions that are of a personal character. Their union, therefore, is peculiar. It is not that of the creed, or the bishop, or the church—not that of taste, or sympathy—not that of hopes or identity of moral interests, but of individuals. Taste, sympathy, interests, and hopes may help to bind them together, but this is not the corner-stone of their union. They walk together, not by mere agreement, but having the same views of truth, and the same convictions, they unite as naturally as the iron filings around a common magnet.

Such a church cannot be destroyed so long as a single individual remains, even should the bishop die and the creed be lost. Each member is a living germ of the true church, and the bible is his creed.

We discover the same thing in the fact that there is nothing in this sect that has even the shadow of an organized hierarchy. The pastor is a member of the church, having no more direct influence in the management of its affairs than any private member. When he associates with others, it is not as an ecclesiastic, but as a member of the church. He is called by an organized band of individual Christians, set apart by them and amenable to them. This is the very opposite of every species of ecclesiastical centralism.

The baptists must, therefore, ever be the most determined and unflinching advocates of liberty, whether civil or ecclesiastical. The individualized barbarian, who conquered England in the first centuries and overthrew the Roman empire, was no more ultra respecting personal freedom, than are the baptists. You can never enslave men where individualized. A nation thus characterized—a nation of men with practically recognized personal rights and interests, are a nation of sovereigns. A Christian who recognizes his individuality will

not be enslaved, nor will he enslave others for opinions or beliefs, either within granite walls or in the narrow cells of a bigoted theology. He will give every man the privilege he demands for himself, to come or go as he pleases. When he unites with men, it is because his personal convictions lead him in that direction, and when he contends with men, the authority he employs is that of truth, not of party.

While we award to other denominations all that a liberal mind and a generous nature can claim, we are free to say, that this peculiarity is not found amongst them. They may be free from all restraint, but their liberty is not that of a perfect individualism. There is no conscious restraint in the church of Rome, but those who feel the need of room for the full play of their more perfectly developed faculties could no more live there than in the felon's cell. Those whose wants are all supplied are free and happy; but this by no means proves that the leading strings of the child would not restrain the full grown man. We find amongst other evangelical denominations, individuals of as strong and intelligent convictions as amongst baptists; but what we contend for is, that amongst baptists, and amongst them alone, individualism has become an organized fact. We would not, however, intimate that they are the originators of this fact, or that it exists nowhere else, but we insist that they have made the best use of a principle that has been recognized for many centuries which justly entitles them to the honour of its full application.

In the primitive church, we have the clearest evidence of the existence and working of the individual element. The apostles went out as individuals with commissions, deriving their authority, not from any ecclesiastical institution, but from Christ alone. Their words sound like those of men, their



sympathies and feelings have the warmth and the freshness of those of men. Their energy, their zeal, and success, were those of individual men inspired by the Holy Ghost.

The first churches were nothing more than the mere assemblies of those of the same convictions respecting divine truth, and the officers were only such ministers and assistants as the nature and object of the assembly demanded. Each member was a living teacher of religion, feeling every day a personal responsibility to do all in his power for the spread of the gospel. The work accomplished and the victories won, were those of the individual, not of the church, as such. Indeed, so inconsiderable and unimportant was the church, that it could have been broken up and scattered to the winds without affecting, in the least, the efficiency of their labours.

But the scene changes as soon as the truth begins to penetrate the masses and affect them in their social, civil, and ecclesiastical natures. Under other influences, they had imbibed other sentiments, and become the embodiment of other ideas, that must be rooted out and destroyed before the complete triumph of the whole truth. Truth always grows slowly. Advancing outwardly from within, it requires time to produce a permanent revolution. Habits that have become hard with age, and institutions through which the people have expressed themselves for many centuries, cannot be removed in a day. It need not, therefore, be thought strange that the undermining influence of the gospel was so imperceptible in the first centuries. The people were all welded together. Rome, as a nation, was everywhere filled with invisible germs of liberty, yet formed the complete embodiment of the idea of universal empire. The people moved in masses, hence in subsequent times when

Christianity became somewhat vitiated, they were converted by communities, and very naturally adopted the opinions and notions of their leaders, without questioning. We now and then find an individual, in his personal capacity, striving to maintain the truth, but, as a general thing, it is the voice of the multitude we hear shouting the victory of their leader. There are materials for separate rain-drops in the heavy clouds we see driving through the heavens, but they have not yet been formed.

Hence the churches disappear, and the church is organized. Men work, but not alone. They move, and think, and feel, but it is as an indivisible part of their pope and priest. The pontiff at Rome is the church, the state, the world. These Christian ages have their monuments—so has Egypt—but every work bears the mark of the church, not of the individual. We do not hear the voices of men, as that of Paul or Peter in the primitive church, but the leaden roar of the unseen waves of an immense city, boisterous and turbulent by the conflicting elements of interest and trade. It may be harmonious and sublime to the ear of those who live at a distance, where the discord is never heard; but what sublimity is there in the monotonous song of a band of slaves, chanting the praises of an irresponsible master, under the shadow of ivy-clad temples, compared with that of men pleading the cause of humanity?

The Reformation, under Luther, begat nothing new in this particular. It was a reformation, not a revolution. Its aim was to call back the people to the belief of a free fundamental doctrine, that had been lost sight of in the corruption of the times. It swept like a storm through Germany and England, scattering the clouds of ignorance that had settled down all over Europe, but it never dreamed of separating society into its constituent elements. It was

not radical. It projected no new principles. It waked up the world, and led to great and glorious results, but its direct and immediate effect did not even change the form of civil government where it triumphed. It produced better views of religion, but it left the people welded together, where their personal identity was completely lost. It would have been frightened at the idea of individualism. Luther would sooner have trusted his wine in casks without hoops, than the people with the bible without a creed and without a bishop. He hated the pope and the devil, but not so much as he feared to trust the people with themselves. When the shade of the shadow of individualism, as it flitted across the mind of the people of Munster was discovered, he attacked it sword in hand.

Hence the naturalness of the Lutherans in seeking to force the truth on men. There was a strong element of liberty in their system, or we should not have heard those bold, rough words that must have hit their adversaries with the force of heavy hammers, or been charmed with their daring, heroic charges, that scattered whole ranks of priests as though they had been mere shadows of men; but it was no more than an organized belief. It gave liberty to believe the belief, but not to doubt or disbelieve. The element of despotism was in it. The object at which it aimed was good, but many of its weapons were forged at Rome.

Out of the Reformation came puritanism. The puritan would not be forced in matters of conscience; not, however, from any just appreciation of the individual, but because he felt it to be wrong. They were men of conscience and iron will. Their equals for purity of intention, for integrity and energy, cannot be found in the history of the past; but the question, what would have been the result of their existence

on civilization if their monarcha notions had not been checked and ultimately destroyed by the unexpected and rapid growth of the individual element amongst them, is yet to be answered. Puritanism is the ferruginous element of the Reformation, cooled down into rough bars, that time has rendered quite malleable, but the individuality of the various particles is not easily discovered. Men were there, sharp-cornered, full, blunt-spoken individuality, but they are clinging to stools and chairs, fearing to trust themselves to walk alone.

The views and opinions of Roger Williams were the characteristic elements of the puritans gone to seed. They established the premises — he drawing the conclusion. They could not believe that such a homely, bony, awkward child, could be legitimate, hence the banishment; but what the liberty of puritanism was separate from every other element was Roger Williams. If he was impracticable, unsocial, and bigoted, so is the infancy of every great enterprise. When in its cradle, puritanism itself was no better, and when Grecian liberty was in swaddling clothes, it did not promise much for its civilization of the world except to the eye of faith.

For the first time in the history of the race, individualism was recognized by law in Rhode Island. It here became an organized force. If it was rough and unpolished, it had life. It was pure blooded. The organization of any great principle is always in a manger at Bethlehem, or amongst the Indians of the primeval forest. The Jews had their origin as slaves, the Romans as a tribe of barbarians, and the puritans as outcasts and outlaws.

The organization of this principle was not the result of the wisdom of men, but grew out of a necessity the people felt for freedom and harmony.

The leaders could not have foreseen the result, or have had any just conception of the worth of their labours, but must have merely struggled as every drowning man will to save himself by the best means within his reach. This reveals a peculiarity of the baptists that must not be overlooked. Their organization as a denomination was not an organized creed, but a system for the working union of personal convictions. It did not aim at calling back the people to any old idea, but struck at once for the broad, positive, and ever enduring idea of human liberty. It held on to what of good had been secured, but it insisted on the more complete and perfect separation of society into its individual elements.

We can trace the existence of baptists in every age of the Christian era, but their direct and controlling influence began with their organization in this country. In the commencement there was a great deal of apparent illiberality, bigotry, and exclusivism, that has been very pointedly condemned by opponents; but it should be remembered that while they gave a vivid, working existence to individual liberty, they found but very little to do but oppose what they most bitterly hated. Their labours were negative by the force of circumstances, while their natures were positive without their knowing it. This made them rigid and exclusive. They look hard and narrow—so they were—but it was because their lives went out in a direct line against the evils of their day, not from any working out of the elements of their character. We only see them contending against infant baptism, and hear them plead for faith and repentance as a prerequisite to Christian ordinances, which created a prejudice against them that has not yet died away; but the principle that led them to contend so strenuously for what has been termed "the shade of a shadow," though then

not fully understood, is as comprehensive as life. Churches as nations, are to be judged by what they have done in their full maturity, not by their struggles for a foot-hold on the platform of life, in the infancy of their existence.

But they did, even then, stand as the sentinels of liberty without faltering. They triumphed. The views of liberty they advocated and for which they suffered, have been everywhere acknowledged. And who will now say their success did not depend on the rigidity with which they maintained their position, and on what has been characterized as a narrow, unchristian illiberality! If they had stopped to reason with their opponents they might have been made to compromise the matter, and the birth-right of this nation been lost, but they would not reason. Some things are to be taken for granted in every controversy. The idea of liberty was a fixed fact, which made them firm in contending for it. They had a "back bone," and it is well for this nation and the world that they had. Candour compels us to admit that their voice was sharp and harsh, and that their countenances look as though they were cast in an iron mould; but it is the voice and look of those who, despairing of reason to obtain the just rights of men, and losing all patience with a temporising world, here throw away their shield and scabbard and entered the contest, determined neither to give nor take quarter. Exclusiveness, illiberality, and close communion here, was just what was needed, and instead of finding fault with them, we should honour them that they had nerve enough to be such. They plunged into the stream to save the ark of liberty, which would otherwise have been lost, therefore a critique of their movements is unpardonable.

We have already shown that the principle of every enterprise will work

itself out into a form the best suited to give itself a living existence. What the baptists were in the beginning, they are to-day, and ever will be. They can no more change their nature, than a tree or a bird can change their organizations. There may be improvements but not of a fundamental character. What England was in the middle ages, it is to-day, and will be so long as it is England. All we see of liberty and aristocracy, or of the energies, enterprises, and progress of the former, and the thick quilted conservatism and the inflated pomp of the latter, was wrapped up in the Roman and the Saxon elements that were planted there. Her whole work from that incipient age has been a growth—an expanding. *This* she can do, but she can no more change her nature than sink the island on which she lives. Nor will the growth of these principles be hindered. The growth of truth is not dependent on the will and caprice of men. Like the tree that gathers its sustenance from the soil and the atmosphere, and works it up into its own fibre by a power within itself that is stronger than the warring elements, nations, churches, and institutions grow independently of men, and often in spite of them.

What, then, an individualism, organized so as to practically recognize every fact of its existence, with the bible as a rule of faith and practice, will do, may be put down as the work and influence of the baptist denomination. The influence of such an organization on civilization, the work it can perform, the evils it can remove, and the truths it can propagate and maintain, must be evident to every one. If this platform is narrow, the people who have adopted it will be narrow; if it is exclusive, they will be exclusive; if it is illiberal, they will be illiberal. But is individualism narrow and exclusive?—rather, is it not as broad as humanity and

liberal as love? If it ever erra, it erra on the safe side. Its exclusiveness is not bigotry, nor is its sometimes apparent narrowness a blind devotion to party leaders. The rigidity with which it refuses to control men by ecclesiastical authority, may, now and then, result in evils that might have been guarded against by the fatherly supervision of the bishop, but all such contentions are as necessary as are storms amongst the clouds to purify the atmosphere. Leave the people to themselves, they will be sure to settle down in the right position; when, if their management is given up into the hands of leaders, they will continue their funeral march, with the people of Italy, and Spain, and Mexico, till they reach the plains of death, where, with their ghostly fathers, their only pride and glory will be in chanting the praises of a buried past. Individualism has always looked with suspicion on those who plead the cause of the "dear people," whether found amongst the despots of the Old World, or the leaders of a "many-headed democracy," in the New. The people can plead their own cause and maintain their own rights. At least, the history of the world cannot furnish an instance where the least progress has ever been made but under the leadership of individualism, while every page is full of the recorded struggles of conservative centralism against all improvement. A progressive individualism has always been regarded heretical, wild, reckless, and disorganizing—been proscribed by law, pursued by Egyptian hosts, and fought against by European kings, whose pretended right to maintain inviolate the old land-marks, was claimed to be divine; but it has triumphed as far as truth has triumphed over error, and mind over brute force, in every department of life. The baptists rely with an unshaken confidence on personal

conviction and the individual conscience, to guard against the destruction threatened by a wild, unbridled recklessness. They may not love liberty any more than many other religious sects, but being an organized liberty, they must be its defenders, even in its most ultra form and to its fullest extent.

Their mission, however, has hardly commenced. Their progress has been slow, because the principles on which they are bred are of slow growth. The world has always been afraid to trust the people with themselves. The divine right of kings has been the leading idea of the world, giving direction to every movement, shape to every event, and colouring to every fact. Before, therefore, an organized individualism can make much progress, many of the lessons of the world must be unlearned, its faith in dead forms broken up, and its reverence for kings and popes destroyed. Men are fast becoming independent, but the authority is still that of the creed, and the appeal is still in the name of the church. They will never come into full possession of their inheritance, till the clanship of the world is broken up, and society separated into its constituent elements.

But this very fact so far removes the veil that curtains the future, that we are able to discover their ultimate influence in history. Until nature has completed the specific work assigned her, there is neither weariness nor rest. Until the little bird has gained the full size and strength of its species, until the flower has expended all its powers in opening its beautiful leaves to the light, until the young oak has secured a trunk as strong and limbs as broad as the paternal trees beside it, their progress is rapid and unimpeded. Greece grew rapidly, giving unmistakable signs of undeveloped strength, until every element of her character had grown out into her fluted columns and her inimit-

able statuary. Mahomedanism, in a state of development was active and untiring, but having grown to full maturity, it puts forth nothing new, but, with gray hairs covering her wrinkled brow, without a man of genius in art, science, or literature, the nation is preparing, with the old dead trees of the forest, to be cut down and removed. When sects are young and growing, they are laborious and successful. Their creed contains the written statement of their elements of life, and their mission is to work it out into a practical existence. Each one is sure of securing the perfecting of its own species, but beyond that it never grows. Also, while bringing the world up to its level, it is as unconscious of the existence of its creed, as a man of true genius can be of his powers in writing a poem. Its principles are growing, and its labours are the legitimate working of their power, but when it has attained its full growth, it will retire from active labour, and spend its days and strength in singing the praises of the mighty dead, and quarrelling about a lifeless orthodoxy. When the interpretation of the creed becomes the subject of learned councils, and the main contests of the church are of a polemic character, the sect has passed its prime, and is fast entering the last stage of its existence. It is for this reason that the creed sometimes becomes the divine word, and the teaching of a sacred orthodoxy the "higher law." What the sect has gained will be preserved as a sacred trust, but should there be a call for another step in advance, for another note in the song, or for anything that is not down in the creed, your call for help will be in vain. Hence, it is that the most determined foes of human progress are found in the churches. It is not because individuals are insincere or hypocritical, but because they cannot feel the claim of anything that is not in the creed.

Within their own enclosure they are radical and progressive, but beyond its well-defined lines they cannot be pushed. Their founders loved the "young America" of their day, but, embodying principles that were local, special, or circumstantial, not comprehensive and general, they soon grew to maturity, when all progress is heresy, and ultraism of every kind another name for demonology. Now what we want, is, to guard against these evils and secure the natural growth of truth, which is real progress, is an organized individualism, whose full growth can only be attained in the future ages when man shall have secured the position in the scale of being for which he was created.

The world is shaping so as to give the individual his proper position. Instead of the iron rule of the despot, the people are everywhere declaring for self-government. If they still live under a despotism, they are growing restless. Kings may still exist, and the priests have a name in Rome, but they have no more positive influence in the world than the mummies of Egypt. Their days are already numbered. What we now see is but the stuffed image of the dead centuries. Men are everywhere appearing. We hear their voice in every street, and see their works along every wharf, and on every acre of tilled land in this vast continent. It is individual enterprise, skill, and capital that has abridged the ocean, annihilated time and space in the commercial world, and is fast converting the habitations of cruelty into dwelling places of love.

The mark of man, not of the king, is on the axe of the pioneer, the reaper, the loom, and the engine. Nor will this movement cease till it reaches every church, and revolutionizes all our systems of moral enterprise. The password of party may still be almighty, but the time is rapidly hastening when the union among men will be formed on another basis.

In view of what has been said, it is evident that the time has not come to write the history of the baptist denomination. We can write down what has been done—what trials have been endured, what evils have been removed, what wrong views corrected, and what good has been gained, but it will be time enough to write their history when it is enacted. They are yet in the field, and until they have come to full maturity, no one is competent to describe them. They are now working out a history. They have much yet to learn—many bad habits to correct, and many absurd notions to put away, but "the spirit of the living creature is in the wheels." They have hitherto existed by sufferance; they will yet be called for, and their legitimacy properly acknowledged. They have a glorious history before them. They have no reason to be ashamed of what they have secured, but it will be time enough to shout the victory when it is gained. Indeed, they do not need the prestige of names, or the hallowed sacredness of the past, or renowned precedents—for the elements of growth are in them.

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### MUDNABATTY.

BY THE REV. C. B. LEWIS.

Who has not read the memoir of Samuel Pearce of Birmingham? and who that has read it does not remem-

ber his anxious deliberations as to whether he should become a missionary to Bengal, or should continue in the

position which he occupied at home, as an eminently successful minister of the gospel? Eminently successful it must be acknowledged he was; whether his success be estimated by the number of souls won to God through his efforts, or by the honour which the most gifted of his brethren delighted to put upon him. In regard to the former criterion the readers of his biography are sufficiently well informed, and we shall borrow a striking testimony to the latter from a letter written in 1799 by Andrew Fuller. "Pearce," says that celebrated man, "is a wonderful Christian. He preached at Kettering last autumn, like an apostle, from Psalm xc. 16, 17. Robert Hall, who preached after him, was dismayed at the thought of following him; not so much at an idea of inequality of talents, but of spirit and unction." Yet this "able minister," so beloved and so useful, longed with inexpressible desire to become Carey's associate in his humble missionary toils. "My heart is at Mudnabatty," wrote he in 1796, "and at times I even hope to find my body there: but with the Lord I leave it. He knows my wishes, my motives, and my regret." And three years later, when death was drawing nigh, his affections were not withdrawn from this obscure Indian village. To Ward and his associates he then wrote, "Long as I live, my imagination will be hovering over you in Bengal; and should I die, if separate spirits be allowed a visit to the world they have left, methinks mine would soon be at Mudnabatty, watching your labours, your conflicts, and your pleasures, whilst you are always abounding in the work of the Lord."

How greatly changed is Bengal, as a field of missions, since this was written! Then Moypaldiggy and Mudnabatty were almost the only places where systematic attempts to bring the heathen to Christ were made; and although no

complete success had been realized, the two villages were justly regarded as favoured beyond all others in the province. Now missionaries, schools, and even churches, are to be found in numerous places, and the native Christians of Bengal may be numbered by hundreds; whilst, alas, those first missionary stations have long been abandoned to their unbelief. Seldom do the feet of those who publish salvation approach them now. Thus the last have become first, and the first are last.

But desolate as these villages now are, their names will not be forgotten. They are associated with the history of Pearce and Fuller, of Thomas and Carey, men whom the church of Christ will never cease to love. And as often as the well-known biography already referred to is read, a wish to know something of the Indian village, which Pearce loved so well, will arise. Our present paper will contain a brief account of Mudnabatty, which may be welcome to those in whose minds such a wish has place, and which, we hope, will not be uninteresting to any Christian reader.

We have already detailed the circumstances under which Carey became superintendent of the indigo factory at Mudnabatty, in our history of Mr. Thomas, and we need not repeat them. Nor do we intend to compile a continuous narrative of his history there. We shall only offer a few facts, which, though disconnected and in themselves of little importance, throw a pleasing light upon the "manner of life, purpose, faith, long-suffering, charity, and patience," of the invaluable missionary to whom they chiefly relate.

Mudnabatty is a village in the district of Dinagepore, situated between the Tangan and Purnabuba rivers, and close to the bank of the former, about thirty miles north-east of Malda. It is too insignificant a place to be marked

on ordinary maps ; but any one familiar with the plains of Bengal may form a tolerably correct idea of it, as it was when Carey resided in it. About thirty mud or mat-walled huts composed the village, which was chiefly peopled by Hindu cultivators of the soil. A large two-storied brick-house, with mat-doors and Venetian windows, stood near a great tank ; and adjoining were buildings erected for the manufacture of the indigo. The extent of the premises may be conjectured from the fact that the cost of erecting the whole amounted to £5,000. Other small villages, with patches of jungle, thickly studded the monotonous plain around. The soil of that part of the country is a tenacious white clay, which in the dry season is hard enough to defy plough-share and mattock, but is to a considerable extent flooded by the rains and converted into a pestiferous marsh, on which, however, excellent rice crops are grown. As the indigo plant thrives only in a loose rich soil, it is ill-adapted for cultivation in a place like this, where, moreover, it is in danger of perishing in the annual inundations. The erection of a factory here was an unfortunate mistake, into which Mr. Udney, the proprietor, was betrayed through confiding the choice of a situation to native servants ; and the result of the speculation was a very severe loss. And if the physical aspect of the country about Mudnabatty was uninviting, the character of its inhabitants was not less so. They were generally miserably poor, and their ignorance and indifference could scarcely be exceeded. "We are ploughmen ; what do we know ?" was their common rejoinder to any appeal from the missionary ; or he was told, "Sir, we hear what you say ; but nothing stays in our minds." Such were the people of this part of the Dinagepore district sixty years ago :—and such they are at the present day.

Yet the neighbourhood is not in all respects uninteresting. About forty miles to the south-west of the village lie the wide-spread venerable ruins of Gour, once the magnificent capital of Bengal ; and many curious remains of bygone splendour are scattered throughout the district. Mudnabatty itself is said to have been the residence of a rajah of olden time, named Madan ; and stones and bricks which had once formed part of his palace were among the materials from which the factory buildings were erected. So, about fourteen miles to the north-east, there were pillars and extensive pavements which were said to have formed part of the palace of Ban Rajah, an ancient personage to whom the local legends ascribed no fewer than one thousand arms, by which he was able to shoot five hundred arrows at once. Mr. Carey quite discomfited the men who boastfully related this story to him, by the very matter-of-fact observation that Ban Rajah must certainly have looked like a *spider* ! At Moypaldiggy also, there were extensive remains of structures said to owe their origin to Rajah Mahipal, who is mentioned in the Mahabharat ; and Mr. Thomas's house and the indigo works were built with bricks of an unusual size, dug from a pavement leading down to the immense tank,—said to have been excavated by this Rajah,—from which the village is named.

It was with hearty thankfulness that Carey removed his family to Mudnabatty on the 4th of August, 1794. He first visited it on the 21st of June, but the intermediate time was spent in putting up requisite buildings there, and in visiting other factories to ascertain the best method of conducting the business. For months before, he had been wandering to and fro in a strange land, but now God had given him a home. "May he also give me piety



and gratitude!" was his fervent aspiration.

Immediately upon Mr. Carey's settling at the factory he found that he had come to a most unhealthy spot. The water stood a foot deep on all the country round about, and sickness was awfully prevalent. In September, fever and dysentery threatened to put an end to his missionary course; and his son Peter, a fine engaging child of rather more than five years of age, fell a victim to the same disorders. Thus while rejoicing in his newly provided home, Carey was made to feel that it was not his rest. As he lay upon his sick bed, his thoughts were busy in the work he longed to be able to carry on. He was then only imperfectly acquainted with the native language; but during this affliction many hours together were spent in musing over vernacular sermons; and much did he wonder at his unwonted ability to frame sentences, and even to reason and discourse in Bengali, when excited by the fever which was preying upon him; and often at such times did he wish for a congregation at his bed side, to whom he might declare thoughts, long pent up within him, which now seemed impatient to clothe themselves in forcible and idiomatic expressions. In his sickness and bereavement he manifested an exemplary spirit of submission to the Master's will. "What does it signify," said he, "if a poor worm feels a little inconvenience and pain, who deserves hell for his sins?"

Two circumstances which made the factory at Mudnabatty a most desirable situation to Carey were, the leisure he possessed in it for preaching Christ, and the influence he necessarily gained over four or five hundred natives, directly or indirectly employed in the business. He also rejoiced that he had ability to afford honourable employment and a comfortable asylum there

to as many as might lose caste for the truth's sake. His facilities for preaching fully realized his expectations. He faithfully embraced opportunities of speaking to the men employed in the factory, and as often as possible went out into the little villages around to preach to the people. Their *patois* was at first very perplexing to him; but, with Ram Ram Basu at his side, he was able to make himself pretty well understood. As in the management of the indigo business he had dealings with nearly all the cultivators of the soil within the compass of several miles, it is not wonderful that he readily found hearers wherever he went. In most cases, during the first years of his residence at Mudnabatty, the entire population of any village he might enter collected together to hear what the Sahib had to say. To his great joy, in February, 1795, a company of villagers came and requested that he would undertake to preach to them regularly every Lord's day; and when he gladly arranged that two public sabbath services should be held at his house, a congregation which sometimes numbered six hundred souls attended to hear him. In addition to these sabbath engagements there was a daily morning exercise, attended by as many as chose to come, when a chapter of the scriptures was expounded and prayer offered by the missionary. Nor was the education of the young lost sight of. A school was established at Mudnabatty very shortly after Mr. Carey settled there, and, with some interruptions, it was carried on to the time of his departure; notwithstanding the vexatious obstacles to its progress which now and then arose from the indifference and prejudices of the parents.

Such were the labours he carried on at home; other efforts were put forth for the benefit of the people who dwelt round about the station. In the cold

and hot seasons the factory required but little personal attention, and Carey availed himself of the opportunity to carry to distant places the news of salvation. Taking a district of about twenty miles square, conveniently intersected by rivers, he periodically visited as many as two hundred villages, and preached Christ in them. To more remote places also occasional journeys were made. As a similar process of evangelization was going on in and around Moypaldiggy, great and happy results were very naturally anticipated, and as early as January, 1795, Carey wrote: "I feel pleasure in thinking that it begins to be in this country something like what is recorded in the Acts of the Apostles, 'Almost all Asia heard the word of the Lord, both Jews and Greeks.' So here, I trust, in a little time it may be said that the whole district of Dinagepore, both Hindus and Muhammadans, will have heard the word of the gospel."

But, alas, the readiness to listen to the truth which was manifested by the people at first, gradually gave place to an imperturbable indifference to all that was advanced. The large congregation of hearers who at first gathered around Carey on the sabbath dwindled away; and when, in 1796, his almost Christian munshi, Ram Basu, was found to have fallen into gross sin, and the school was given up, the prospects of the mission were very dark. How great then was the missionary's delight, when, as he was walking out one Monday morning, he was accosted by three men, who, with evident concern, demanded of him, "How shall we get over? What must we do to be saved?" He had been preaching the day before, from "Whither shall I go from thy Spirit?" and these poor people were amongst his hearers. After this he was never altogether destitute of inquirers at Mudnabatty, and sometimes had several;

though no one of those who came to talk with him there concerning the way of salvation ever became willing to abandon caste, and submit to the rite of baptism.

The disappointments which had been experienced by Mr. Thomas and himself, through the influence of caste, led to some deliberations which are so curious, as to deserve mention here. Believing that it was almost impossible for a native to renounce his caste, even when powerfully impressed with divine truth, and considering that it was rather a civil than a religious distinction, he was for a short time disposed to doubt whether the natives should be required to lose it, when they became Christians. As, however, those who retained their caste could not participate in the Lord's supper, and the subject involved other difficulties, he submitted the case to his brethren at home in a letter written the beginning of 1796; and, if we copy the remarks contained in Mr. Fuller's reply, we are persuaded our readers will readily forgive the length of the quotation, for the sake of seeing what were the speculations of good men in England, fifty-seven years ago, in reference to the progress of the gospel in Bengal. Mr. Fuller wrote:—"I have received several opinions on your *case* concerning the *caste*; and our brethren are all of opinion that if it cannot be retained without neglecting the Lord's supper, we have no authority to *allow* them to live in such neglect. Brother Ryland says, 'Perhaps the Lord means to extend the knowledge of Christianity through a pretty large district before he gives us a number of thorough converts, on purpose that this hindrance may be more easily removed out of the way. If a great number are so far brought to admit of speculative Christianity, as to consent to the abolition of the caste, converts may then come forward to the ordinances without

ruining their families. But if twenty or thirty families had been ruined first through the zeal of twenty or thirty real converts, this might be a great bar to the spread of speculative Christianity. Yet I could not advise any zealous convert, who was willing to lose caste, to defer it; nor would I urge forward the timid too eagerly. I wonder how Mr. Schwartz has acted in this case.' Mr. Hogg says, 'This losing caste is a fiery ordeal: without this possibly they would have no persecution. But persecution we are given to expect. And can the widow of a Hindu be induced on any grounds of pride, of fear, of superstition of any kind, to cast herself upon her husband's funeral pile,—surely a real disciple of Jesus among them will be ready to think, "Shall my caste separate me from the love of God in Christ Jesus? Is not this that which I must forsake rather than lose the favour of my Lord and Master?" But the question is not, I know, what sentiments we could wish them to adopt; but rather, taking things as they are, what line of conduct ought our brethren to pursue? Well, I am glad that the caste involves in it nothing idolatrous; but, I must say, I think the ordinance of the Lord's supper must on no account be given up. Yet our brethren know that it affects disciples only, and therefore it need not hinder them from going on in preaching the word, waiting and hoping that more light, and love, and strength, will be bestowed. It need not, I think, be urged in the first instance, but on no account should it be surrendered.' To the same purpose," adds Fuller, "think we all. It is trying; but we and you must not go out of our way to avoid it. May we not hope that a *new caste* may be formed?"

But long before this letter arrived Carey's judgment was fully convinced that no concessions must be made to the caste prejudices of supposed converts,

and his faith rose above the difficulties which stood in the way of success. He wrote in reply, "I am not discouraged. I am sure the work of God must prevail, and I think it cannot be long ere it does so: for God having graciously brought the gospel hither, and excited some to attend to it in a hopeful manner, is a kind of pledge to me that he will not forsake his work. Though the caste, and a great number of other superstitions be great obstacles, yet I know there are only two real obstacles in any part of the earth; *viz.* a want of the scriptures, and the depravity of the human heart. The first of these God has begun to remove; and I trust the last will be removed shortly. When the Spirit is poured down from on high, all superstitions will give way. Be encouraged therefore, brother, and encourage others, for now the darkness is past in India, and the true light shineth!"

We must now make a brief reference to labours which were more immediately successful. It was at Mudnabatty that the translation of the scriptures into Bengali, commenced by Mr. Thomas before the formation of the Baptist Missionary Society, was revised and nearly completed. To this work, all Mr. Carey's evenings and often all his afternoons were devoted. At this village also the foundation of his knowledge of the Sanscrit was laid—though it would be almost impossible to overrate the difficulties attending the study at that time, and amidst the peculiar circumstances in which he was placed.

Nor must we omit to mention amongst Carey's pursuits at Mudnabatty, his studies in natural history. He was in a world new to his friends in England and to himself; and he diligently and intelligently investigated its wonders. Comparatively little had then been done in classifying and describing the animals and plants of India, and strange mis-

conceptions mingled with the knowledge of well informed men in England concerning them. Botany was Carey's favourite department, as all well know, and at Mudnabatty, unmanageable as the soil there was, he had a garden, kept in order by several malis—he has not left on record how many; perhaps, through unwillingness to incur the charge of extravagance. He procured from England seeds to the value of very many pounds sterling; and never did any individual strive more heartily to enrich Bengal with the vegetable productions of Great Britain, than did he.

Notwithstanding all these engagements, studies, and recreations, Mudnabatty was a solitary place. At home Carey had enjoyed much Christian intercourse with the good people to whom he ministered, and he was the intimate and beloved associate of many men remarkable for the depth of their piety and for their intellectual endowments. Now he was all alone: for Mrs. Carey had been smitten with an incurable melancholy on the death of her little boy; and the assistant in the indigo works was a Portuguese Roman catholic. Often did the missionary call to mind the fellowship he enjoyed in former days, and much did he think on that world where it would be renewed and perfected. One of his letters, which many of our readers have not seen, contains a pleasing instance of his musings on this subject. He says, "One great glory of Christianity is the communion of saints; which, though it may be obstructed, yet, like a river, gathers a number of lesser streams, and thus accumulated, flows into the sea. We have a river, named Attri, almost as large as the Thames, near me; into which, a few years ago, there fell an amazing rock, on the borders of Boutan; and though many hundreds of people were long employed to clear the old

channel, it was choked up. *But this did not stop the river.* It took another course, formed a new channel far from the old one, but in the same direction, till it found the sea. This is a fact; and you can apply it."

In such a situation it was a delightful change, when Mr. Udney or other Christian friends called at the factory; but still more delightful were the occasions on which Mr. Thomas and his family paid a visit of a few days. Then there was always English preaching, in which Carey greatly delighted, lively spiritual conversation was enjoyed, and united efforts to bring the gospel home to the heathen were made. Hallowed and most solemn meetings for prayer were also held. At Mudnabatty there was a temple, dedicated to Shib, and there, as a retired and convenient place, Thomas and Carey, with poor Ram Basu, on one occasion in 1795, assembled and spent the whole day in prayer for the revival of godliness in their own souls and the prosperity of the work among the natives. The agreement entered into by the two missionaries to spend every Tuesday morning in joint though separate prayer for the mission, has been mentioned elsewhere. These visits interchanged between the mission families were unspeakably pleasant and profitable, and were looked forward to with much desire by both, as the following simple extract may show:—"Last Lord's day evening," wrote Thomas on the 26th of January, 1796, "I translated that hymn, 'Come, ye sinners, poor and wretched,' &c. and it is getting up for next Lord's day, to be sung in the English way. I think brother Carey will be here, and it will set his heart a fire again."

That was a day of unusual happiness when, in October, 1796, Mr. Fountain suddenly made his appearance at Mudnabatty. Mr. Carey had given up expecting him, when one day, as he was

seated at his desk, "searching into venerable Sanscrit antiquity," a European entered and introduced himself as a brother missionary. Sanscrit lore was laid aside for that day. The new missionary took up his abode in Mr. Carey's house, and a bungalow was erected at the distance of about a quarter of a mile, which served him for a study. His presence was a great acquisition; but still after a time it was found to be difficult to "vary conversation so much with one person as to keep up its zest." The assistance rendered by Mr. Fountain in the mission was very valuable. He studied the Bengali language with great diligence and was soon able to preach in it, as well as to take the oversight of the school, and to aid Mr. Carey in translating the Scriptures.

We must hastily pass over several things we proposed to include in our sketch: as, for instance, the baptism of Mr. Powell, the cousin and assistant of Mr. Thomas,—the formation of the first baptist church in India,—the visits which were made to Dinagapore,—and the success which attended the preaching of the gospel there. Of these things we have elsewhere spoken. But we must afford a line to allude to one of the pleasures our first missionaries enjoyed when they met:—Christian psalmody. Fountain says in one of his letters, "Brethren Carey, Thomas, and myself, when together, can sing in three parts:"—and we may be sure they had few purer enjoyments, than that of uniting in strains which called forth recollections of many happy scenes of Christian fellowship in England, or which expressed the earnest longings of their hearts for the coming of Christ's kingdom in India. They all endeavoured to avail themselves of the fondness of the Bengalis for singing. Thomas translated and composed a few hymns, and Carey several, which, with a cool-

ness of judgment most remarkable in a poet, he suspected were written "in the style of Sternhold and Hopkins;" while Fountain taught the congregations English tunes. They delighted to hear the praises of Jesus sung by those who a few years before had never known his name; and some of the hymns composed then are still commonly sung in our native Christian assemblies.

It was at Mudnabatty also that Mr. Carey hoped to accomplish his heart's desire in the printing of the Bengali bible. A printing press and type were needed for this, and they were greatly longed for. Mr. Powell of Moypal-diggy, having some skill in practical mechanics, had undertaken to construct a press, when, in 1798, Carey saw an advertisement in a Calcutta paper offering one just imported from England for sale, and he immediately wrote to secure it. The price, amounting to 400 Sicca rupees, was generously contributed by good Mr. Udney; the press was very soon erected in Mr. Carey's house; and in January, 1799, he made a journey to Calcutta to order a fount of Bengali type.

The type was accordingly cast and, we believe, sent up to Mudnabatty; but nothing was to be printed there. The repeated failure of the indigo crops, together with his own expected removal to the Board of Trade at Calcutta, at length determined Mr. Udney to abandon this factory; and, about the beginning of September, 1799, he announced to Mr. Carey that, on the 31st of December, his salary as superintendent must cease. This had long been expected; and in view of it Carey had taken on his own account a small factory at Kidderpore, ten or twelve miles to the north-east. Here he intended to establish himself as an indigo factor, in which capacity he had entered into a covenant with the government; and he proposed, if more missionaries

came, that they should form a settlement upon the spot. We have not space to transcribe the details of this plan, although these are by no means uninteresting.

On receiving tidings that Ward and his associates were about to set sail for India, Mr. Carey began to erect houses for their accommodation at Kidderpore. But he was not to remove thither. Had he done so, there is every reason to think that his expectations would have been dismally disappointed; and He who had brought him to Bengal was about to open up to him another sphere, which he was now adapted to fill with eminent usefulness and honour.

Before we speak of Carey's removal from Mudnabatty, we may briefly refer to the celebrity which he gained while a missionary there. The part he had taken in the formation of the Baptist Missionary Society, and the interest with which the early movements of that Society were observed by nearly all evangelical Christians, naturally led many to watch his conduct closely; and the result was that the warmest admiration of his character and proceedings was very generally felt. This fact we may illustrate by quoting a passage from a letter written by Fuller to Fountain in 1797. It reads thus—"Brother Carey is greatly respected and beloved by all denominations here. I will tell you, what I have forborne to tell him lest it should hurt his modesty. Good old Mr. Newton, in a letter to brother Ryland, dated August 8th, 1797, says, 'Mr. Carey has favoured me with a letter, which indeed I accept as a favour, and I mean to thank him for it. I trust my heart as cordially unites with him for the success of his Mission, as though I were a brother baptist myself. I look up to such a man with reverence. He is more to me than bishop or archbishop; he is an apostle. May the Lord make all who undertake

missions like-minded with brother Carey."

Nor did those who knew him most intimately in Bengal think less of him. "Mr. Carey," wrote Mr. Powell, in December, 1799, "is truly a great character; a most excellent missionary. I ardently wish that his labours were crowned with that success with which they appear, to human view, to be connected. How has he laboured at translating the bible! . . . Many have been surprised at the translation he has executed."

When Ward and his fellow-voyagers arrived, permission to settle in the neighbourhood of Mudnabatty, or elsewhere within the Company's dominions, was refused them by the government. The Danish governor of Serampore, however, befriended them and invited them to take up their abode there; and Carey was urged to abandon his arrangements in reference to Kidderpore and to join them. His engagement with Mr. Udney was just about to expire, and though his plans for the future had been to some extent matured, he did not long hesitate. In order the more readily to persuade him to remove to Serampore, Ward visited him at Mudnabatty, where he arrived on Sunday the 1st of December, 1799. On that day he wrote:—"This morning we left the boat and walked a mile and half to brother Carey's. . . . We arrived in time for morning worship. It consisted of an exposition in Bengali, concluding with prayer. About eleven o'clock, public worship began in the hall. Perhaps twenty attended. Brother Carey preached from, 'Light is come into the world, and men loved darkness rather than light, because their deeds were evil.' He told them that the light would now soon depart from them. He had resolved to join us at Serampore, &c." On the 25th, Carey bade farewell to Mudnabatty and accompanied Ward

on the way to his new home. "None but myself," wrote he, "can tell the conflict and the exercises of my mind on this trying event; but necessity has no law." He left behind him two persons long impressed with the truths of the gospel, of whom he thought very favourably; and indulged the hope that it might be possible for him to visit them and the scenes of his labours, where the name and doctrines of Christ had been made known to many, once or twice every year. He also derived pleasure from the reflection that by means of the school, now, of course, given up, about fifty lads had been taught to read and write who otherwise would have known nothing.

Since then the factory buildings have been unoccupied. Very few Europeans have passed through the village. The people who heard of the way of life so long, and refused it, have been left to themselves. In the latter part of 1803, Mr. Ward took a journey to Dinagapore in order to recruit his health, and on his way he paid a visit to Mudnabatty. It presented a melancholy spectacle. The ragged skeleton of Mr. Fountain's bungalow, the tomb of little Peter, and the decaying house in which Carey had dwelt,—its walls now chalked with the odious figures of the Hindu debtas,—were objects which awakened many sad reflections. The two inquirers left there, had absconded from the place, owing to some misfortunes they had suffered, and very few of the villagers could repeat any of the truths they had so often heard, though all united in warm expressions of love for Mr. Carey's memory. Six months later, Mr. Chamberlain visited the solitary place,

and found there some who had been instructed in the school, and who described to him how on the sabbath they were wont to gather together in the hall of the house to hear the gospel, and pointed out the place where Carey stood, and where they sat, and whose countenances expressed considerable emotion as they spoke of him and called to mind the words he had spoken unto them. In February, 1807, Mr. Carey's son William availed himself of an opportunity to visit his former home. He saw some of the people whom his father had employed, and found a few who remembered his instructions. The house was then fallen down. He wrote in his journal:—"How the Lord has left this people to the hardness of their hearts!" But even now, we are assured that Carey's name is not forgotten at Mudnabatty: some aged people remain who can remember his residence among them, and who love to talk of his deep learning and active benevolence.

We must now conclude our account, which has been extended to too great a length. But let the reader reflect upon the influence his training at Mudnabatty had on Dr. Carey's subsequent career;—upon the merciful provision for his support continued there precisely as long as he needed it;—and upon other subjects which the facts here presented may naturally suggest, and he will, we are persuaded, admit that this chapter in the early history of the Baptist Mission is adapted both to confirm our trust in the providence of God, and to encourage our hope in the results of that agency, the beginnings of which He so graciously fostered and developed.

*Calcutta.*

## THE CHRISTIAN WITNESS AND BAPTISM.

BY THE REV. JOSEPH DEWE.

THE readers of the *Christian Witness* get treated every now and then to some precious specimens of theology and criticism. In the number for April the editor feels himself called upon to enlighten them on the subject of "Spiritual and water baptism." If that article has sufficed to set at rest any misgivings which certain members of the congregational body might have had on the vexed question of baptism, all we can say is, that we are very sorry for them, and could heartily wish such easy faith were rewarded by the instruction and guidance of a more scrupulous and less arrogant pen. It will at least amuse our readers to see with what facility and *sans froid* the *Witness* can dispose of this subject.

The writer begins by saying, "We start with the incontrovertible principle, that the outpouring of the Holy Spirit is really and truly baptism." It was well for him that he started *with* this principle instead of *from* it. So fallacious and facile a principle is just the sort of thing for such an honest critic to start and run away with. However, having caught him, we take the liberty, not only of controverting, but of wholly and point blank denying, this "incontrovertible principle." On the contrary, we affirm, that the outpouring of the Holy Spirit is *not* baptism; having, therefore, denied his chief premises, he cannot expect us to assent to his conclusion. But he continues, "It is plainly and repeatedly called so in the sacred scriptures." If that could be proved, the question would be set at rest. So far, however, is it from being proved, that it is a groundless and gratuitous assumption. The outpouring of the Holy Spirit is never once, either plainly or obscurely, throughout the whole bible

called baptism. "The baptism of the Holy Ghost, and that of water," continues this astute reasoner, "are so blended in the predictions, promises, declarations, and histories, of the Old and New Testaments, as to furnish a very strong presumption, that both were administered in the same manner." The "strong presumption," we must be allowed to assert, belongs altogether to the writer's own mind. Had his "presumption" been less "strong," he would never have favoured the public with this "incontrovertible" proof of it. The baptism of the Holy Ghost and that of water are never once "blended" either in the predictions, promises, declarations, or histories, either of the Old or New Testament. "It is inconceivable," he proceeds, "that the baptism of the Spirit should be by pouring on the people, and that of water plunging them into it, seeing that the word is the same in both cases." But the *baptism* of the Spirit is *not pouring* on the people, and the words are *not* the same by which the sacred writers denote Christian baptism and the outpouring of the Holy Spirit. So far, the reader will see, we adduce no proofs, because this writer has offered none. Having failed to "conceive" a distinction which it only needed the use of eyes to discover already born, he next finds something "indubitable." Let us see it. "If, then, it be indubitably certain, that pouring was baptism with the Spirit, the conclusion is surely inevitable, that pouring is baptism with water." Aye, sir, *if*; but we take that peg out of your premises, and your conclusion, inevitable though it be, tumbles to pieces on the ground. For it is "indubitably certain," that pouring was *not* baptism with the Spirit; therefore



all the weight of your "inevitable conclusion" must be placed in the other end of the scales. At length this gentleman condescends to express an "opinion." "Indeed," he says, "the argument arising from this consideration alone, possesses a strength so great, that *in our opinion*" (we are glad to add emphasis to this little blush of modesty,) "it suffices singly to settle the whole question respecting the mode." Really now! And this is all that is necessary to settle a question *against* the first philologers and critics of every age! Against a Luther, a Calvin, the compilers of the Book of Common Prayer, Drs. George Campbell, Mac-knight, Doddridge, Neander, Bunsen, and a host besides! Blind and silly men! to have given themselves so much trouble on a subject which might have been finally disposed of in a single paragraph, and, after all, to have come to a conclusion at issue with their own prejudices, religious associations, and ecclesiastical customs! What a loss to the world, that the *Christian Witness* did not see the light centuries ago, and how inexcusable of its modest editor, that he did not earlier "comply" with the "oft-repeated wish" of his readers to blend "*instruction*" on the subject of Christian ordinances with the other matter of his miscellany!

Having "started" with such "principles," the writer will now halt for a season to bring forward his witnesses. "The declarations of the Old Testament," he finds, most deserving his first attention. He cannot, however, allow them to come forward honestly, but like an unscrupulous pleader, suggests to them the falsehood, "These are universally such as to support pouring, and to overthrow the doctrine of immersion." The first batch is to prove that the Holy Spirit is represented as—

1. *Coming upon men*. And here he begins by citing Numb. xiv. 10. What

was our astonishment, on turning to the passage, to find not the most distant allusion to the Holy Spirit in it! Let the reader look at it for himself. The remaining quotations are from the books of Judges and Samuel, in one of which again (Judges xi. 20) there is not the remotest allusion to the subject; while in the rest we have accounts of those divine communications by which such men as Othniel, Samson, and David, were qualified for their work as deliverers and judges of Israel. But does this writer hold that such phrases as "the Spirit of God came upon him" are intended to describe the *mode* either of that Spirit's donation or operation? And if he does hold such an absurdity, does he think that one is entitled to argue from that to Christian baptism? If so, it would be quite legitimate to say, "Repent, and let the water come upon every one of you!" "Then they that gladly received the word let the water come upon them!" This is supporting pouring and overthrowing immersion with a witness! Desperate indeed must be that cause that needs such wretched sophistry as this!

2. "*Poured out upon them*." And here we are sent to Ezek. xxxix. 29, and to Prov. i. 23. No one has ever questioned the fact, that the Holy Spirit is represented in these scriptures as poured upon men. What we aver is, that this is not the *baptism* of the Spirit; and, that a thousand such passages would be as far as one from proving, that the verbs to pour and to baptize mean the same thing.

3. "*Resting upon them*." 4. "*Put upon them*." 5. "*Given to them*." 6. "*Put within them*." The writer really seems to think, that, because he can cite chapter and verse to show that these things are said of the Holy Spirit, it therefore follows, that pouring and baptizing are the same. Water, then, resting upon a person, put upon him,

given to him, or put within him, would be his baptism! "All these passages," he goes on to say, "refer to the baptism of the Holy Spirit." *Not one* of them, we reply. True, they refer to the gift of that Spirit, and set it forth by different images; but the idea of baptism is not once employed, and it is only by the most violent and murderous torture that they can be pressed into the discussion of this question on the one side or the other. "Surely," he adds, "there is nothing in them that bears even the remotest analogy or allusion to immersion, or plunging, while they yield the strongest support to the usage of pouring or sprinkling." We certainly never expected to find any allusion in them to the ordinance of Christian baptism, and are well convinced that nothing short of the most egregious trifling or the perversest obstinacy could have persuaded this essayist that they contain any such allusion.

The promises of the Old Testament are the next point examined; but only for the purpose of finding the same verbs in them—pouring and sprinkling. God promises to pour his Spirit, to pour water, and to sprinkle the nations, *ergo*, to pour and to sprinkle is to baptize. There is nothing on earth that might not be proved in this way. But let us hear our "*instructor*" a little farther on this point. "It is clear beyond dispute that these precious promises refer to the dispensation of the Spirit in gospel times, to the spiritual baptism of believers, and that their phraseology yields the most irresistible proof that this baptism was to be pouring or sprinkling." That the promises in question refer to the dispensation of the Spirit in gospel times, we have no disposition nor occasion to deny, but when the writer puts in the explicatory clause—"to the spiritual baptism of believers"—he insinuates the very point in dispute; and what can be a greater

outrage on common sense than the rest of the sentence? Does he hold that any "phraseology" can "yield irresistible proof" that the communication of the divine Spirit to men is by "pouring or sprinkling?" We shall see more of this gross materialism presently. He finds that "the cleansing properties of water aptly and strongly represent the corresponding properties of the Spirit," and asks, "May we not then expect that the mode of applying the water should be found corresponding with the mode of applying the Spirit; in other words, that both should be by sprinkling or pouring?" In reply to this, it will be sufficient to observe, 1, that, granting the coincidence of "properties" contended for, the usual *mode* of applying those properties for the purpose of cleansing in the case of water is not by "sprinkling or pouring." Does this disputant pour or sprinkle his face when he wants to "cleanse" it? 2. That there can be no correspondence between the *mode* of a spiritual operation and that of an outward material act; and that to suppose such a correspondence is to degrade and materialise the most subtle and mysterious agency that can affect the consciousness of the human soul. "Could the language of these promises," he goes on to inquire, "or of the previous declarations respecting spiritual baptism, taken by itself, ever justly have led any sound minded man to conclude that, in order to correspond with it, water baptism must be by *plunging* or *immersion*?" No, certainly; we should never have thought of looking to the language of such promises and declarations, either taken by itself or in any of its connexions, as ground on which to rest such conclusions. Nevertheless many as "sound minded" a man as this sophist has satisfied himself on far better grounds, that scriptural baptism is by what he so contemptuously under-

scores as "*plunging* or *immersing*." At this point he appears to apprehend the charge of seeking a New Testament ordinance in the Old Testament; and behold his reply! "We are not seeking for it there; we are seeking for its *substance*, which we have plentifully found; and what we insist upon is, that water baptism, which is only its *shadow*, shall correspond with it." This is the first time we have heard of going to the New Testament for the "*shadows*," and to the Old for the "*substance*." Most persons have been in the habit of proceeding in the contrary direction; but from a man who "starts with" such principles of interpretation it would be impossible to predict what discoveries we may not anticipate. The writer of the Epistle to the Hebrews was much in need of such an "instructor" when he wrote that mistaken letter. Perhaps the whole Christian church is but the "shadow" of which the temple at Jerusalem was the "substance." If so our critic must be but a very small, however dark, point in the shadow.

And now he brings us at last to the New Testament, where he says, "It will here be seen that the baptisms of the Spirit, and of water, are so associated in the gospel history as to force on the inevitable conclusion, that the mode of communication was the same in both cases. . . . The difference lay wholly in the *MATTER* of the baptisms; the *mode* was common to them both." We have rendered the word "*matter*" emphatic to awaken the reader's attention to this writer's conceptions on the subject of spiritual influence, at the same time, it must be borne in mind, that this is no slip of his pen; his whole argument supposes the materiality of the Holy Spirit, turns upon it, and without it breaks down of itself. If the Holy Spirit be not an impersonal material element, applied to the souls

of men by the hand of another, it would be the silliest logomachy to reason from the *mode* of his donation to the act of Christian baptism. One is grieved to see a Christian teacher "forced on" to "inevitable conclusions" from premises so heretical and rotten as these. But we have now a long array of texts in proof of this "inevitable conclusion." These are—Matt. iii. 11; Mark i. 8; Luke iii. 16; John i. 33; Acts i. 5; viii. 16; ii. 38; x. 37, 38. Now the only shadow of evidence furnished by either of these passages in support of the proposition contended for arises from the rendering in our authorized version of the New Testament of the Greek preposition *en* by the English *with*. If this writer knows only the Greek alphabet, he can satisfy himself that that rendering, as a rule, is highly objectionable. Or if he knows as little as he seems to know of the original language, we need but send him to Dr. Campbell's Translation of the Four Gospels for all the information he requires. The reader will permit us to transcribe two or three of the foregoing texts as translated by Campbell, Matt. iii. 11: "I indeed baptize you *IN* water. . . . He will baptize you *IN* the Holy Spirit and fire." Mark i. 8: "I indeed have baptized you *IN* water, but he will baptize you *IN* the Holy Spirit." And so in Luke and John. We concede that in all these texts the initiatory rite of the Christian church, and that *extraordinary* measure of spiritual influence necessary to prepare the apostles for their work, are both called baptism; but we challenge this writer and every other to produce one example from the bible of the *ordinary* spiritual influence bestowed on believers being represented by that word. Instead of seeing any impropriety in the phrase, "immersion in the Holy Spirit," when used to denote the fulness of that spiritual

energy and power which was communicated to the apostles, we see in it the greatest propriety and aptitude. While we conceive that even this eccentric controvertist would be a little shocked at such expressions, as "I will pour you with the Holy Ghost and fire;" "I indeed have poured you with water;" we too may appeal to "the candid inquirer," to "simple, unperverted common sense," to any "plain man who has never heard of this controversy," as to whether he has ever listened to such jargon on any other subject. The writer's prejudice has betrayed him into the most transparent fallacies. Reduced to its proper form his reasoning will stand thus: the communication of the Holy Spirit is in the scriptures called baptism. That same communication is also called pouring or sprinkling. Therefore pouring or sprinkling is baptism. The fallacy lies here in the non-distribution of the middle term. To have been worth anything the argument must have stood thus: all communications of the Spirit are in the scriptures called baptism, &c. But this would be to assume the very point in controversy. We affirm, on the other hand, that to be baptized in the Spirit is only one figure amongst a great many by which the donation of the Spirit is denoted; that it is never employed but when the reference is to some extraordinary impartation of his agency; that when employed instead of contradicting it supports our views of Christian baptism; and that it would be as good logic to contend, that because the impartation of the Spirit is sometimes called baptism, baptism must be by pouring, as it would be to hold, as our opponent seems to do, that because the Spirit is said to have been breathed on men, baptism must be by breathing on them; or because the Spirit is said to have sat on men, baptism is a sitting of water on them.

After quoting a number of texts in which the Spirit is said to have been poured, and breathed, and shed; to have descended, and fallen, and abode, and come, and rested, and sat, the writer remarks, "Here we have no fewer than ten different accounts of the baptism of the Spirit." We beg leave to deny it. These are not different accounts of the baptism of the Spirit, or that Spirit would himself have called it baptism. They are only different accounts of the communication of the Spirit, and baptism is not once mentioned amongst them. "Let this be well considered," he adds, "*the baptism of the Spirit*." We have well considered it, sir; but that italic oil will not help it down with us at all; for it *was not* the baptism of the Spirit; but the pouring, breathing, sitting, &c., of the Spirit. "Can words more clearly express the mode of that baptism?" O, yes; for these words don't express the mode of baptism at all. Like all specific verbs, they express their own mode, and no other. "Does dipping, immersion, or plunging bear any resemblance whatever to that mode?" Yes, if by "that mode" you mean baptism. No, if by it you mean breathing, sitting, &c. Does pouring "bear any resemblance whatever to that mode?" Having patronized "pouring" hitherto, our essayist now takes "sprinkling" under his protection; although he has discovered, that "the mode of spiritual baptism is absolutely certain." This oscillating, however, between "pouring" and "sprinkling" makes one apt to suspect that these gentlemen are not quite so "absolutely certain" on the subject as they would like their readers to believe. It is a comfort to think, that the babies of the twentieth century are likely to be more fortunate than those of the nineteenth, as by that time it is to be hoped our brethren will have decided with "absolute cer-

tainty" whether they shall be poured or sprinkled.

The interesting effusion we have been examining is closed with, "*The scripture view of sprinkling.*" Here, however, the writer gets up a bit of virtuous indignation at the "many" who "have indulged themselves in profane ridicule and wanton mockery of pouring and sprinkling." We are sorry for it. Conscientious views, however opposed to our own, shall meet with nothing but respect from us; but we could much wish that our anti-baptist brethren would show us by their example a more excellent way in this respect. We are greatly mistaken if our "dipping" and "plunging" has not been treated to more "profane ridicule and wanton mockery" by their preachers and writers than the contrary practices have ever received from us. And certain we are that the spirit and tone of the *Christian Witness* on the subject are not such as to entitle its writers to become the censors of their brethren. All that is added in this paragraph on the testimony of scripture in relation to sprink-

ling, we have already fully answered; but we must not omit to applaud the discovery, that sprinkling and pouring mean the same thing. So do walking, and running, and flying, no doubt. If people take words and import into them their own meaning, they can make them sustain any argument they please. Criticism, research, laws of language, may all be set at defiance; and the shuffling or dishonest will have every argument and every controversy in their own hands.

We cannot close our irksome task without expressing our concern that there should exist in a large and influential body of Christians of the present day any considerable number of persons who can need or even tolerate such "instruction" as this; and our still deeper concern that there should be any writer found possessing the characteristics necessary to impart it. While religious controversy is conducted in such a spirit, there is little hope for the peace of the church or the conversion of the world.

*Newbury, April 11, 1855.*

### THE SUBJECTS OF CHRIST'S KINGDOM.

THE kingdom of truth the Lord came to establish, is a kingdom whose subjects should have been *admitted* as such, in consequence of their being "of the truth;" that is, not mere adherents of truth by accident, but *votaries* of truth. "Every one that is of the truth heareth my voice."

He only is "of the truth" who, with reverential love, is seeking, in candour and simplicity, to learn God's truth, and, in earnest self-devotion, to obey it at all seeming hazards; after the example of Him who "came into the world to bear witness unto the truth."—*Archbishop Whately.*

### POPERY AND THE BIBLE.

Two converts from popery have joined this church since I have been its pastor. Both affirmed that when they became papists, immediately the priests required them to give up their bibles.

One of them never saw a bible for sixteen years after, till he returned to protestantism, when he received this blessed book again, as life from the dead!—*Jay's Final Discourses.*

## REVIEWS.

*Psychology and Theology: or Psychology applied to the Investigation of Questions relating to Religion, Natural Theology, and Revelation.* By RICHARD ALLIOTT, LL.D., Professor of Theology and Mental Philosophy, Western College, Plymouth. London: Jackson and Walford. 1855. 12mo., pp. x., 352. Price 7s. 6d.

THIS volume fully sustains the credit of the Congregational Lectures, and is a valuable addition to our psychological literature. The style is as simple and popular as the subject will permit, the reasoning sound and conclusive, and the relation of the course of lectures to the controversies of the present day invests it with peculiar interest. In the introductory lecture, the relation of psychology to religion, theology, and revelation is pointed out, and also the necessity of a correct mental philosophy to a true theology. That religion is not a distinct faculty, susceptibility, or principle of the human mind, but that when developed it belongs to the understanding, to the emotions, and to the will, not to any one to the exclusion of the rest, but to our whole nature; and that the will is not a self-determining power, but that it acts under the influence of motives, the power of motives being dependent upon the state of the mind and heart, is argued in the second lecture. In the third lecture the origin of our idea of God is investigated. Three questions are proposed—what is man's idea of God? whence have we obtained it? and what ground have we for regarding it as objectively true? To the first question it is answered, that God is distinctively First Cause, necessary, eternal, independent, and infinite. To the second, that this idea of God is not our own creation, nor in any sense innate nor intuitive, nor ascribable

to a spontaneous reason, but that phenomenal experience in conjunction with the powers of the understanding may account for it. In the fourth lecture it is shown that a Being really exists who corresponds with the idea we have of God. In the fifth and sixth lectures the answer afforded by psychology to the question, "Is Christianity from God?" is given. It is argued that supernatural communications are both physically and morally possible; that they are only limited to those truths which the mind of man has power to grasp; that they may be made by God in any way in which the mind of man can receive knowledge; and that any communication professedly from God is worthy of belief if we find something in the communication sufficiently characteristic of the Author, or if its source be demonstrated by some external sign. That, for instance, in the adaptation of any revelation professedly from God to meet some extraordinary want of human nature, a want for which it is like God to provide, and for which a like provision cannot be supposed to be made by any other being than God; and in the consistency of a professed revelation, in its general character and effects, with what nature and reason have independently taught us of the character of God—are found *a priori* arguments that such supernatural revelation is from God. These arguments are powerfully applied to Christianity, the objections to its morality based on the doctrine of the atonement are triumphantly refuted and strong internal evidence that it is from God is thus presented.

The nature of external evidence is then investigated; in what way and to what extent a supernatural sign, when regarded as a divine testimony, bears

witness to the origin of a professed revelation is shown; and the value of the evidence furnished by miracles to the divine origin of Christianity indicated.

The "Inspiration of Scripture" forms the subject of the last lecture. The *a priori* argument for its [probability is first considered; and then, whether the argument requires that this inspiration should be *verbal*—and that in the scriptures nothing human should be mixed with the divine. The much vexed question of verbal inspiration is treated in a satisfactory and masterly manner. In considering the question whether the *a priori* argument in favour of a book revelation refers to the thought simply, or also to the language in which it is expressed, the author says, "Here let me first remark in reference to the two things, *thought* and *language*, that the former is independent of the latter. That our thoughts are independent of any particular words in which they may be expressed, must be admitted by every one, for we all know that the same thoughts may be expressed in different words. But I believe thought to be independent, not simply of any particular words, but of all words, or that we can think of things without the use of any sign or symbol at all by which they may be designated. If this be correct, and I think that experience confirms it, let it be remembered that the remark applies not merely to single words and propositions, but to the verbal expressions of those processes of thought by which we immediately perceive relations between different things. Such processes of thought may exist without any form which symbolizes the process; much more may they exist independently of any one particular form.

"But if the two things co-existing in a verbal expression or exposition of

"thought are thus distinct, and if, in every case, the thought may exist independently of the form, it must be possible for a revelation to be made by God to the mind independently of language; for we have already seen that there is no limit to the power of God to communicate, except the limit of power on the part of mind to receive. So far then, as the party himself to whom a revelation is immediately made is concerned, there is no need of language. If it be needed at all, it can only be either to enable him to make an *uncorrupted* communication of the revelation to others, or for giving *authority* to the communication. Is it then necessary for either of these purposes?

"Is it necessary, we ask first, to enable him to make an uncorrupted communication of the revelation? Language, it must be allowed, is in its own nature imperfect, and hence it is necessarily an imperfect medium for the communication of thought. This arises from the imperfection of human nature. Many of our ideas are imperfect, and these of course can only be imperfectly expressed; besides, language cannot in consequence of the limit to our powers of communication express all our intellectual ideas except by analogies, which are in their own nature imperfect; consequently, it would be impossible for any language whatever to be a perfect medium of communication to man. When, then, we inquire whether a revelation must communicate language as well as thought, in order to enable a party to disseminate it uncorruptedly, we do not use the word '*uncorruptedly*' as meaning '*with absolute perfection*,' because this no language, not even one given by revelation, could do, unless the constitution of man was altered; all therefore that we can possibly mean is, '*without any such*

"imperfection as shall convey (where there is no wilful inattention or perversion) not merely a less full and less perfect, but a different idea from that which came from God!" If it do not convey the full idea, yet if it convey it with sufficient fulness to answer the end of the revelation, the idea cannot be said to be corrupted. Even if it do not convey the idea without the possibility of misapprehension and mistake, yet if it so convey it that any important misapprehension may by attention be avoided or corrected, the idea cannot be said to be corrupted.

"Now that man is able to communicate the thoughts he receives from God, provided they be communicable at all by language, both with sufficient fulness to make them substantially known to others, and with sufficient clearness to render other than wilful misapprehension avoidable, cannot be any more a matter of doubt than that he can so communicate his own thoughts. To deny that he could thus communicate his own thoughts, would be to deny him the power of language; but if God make a communication to his mind, and give him thoroughly to understand it, it becomes really his own thought, and he can do with it just as he can do with any other thought. Accordingly there is no *a priori* necessity for God to make a supernatural revelation to man by means of language, in order to enable him to communicate it to others uncorruptedly. If the supernatural revelation be of a nature incommunicable by language, it could not be so communicated by God; and if it be not, man, even though he received it independently of language, would be able to communicate it.

"We proceed then to ask, secondly, whether there is any *a priori* necessity for God to make the revelation by

"means of language in order to give authority to the verbal communication of it by the prophet! We have seen that the *a priori* evidence in favour of a book revelation requires not only that it shall give the pure truth that God has revealed, but shall so give it that it shall be known to be God's truth, and therefore authoritatively—the question consequently arises whether it is necessary for the accomplishment of this object that the words as well as the thoughts be supernaturally given to the writer? It may be said in support of an affirmative reply, that if the language is not given we could have no security even though the party was able to communicate what he received without any false colouring that he would do so. To this I reply, that the evidence by which God authenticated him as his messenger, whatever it was, must be understood as also authenticating his honesty in delivering the message; or even though he had the language given him we should have no security that the words which he spoke were the same words which God had spoken to him; but if the evidence must be so understood we should have security that if he had the power to convey a divine message, without any colouring of his own, he would honestly use his power. Hence it appears to me that a written record could be known to contain the pure truths of God (that is as purely as the imperfect nature of language would allow), and therefore could be justly esteemed authoritative, even if the language was that of the person whom God made the medium of his revelation. If so there is no *a priori* argument in favour of a verbal inspiration, that is, of an inspiration which has reference to the form as well as to the matter of a divine revelation."

The question, whether *a priori* evi-



dence requires that the book shall contain nothing but what is divine, is thus answered. "Now if its containing any thing else would lead us to confound the human and the divine, if it would lead us, *without any fault on our part*, either to attribute that to man which was attributable to God, or to attribute that to God which was attributable to man, it would have the effect either of adding to, and therefore corrupting a revelation which God had sent us, or by leaving us in uncertainty as to what he had actually sent, of preventing our recognizing its divinity, and consequent authority. But *a priori* evidence leads us to believe that neither of these effects would be permitted *in connexion with a divinely attested record of a supernatural revelation*; the very same evidence which leads us to anticipate a record at all, forbids us to believe it possible that if a record is given, its utility would be thus in part at least, if not wholly destroyed. Is it not, however, possible for a book which contains a revelation so clearly to distinguish between the human and the divine, that neither of the effects of which I have spoken would be produced by the intermixture? Such a book would evidently not be affected by the preceding argument. Suppose, for example, that the evidence of the inspiration of an individual had indisputable reference, not to his being inspired on every subject within the range of his possible knowledge, but simply in reference to the facts, doctrines, and precepts of Christianity; and suppose he were to give a lecture on astronomy, and another on Christianity, there could be no question that the evidence of his inspiration would render one of these lectures authoritative, whilst it would not at all affect the other: nor would the fact of his speaking on a subject on which he had no inspira-

tion, as well as on one where he had inspiration, lead any astray who had paid attention to the evidence by which his inspiration was proved. They could have no difficulty in distinguishing the divine lecture from the human, because the evidence of his inspiration, seeing that it was restrictive, would distinguish it from them. In like manner, if such an individual wrote a letter to distant parties, in which he intermixed scientific and Christian instruction; after giving the parties to whom he wrote evidence that he was inspired of God to give the Christian instruction, whilst he made no pretensions to be inspired in reference to science, the fact of his intermingling divine and human teaching in the same letter would not, if they paid any regard to his pretensions to inspiration, and to the evidence by which such pretensions were supported, endanger their confounding the human and the divine. The *a priori* evidence, therefore, which leads us to expect that if Christianity be of God there will be an authoritative record of the revelation, does not *necessarily* require that the record shall contain nothing human except there be no evident criterion for distinguishing between the human and the divine."

After stating that the inspiration of the apostles was confined to subjects connected with Christ and his gospels, and even on these subjects was limited, Dr. Alliott adds, "Whilst, however, the knowledge communicated to the New Testament writers by inspiration, even in reference to the gospel, was not complete—whilst one truth was revealed after another, which added to their light, and whilst much is probably still left to be revealed, (!) their knowledge, as soon as they received the Spirit by which they were inspired, was perfect as far as it went,

"that is, *was free from the intermixture of error*. They did not know all things, but what they did know they received from Him who did know all things, and who communicated to them nothing but infallible truth. Their knowledge, therefore, on all points on which a revelation was made to them, was as far as it was permitted to go, *true knowledge*. Though it might be partial and imperfect in point of fulness, it was complete and perfect in point of truthfulness. I do not say that they would form no conjectures and draw no inferences in reference to points on which they had no revelation, and if they did, there can be no question

"but that such conjectures and inferences might be erroneous; all that I mean is, that there would be in the knowledge *which they received from the Spirit* nothing but pure truth. The Spirit was to lead and guide them into all truth—that is, I conceive, not *absolutely* into all truth, because that is impossible to man, but into all the truth which God saw it good to reveal to man, and into nothing but the truth."

We had marked for quotation other passages equally excellent, but we refer our readers to the lecture itself, to the perusal of which they will most probably be attracted by these extracts.

B.

## BRIEF NOTICES.

*The Gospel attributed to Matthew is the Record of the whole Original Apostleship.* By JAMES SHERIDAN KNOWLES, Author of "*Virginia*," and the "*Hunchback*," &c., and of "*The Rock of Rome*," and "*The Idol demolished by its own Priest*." London: Blackwood. 1855. 12mo. Pp. 105.

We have considered attentively all that the author has advanced in favour of his hypothesis but without arriving at a conviction of its truth. It is chiefly by the adduction of probabilities that he endeavours to establish his position, and the evidence which he brings forward is not of that rigid kind that we have been accustomed to look for on questions of biblical criticism. Mr. Knowles is a believer in the inspiration of the apostles, and zealously maintains it; but much of his argumentation proceeds on suppositions inconsistent with our notion of what inspiration implies. Thus he asks, "Was Peter the ever-forward spokesman for the rest, the rebuker of his Master, the resister of his Master's will, the foremost to boast his fidelity to his Master—was he the man to look passively on, while another, of his own option, took the whole most vital portion of the work on his own shoulders? Was he likely to be content with the penning of two epistles, while Matthew enjoyed the exclusive credit of constructing a work in which the whole doctrine of those writings was anticipated, however condensed? That work, either by co-operation or sanction, was, most assuredly, his as well as Matthew's; else Peter was precisely the man, beyond all others, who

would have transmitted to posterity a gospel of his own?" From such considerations as these the author infers that the apostles had united in assigning the work to Matthew, and that it is therefore to be regarded as their collective testimony.

*The History of England: from the Invasion of Julius Cæsar to the year A.D. 1852. With early Notices of the British Archipelago, Summaries of the State of the People at different periods, their Maritime Operations, Commerce, Literature, and Political Progress. For Schools and Families.* By the Rev. THOMAS MILNER, A.M., F.R.G.S. Educational Series. London: The Religious Tract Society. 8vo. Pp. 808. Price 5s.

This volume is an interesting and instructive one, and in every way worthy of the noble society from whose press it issues. It contains 808 pages of tolerably close type, an amount of letter press at a price which no age but the present could have produced. It gives a succinct account of the chief known historical events of the island from the earliest possible time down to the year 1852; from the period when Aristotle speaks of "Britannia, Albion, and Ierne," down to the date when the "Iron Duke" breathed his last. The work, of course, does not affect to supersede or rival the profound, eloquent, and graphic works of Hallam, Macintosh, and Macaulay; but it is very valuable notwithstanding, for we have seldom met with a volume upon the same subject so free from all objectionable political and reli-

gious references, and so full of valuable historical, political, and statistical information. We commend it to "schools and young persons," without hesitation and with hearty good will.  
H.

*A Popular Harmony of the Bible, historically and chronologically arranged.* By H. M. WHEELER, Author of "Hebrew for Adults," "Outlines of Chronology," &c. London: Longman, Brown, Green, and Longmans. 1855. 16mo. Pp. xxii. 177.

The Sunday-school teacher will find this a useful book. It contains not only a harmony of the bible apparently trustworthy, but also much information on parties and matters referred to in the sacred scriptures. B.

*Some Account of Mrs. Clarinda Singlehart.* By the Author of "Mury Powell." London: Hall, Virtue, and Co. 1855. Post 8vo. Pp. 305.

Even the most felicitous writers are not always in an equally happy vein; and this work appears to furnish an illustration of the humbling truth. It is far inferior to the others which we have received from the same pen;—even, though undesignedly, inferior in moral tendency. In the early part of the story, the reader cannot fail to desire the death of a lady of whom he knows nothing but her feebleness, and who yet, as the wife of a man in whom he is interested, must be while she lives an obstacle to the union of two who are exceedingly well adapted for each other, and who would have been united long before, had it not been for an untoward blunder respecting the transmission of a letter to the post office. It is an unhappy thing to have to feel that the death of a fellow-creature would be a relief and an advantage, though in real life this cannot always be avoided; but it is bad in its effect to have the feeling excited, and maintained through a whole narrative, and drawn out by touching yet vexatious incidents.

*Two Sermons preached in Herstoncoeur Church, on Septuagesima Sunday, February 4, 1855, being the Sunday after the Funeral of Archdeacon Hare.* By the Rev. H. V. ELLIOTT, M.A., and the Rev. J. N. SIMPKINSON, M.A. Cambridge: Macmillan and Co. 1855. 8vo. Pp. 34.

Archdeacon Hare was a man of superior powers, and his writings have been extensively read out of his own circle as well as by a numerous class of admirers in it. These sermons exhibit him as one of the yet larger community who love Lord Jesus Christ in sincerity. That of Mr. Elliott is a model of the kind of discourse appropriate to such an occasion as that on which it was delivered.

*Preces Paulina; or the Devotions of the Apostle Paul.* London: James Nisbet and Co. 16mo. Pp. 244.

The prayers recorded in Paul's Epistles, as offered for himself and his Christian friends deserve to be studied, as models from which uninspired supplicants may obtain guidance. This volume is written in a devout spirit, and

will prove an acceptable addition to our stores of devotional reading. It is not, however, so much an exposition of the prayers as a series of essays on their characteristics. Thus we have a chapter on the Sincerity of Paul's prayers, another on the Unselfishness of Paul's prayers, and a third on the Catholicity of Paul's prayers; the whole extending to thirty-seven chapters.

*Modern Popery. A Series of Letters on some of its more Important Aspects.* By B. EVANS. Leeds: Heaton and Son. London: Houlston and Stoneman.

This is a revised and enlarged edition of a work which we had the pleasure of commending to attention in July, 1852. It was then published without the name of the author under the title of Letters to a Romanist: its paternity is now acknowledged by Mr. Evans of Scarborough.

#### RECENT PUBLICATIONS, Approved.

[It should be understood that insertion in this list is not a mere announcement: it expresses approbation of the works enumerated,—not of course extending to every particular, but an approbation of their general character and tendency.]

*The Death of his Saints Precious in the Sight of the Lord. A Discourse delivered in Elder Street Chapel on occasion of the death of the Rev. William Innes, D.D., on Sabbath, the 11th of March, 1855. With a Sketch of his Character.* By JONATHAN WATSON, Edinburgh. Edinburgh: Innes, 31, Hanover Street. 8vo., pp. 24.

*Come to Jesus!* By NEWMAN HALL, B.A. Five hundred and sixth Thousand. London: John Snow. 32mo., pp. 64. Price 3d. Stiff covers, cloth gilt 1s.

*Follow Jesus.* By the Author of "Come to Jesus," "It is I," &c. Thirtieth Thousand. London: Nisbet and Co. 12mo., pp. 64. Cloth gilt, price 1s.

*Objections to the Royal Proclamations, with Illustrations of the terrible consequences of God's doings towards Men and Nations. An Address delivered March 21st, the day of General Humiliation, at the King's Weigh-House Chapel, London. To which is added The Press and the Pulpit.* By T. BIRNEY. London: Ward and Co. 16mo., pp. 32.

*Eleanor Dunn, an Example of Uprightness and Contentment in Poverty. A Simple Narrative of Facts.* By CATHERINE CECIL, Fourth Edition. London: Book Society for Promoting Religious Knowledge among the Poor, 19, Paternoster Row.

*The Eclectic Review.* April, 1855. Contents:—I. Professor Forbes—his Biography and Opinions. II. Life in Russia. III. Massey's Ballad of Babe Christabel. IV. The German Kirchenhe. V. Memoirs of the Life and Writings of James Montgomery. VI. Marryatt's Mountains and Mele Hills. VII. The French and English Soldier. Notices of New Books. Review of the Month, &c., &c. London: Ward and Co. 8vo. Price 1s. 6d.

*The Leisure Hour: a Family Journal of Instruction and Recreation.* February, 1855. London: R.T.S. 8vo., pp. 64. Price 6d.

*The Sunday at Home.* March, 1855. London: R.T.S. 8vo., pp. 64. Price 6d.

# INTELLIGENCE.

## AMERICA.

### BAPTIST CHURCHES AND PASTORS IN PHILADELPHIA AND VICINITY.

First Church, Second Street and La Grange Place.

Second Church, New Market Street above Poplar, Rev. A. C. Wheat, 544, North Front Street.

Third Church, Second Street above Catharine, Rev. A. Latham, residence, 359, South Third Street.

First African Church, Eleventh and Pearl, Rev. Richard Vaughn, 10, Warren Street.

Fifth Church, Sansom Street above Eighth, Rev. John Dowling, D.D., 224, South Tenth Street.

Fourth Baptist Church, Fifth and Buttonwood, Rev. B. Griffith, pastor, 546, Coates Street, below Thirteenth, south side.

Spruce Street Church, Spruce Street between Fourth and Fifth, Rev. J. Wheaton Smith, 658, Pine Street.

Second Southwark Church, Fifth Street below Carpenter, Rev. N. B. Baldwin, 348, South Fourth Street.

Union Church, Little Pine Street, above Sixth, Rev. J. F. Boulden, pastor, No. 30, Russett Street.

Tenth Church, Eighth Street above Green, Rev. J. H. Kennard, Eighth Street below Coates.

Eleventh Church, Twelfth Street above Race, Rev. D. B. Cheney, Pastor, 559, Vine Street, between Broad and Fifteenth Streets.

Twelfth Church, Queen Street near Shackamaxon, Rev. B. C. Morse, No. 201, Hanover Street.

Broad Street Church, corner of Broad and Brown.

Passyunk Church, Broad Street and Passyunk Road, Rev. J. Hammitt, 286, South Tenth Street above Shippen.

West Philadelphia Church, Rev. Edgar M. Levy, Park below Chestnut Street.

North Church, Eighth Street above Master, Rev. L. G. Beck, 558, North Twelfth Street.

West Kensington Church, Hancock Street above Franklin, Rev. W. S. Goodno, Marshall Street above Master.

Tabernacle Church, Chesnut St., near Schuylkill Fifth, Rev. Minor G. Clarke, Schuylkill Fifth Street, four doors above Arch, west side.

German Church, N. E. Corner Sixth and Poplar Streets, Rev. K. A. Fleischman, 549, Tenth Street below Poplar.

Blockley Church, Blockley Township, Philadelphia county, Rev. W. T. Bunker.

Shiloh Church, Clifton and South, between

Tenth and Eleventh, Rev. Jeremiah Asher, No. 7, Rodman Street.

Oak Street Church, Hamiltonville, Rev. William Jackson.

Germantown Church, Germantown, Rev. J. M. Richards.

Roxborough Church, Rev. Thos. Winter.

Union Church, Milestown, Rev. J. M. Lyons.

Falls of Schuylkill Church, Rev. M. Watkinson.

Frankford Church, Rev. W. M. Whitehead.

First Church, Camden, Fourth Street, between Market and Federal, Rev. John Duncan, Pastor, Steven's Street, between Second and Third.

Second Church, Camden, Rev. F. T. Cailhopper, Pine Street, between Second and Third Streets.

Haddonfield Church, Rev. Alfred Patton.

Holmesburg Church, Rev. Richard Lewis, Pastor.

Manayunk Baptist Church, Rev. W. E. Watkinson, Pastor, Green Lane.

### *Residences of other Ordained Ministers.*

Joseph Belcher, D.D., No. 509, Green Street above Twelfth.

J. N. Brown, D.D., Germantown.

D. C. Haynes, No. 211, Spruce Street.

W. B. Jacobs, No. 700, Poplar Street above Broad.

B. R. Loxley, No. 428, Green Street above Eleventh.

T. S. Malcom, No. 515, Green Street above Twelfth.

J. M. Richards, Falls of Schuylkill.

Wm. Shadrach, D.D., West Philadelphia.

J. A. Warne, Frankford.

S. M. Osgood, Twentieth Street, first door below Vine, east side.

### AMERICAN DOCTORS OF DIVINITY.

The subjoined article is taken from the New York Recorder and Register, being the contribution of a correspondent; but the editor, by furnishing a correction or two of small importance, has virtually authenticated the remainder.

It has been common, of late, to speak of the multiplication of honorary degrees conferred on clergymen as an alarming evil, and the remark is sometimes made that it is becoming less a matter of distinction to wear the degree of doctor of divinity than to be without it. Not intending to discuss the

propriety of such distinctions, I wish to present some statistics which will exhibit just the extent to which the practice has been carried.

According to the American Baptist Almanac for the current year there are in the United States 6475 ordained baptist ministers. Among these, I believe the exact number of doctors of divinity is 87, or one and a third per cent. Six of these have received the degree twice, i. e., from two different colleges. The whole number of *doctorates* conferred on baptist clergymen, now living in the United States, is, therefore, 93. Concerning one of these, I am not informed when, or by whom, it was conferred. Of the remainder, 60 were derived from colleges under baptist control, and 32 from other colleges. Those conferred by the several baptist colleges are in number as follows:

Waterville College . . .	5
Brown University . . .	14
Madison University . . .	15
Rochester University . . .	5
University at Lewisburg . . .	1
Columbian College . . .	6
Wake Forest Institute . . .	1
Denison University . . .	4
Georgetown College . . .	6
Shurtleff College . . .	2
Acadia College . . .	1

That the number of doctors has multiplied more rapidly of late than in previous years is evident from the following statement. Of the 92 degrees mentioned above,

10	were conferred	previous to 1840
20	"	" from 1840 to 1845
20	"	" " 1846 " 1850
6	"	" in 1851
7	"	" " 1852
18	"	" " 1853
16	"	" " 1854

K. B.

#### A BAPTISM IN NOVA SCOTIA.

It was the first Lord's day in April. The thaw had commenced, but the fields were still covered with snow, and there was a thick coating of ice on the banks of the streams. The morning was cloudy, with light showers, threatening an unfavourable time for the administration of the ordinance, which was to take place about a mile and a half from our meeting-house. We left home at half-past eight, and, after crossing the rising ground to the south of our village, descended into the picturesque valley of the Gasperaux. That river is "our Jordan," as we call it in Nova Scotian phrase. The place of baptizing was near a bridge, on which, and on the bank of the river, the

spectators were already assembled. A kind, ministering brother, resident in the village of Gasperaux, had cut steps in the ice to facilitate our descent into the water. When we reached the place, the clouds had partially cleared away, and the rain ceased. We sang Dr. Ryland's hymn, "In all my Lord's appointed ways," &c., and offered thanksgiving and prayer to God. Then the administrator "went down into the water," accompanied by a young man, a student of Acadia College, recently converted, whom he immersed in the Gasperaux in the name of the sacred Trinity. As the candidate "went up out of the water," another met him and was similarly immersed, and then another, and another; till nine had in this manner avowed their faith in the Redeemer, and their fellowship in his death and resurrection. They were successively received by the brethren on the bank of the river with singing and joyous welcome, and testified the happiness which they felt in obeying the Lord.

Accommodation for the administrator and the candidates was kindly afforded at a neighbouring house. After changing clothes we returned, and immediately repaired to the meeting-house, where a discourse was delivered from Philippians i. 27. At the close, the nine newly-baptized took their places in the aisle and listened to a brief exhortation. They were commended to God in prayer, and then each came forward, received the right hand of fellowship, and was admitted to the church. The congregation being dismissed, the church remained to celebrate the Saviour's love. It was a season of deep feeling.

All the above mentioned candidates are members of the college or the academy, and have been converted during a revival, which is still in progress among us. Some of them are very young.

We expect to meet again at "our Jordan" next Lord's day.

Wolfville, Nova Scotia,  
April 10, 1855.

C.

#### HOME.

##### CHELTENHAM.

The church and congregation lately meeting in King Street chapel, Cheltenham, under the pastoral care of Rev. James Smith, having erected a neat and beautiful chapel in Cambray, in that town, it was opened for the worship of God, on Tuesday, April 10, 1855, when three sermons were preached, that in the morning by the Rev. Dr. Fletcher, of Finsbury, and those in the afternoon and evening by the Rev. C. H. Spurgeon, of New Park Street; Mr. Spurgeon preached also on the following evening. On the next Lord's

day the services were continued, when Mr. Smith preached morning and afternoon, and the Rev. Thomas Haynes in the evening. The chapel is built in the Italian style, is freehold, and is vested in trust for the use of the baptist denomination. It will accommodate about eleven hundred persons, and has a dwelling-house attached to it. It is calculated that the entire cost will be about £4000. Many of the ministers from the town and neighbourhood were present, and several took part in the services. The collections amounted to £201 12s. 9d.

#### ARNSBY, LEICESTERSHIRE.

The chapel and house of this ancient and revered place of baptist resort, having recently been repaired and altered at a cost of about £140, on Tuesday, April 10th, two excellent sermons were preached, one by the Rev. W. Rosevear of Coventry, the other by the Rev. I. New of Birmingham; Rev. T. T. Gough of Clipstone, and Rev. J. Mays, independent, of Wigston, took part in the devotional exercises.

The collections made after the services, the proceeds of tea gratuitously provided by ladies of the congregation, together with subscriptions previously entered into, amounted to upwards of £112, leaving nearly £28 to be met by an extra contribution, which the church and congregation will cheerfully make in the course of the summer.

At present some showers of reviving grace appear to favour this church. May the glory of Christ crucified and the salvation of souls be divinely secured here, both at this time and in after generations!

#### WINCHESTER.

On Tuesday, April 17th, the public recognition of the Rev. J. H. Tucker, as pastor of the church and congregation assembling in the baptist chapel, Winchester, took place. In the afternoon the service commenced with singing, reading the scriptures, and prayer. The Rev. Francis Willa, of Eagle Street Chapel, London, addressed the pastor, on the solemn and responsible duties devolving upon him in connexion with the ministerial office, and the union thus formed. The Rev. S. S. Pugh, of Southampton, offered the recognition prayer. The Rev. T. Morris of Whitechurch then followed with counsels to the church relative to the duties devolving upon them. The Rev. Wm. Thorn closed the afternoon service with prayer. The friends then partook of tea which had been gratuitously provided by a few members of the church and congregation. In the evening a public meeting was again held in the chapel, when one of the deacons read a statement referring to the

circumstances connected with the union which had been thus recognized. The Rev. W. Thorn delivered an address on the principles of nonconformity. Addresses were also delivered by the Revs. T. Morris, S. S. Pugh, and Francis Willa; the pastor presiding, and offering prayer. It was gratifying to hear that there are signs indicative of a revival of the baptist interest in this ancient city.

#### APPRENTICESHIP SOCIETY.

The half-yearly general meeting and election of this society took place on Tuesday morning, March 27th, 1855, at the Congregational Library, Finsbury Circus, the Rev. John Adey in the chair.

Sincere regret was expressed at the death of C. J. Metcalfe, Esq., of Roxton, the founder of the society, and W. B. Gurney, Esq., of Denmark Hill, one of its earliest supporters. Four candidates out of twelve were elected to the benefit of the institution.

A long and interesting discussion took place as to the best way of rendering this important society still more valuable and efficient.

#### SOLDIERS' FRIEND SOCIETY.

The Rev. W. H. Elliott, who has recently accepted the appointment of travelling agent to the Soldier's Friend and Army Scripture Readers' Society, has now entered upon the duties of his office.

#### DAUGHTERS OF MINISTERS.

Subscriptions have been commenced to establish a Preceptory for the daughters of dissenting ministers, providing a liberal and accomplished education for a minimum charge. Full particulars may be obtained in reply to a letter containing a stamp addressed, Rev. H. Le Fevre, Thornbury, Gloucestershire.

#### RESIGNATIONS.

The Rev. George Cole having resigned his charge at Exeter has left that city. His present address is 5, White Cottages, Grosvenor Street, Camberwell.

Mr. A. J. Burnett, who has been engaged for six years in ministering to a small baptist church in a rural district of Scotland, where he had manifest tokens of the divine blessing, being obliged to leave that locality, is willing to supply any vacant church for a few weeks. Information will be given by the Rev. Joshua Russell, Blackheath Hill, Kent.

## OXFORD.

The Rev. William Allen, late secretary of the Scottish Anti-state Church Association, and formerly baptist minister, Newport, Monmouthshire, has received and accepted an invitation from the church, New Road, Oxford, and entered upon the duties of his office on April 15th.

## RECENT DEATHS.

## REV. S. KENT.

It is our mournful duty to record the decease of the Rev. Samuel Kent, who died after a short illness at Norwich on the 5th of February, 1855.

This beloved minister, who was descended from a long line of pious nonconformist ancestors, was born at Devonport, and having given evidence in his youth of earnest piety became a member at an early period of a Christian church, and being encouraged by judicious friends in his desire to devote himself to the work of the ministry he entered upon a collegiate course at Stepney. On quitting the college, he received and accepted an invitation from the baptist church at Biggleswade to become their pastor, and was ordained April 21st, 1831.

He remained in connexion with the church at Biggleswade for nearly nineteen years. During the early period of his ministry he met with considerable encouragement. The church increased,—the attendance on the sanctuary improved,—the village stations prospered. The great esteem in which he was held enabled him to raise subscriptions to a large amount for the purpose of effecting great improvements in the meeting house, and of erecting additional buildings in connection with it. The necessary funds were subscribed with the greatest liberality and cheerfulness, and his object was accomplished.

There appeared at this time to be but one hindrance to a most successful course; that was the delicate state of his health, which often occasioned concern to his friends, and frequently laid him aside from public duty. At a later period he met with other and greater trials in the disaffection of some who had formerly been attached to his ministry; although this circumstance caused the great body of the people to show a warmer affection and to become more than ever studious of his comfort, yet it caused him great affliction of mind, and to no inconsiderable extent impaired his usefulness. Owing to this painful occurrence and his increasing feebleness of health, he at length saw it to be his duty to terminate his ministry at Biggleswade. The church under the circumstances accepted his resignation, although with regret. A resolution was cordially passed, expressive of their esteem, and "deep regret that a

union which had continued so many years should be dissolved;" at the same time, a cordial testimonial was presented to him by the church and congregation; and when he took his leave of his flock their parting tears and prayers showed how true and deep their affection toward him was.

On leaving Biggleswade at the end of last year, our esteemed brother received an invitation to labour in the ministry at Stoke Holy Cross, near Norwich, which, hoping that he might be equal to its less onerous duties, he was induced to accept. He entered upon his new duties at the commencement of the present year, with sanguine hopes and apparently renovated health.

He was located amidst old and much attached friends, and he thought he saw in this opening of Providence a sphere of labour and usefulness suited to his taste and strength. But, alas! these pleasing anticipations were never to be realized. He whose thoughts are not as our thoughts had ordained it otherwise, and to the great regret of his friends the life of our esteemed brother was terminated by an inflammatory attack soon after he had entered upon his new duties.

His remains were interred in the cemetery at Norwich, and just eight weeks after his last address to them the church at Biggleswade was listening to his funeral sermon. A large attendance was gathered on the occasion, a feeling of deep concern and regret pervaded the assembly, and every one felt as though he had lost a friend.

Few were more beloved in life, or lamented in death, than our departed brother.

## MRS. TRITTON.

Seventeen years have passed since there was recorded in the pages of the Baptist Magazine the death of Mr. Henry Tritton of Battersea, and the further announcement has now to be made of the decease of his widow, Mrs. Amelia Tritton, who finished her earthly course on the morning of the 28th of March last, aged 64 years. Being the subject of much bodily infirmity the greater part of her life was spent in comparative retirement. Her seclusion however was distinguished by great Christian activity, in such forms as circumstances allowed of its development, and personal suffering seemed ever to prompt in her the desire to alleviate the pains and sorrows of others, and to live for the welfare, both temporal and spiritual, of those by whom she was surrounded. Lowly in heart, single in purpose, loving in spirit, and generous in sympathy, devotedly attached to the sanctuary, and firm in the faith of the gospel, she lived, adorning the doctrine of God her Saviour, in all things, and died feeling herself (to use her own words) "quite safe in the hands of her best friend."

Her remains were interred in Battersea chapel, with those of her deceased husband, and on the morning of Sunday, April the 8th, the Rev. James Rowland, of Henley-upon-Thames, improved her death to the church and congregation with whom she had been connected from a very early age.

MR. THOMAS HALL.

On the 9th of March, this long afflicted servant of God entered into rest. He was the son of the Rev. J. Hall of Gorseley, and for some time a member of the church under his care.

Like many of Zion's children he had but little faith, just enough to hold on, but his fears were more about displeasing his heavenly Father than his future state. He was apprehensive that his heart was divided, that he loved the creature more than the Creator, and this often brought him into a very wretched state of mind. It was not till within three weeks of his death that he could enjoy the Saviour's love, but at "eventide it was light."

"The last, the closing scene,  
Was sweetly tranquil and serene."

Drawing near his end, he remarked to a friend, "I shall soon be exalted." "Where to?" he was asked. He replied, "To the feet of Jesus." And having disposed of his temporal things, and exhorted his unconverted relatives to decide for God, he fell asleep in Jesus to await the coming of the Lord, aged twenty-six years.

His funeral sermon was preached, at his own request, from the words, "I have obtained mercy," by Mr. Roberts, to an attentive congregation. It was, says a friend who was present, a season never to be forgotten.

MRS. DREAPER.

Died at the Manor, Waterford, on Feb. 28th, Mrs. Martha Dreaper. Blessed with a vigorous constitution, of active, industrious habits, and possessing considerable energy of mind, she was permitted to reach what in these days may be called a patriarchal age. She was born in the year 1772, and has therefore been spared more than fourscore years. Great and important changes have taken place in the political and social condition of Ireland during that long period. Young people find it almost impossible to believe or realize the state of excitement and agitation which our late friend witnessed in her early years; and it is almost equally difficult to conceive and feel the altered position of the different churches in the cities of the south of Ireland, as compared with what they were at the end of the last century. Dissent has lost considerably in numbers, if not in influence and usefulness;

while the Roman Catholic and established churches have acquired additional power and prominence.

This leads us to remark that amidst the changes referred to, our late friend remained firm and steadfast to her principles as a dissenter and a baptist. Her father belonged to the baptist church at Waterford, and it is believed Mrs. Dreaper was baptized with several other young persons, when about eighteen years of age. There was perhaps less firmness and principle required for such a profession then than now; and since that period, how many, as they saw other bodies rising in importance, and Irish baptists rather sinking than otherwise, have sacrificed truth, if not conscience, for superior social advantages. It was not so with Mrs. Dreaper, for both in Ireland and England (where for some years she heard the late Mr. Lister), she avowed herself a baptist. But with this firm adherence to the scriptural constitution and ordinances of the Christian church, there was nothing like bigotry. She welcomed all who loved our Lord Jesus Christ in sincerity, and often sought the prosperity of the universal church.

Her strong attachment to the scriptures, and the diligent use she made of them must be known to all who were accustomed to visit her. She spent a great deal of time in reading the bible, and especially delighted in the Psalms, the writings of John, and the epistle to the Hebrews.

Mrs. Dreaper was distinguished by a high degree of conscientiousness and integrity. Few persons were ever more desirous of doing justly and owing no man any thing than she, and, although this may not be esteemed a cardinal virtue, it is one of great importance to the well-being and comfort of society. Her patience and resignation under the infirmities of age were conspicuous. She had for a long time been unable to attend the house of God, and her extreme deafness greatly interfered with her enjoyment of social intercourse; but she never referred to these privations and afflictions except to express her entire submission to the divine will.

As a Christian she was humble, trustful, and happy. She had much "joy and peace through believing," and felt that she had committed her soul to the keeping of a faithful, compassionate, and almighty Saviour. This delightful conviction gave her great cheerfulness amidst infirmity, and enabled her to meet without fear her approaching end. Her release was to her friends somewhat sudden and unexpected; but they rejoice in the sure and certain hope that she is present with the Lord. May we all so live as to have when we depart hence, an "abundant entrance ministered unto us into the everlasting kingdom of our Lord Jesus Christ."



## MR. RICHARD CURTIS.

Mr. R. Curtis, the subject of this brief notice, was released from suffering and entered upon his everlasting rest on the 19th of March, 1855. He had been from its commencement connected with the baptist church, Clonmel, in which town he resided until his death occurred. His age exceeded threescore years and ten, and he had consequently been for a considerable period labouring under physical infirmities. For nearly nine months he had been confined to bed, and was at times subject to much pain, but he was enabled to acquiesce in the divine will, and to bear with patience the affliction with which he was visited.

Although Mr. Curtis had long known and rejoiced in the truth, it was evident that during his illness he grew in grace, and increasingly enjoyed the sweetness of the exceeding great and precious promises on which he relied. Some who went to visit him were much refreshed by his spirit and remarks. He had a desire to depart, and when the time of his departure drew near, he was perfectly calm and tranquil. He felt sure of his own safety, and had also a happy persuasion of the security of his affectionate partner and children, and almost the last words he uttered were, 'It is but a little while,' doubtless referring to the confidence he enjoyed that they would soon meet again in that world where "there are pleasures for evermore."

## MR. EDMUND PRIESTLEY.

A valuable and highly esteemed deacon of the baptist church, Sunnyside, Lancashire, died at Sunnybank, December 5th, 1854, aged seventy-seven years, and was interred at the baptist chapel, Sunnyside, December 9th, 1854, four of the trustees carrying him to his resting-place, and four of the young members of the church bearing the pall.

Mr. Priestley was the senior deacon of the church at Sunnyside, having previously filled that office in the church at Goodshaw; but when his pastor removed to Sunnyside, Edmund felt it his duty to go with him, and had therefore been under his ministry nearly nineteen years; and his pastor can say that during that long period they never had one wrong word, and as far as memory serves one shy look with each other. This was alluded to in a visit during his affliction; and, holding his pastor by the hand and looking him in the face, the good man said, 'My last breath shall be for you.'

Our departed brother was brought to the knowledge of the truth and baptized by the late Mr. John Pilling, of Goodshaw, about fifty years since.

His religious experience was more steady than elevated, more serious than joyous,

seldom rising above occasional doubts and fears, always entertaining a very humble opinion of himself and his abilities. It was however always satisfactory, and the general impression produced upon the minds of others was, Edmund is a good man.

His affection for his pastor was very great; his concern for the peace and prosperity of the church always evident; and he rejoiced greatly in the erection of the new house of prayer at Sunnyside, doing what he could to promote the enterprise. He was also much attached to the young members of the church, often spoke about them with deep concern, anxious that they should be right; honourable in the world, a blessing to their minister and families.

## EDITORIAL POSTSCRIPT.

On Thursday, the 19th of April, the annual assemblies of our denomination in the metropolis were opened as usual with a meeting for prayer at which the Rev. B. Evans of Scarborough presided, and petitions were offered by Messrs. Walters of Halifax, Stalker of Leeds, S. Leonard of Bristol, and the chairman. Having been unable to attend either at this meeting or at several others, we can only say in general terms that we have heard them spoken of as pleasant and salutary.

Of the annual meeting of members of the Baptist Irish Society on Monday morning, the 23rd, a full account will be found in the Irish Chronicle. Mr. Birrell had preached an excellent sermon on behalf of that institution, at Devonshire Square Chapel on the preceding Friday evening, from the words, "and to every man his work."

At the meeting of the subscribers to the Baptist Missionary Society a few changes were made in the Committee. The newly elected members are Messrs. Evans of Scarborough, Burchell of Rochdale, Pottenger of Newcastle, and Cartwright of London. These were chosen to fill the places vacated by Messrs. Solomon Leonard, Jonathan Watson, Benjamin Williams, and William Groser. The last had been on the Committee twenty-eight years; but the state of his health having materially interfered with his attendance, he thought it right a few weeks ago to resign. The constitution having, however, given to the Committee the power of constituting persons who had rendered important services to the Society Honorary Members of Committee, their kind feeling towards an old colleague led them to exercise their prerogative on this occasion by placing his name on the Honorary list.

The public meetings of the various societies have been held at the times and places anticipated, and we have not heard that any disappointment with regard to chairmen or preachers has occurred.

# IRISH CHRONICLE.

MAY, 1855.

## ANNUAL REPORT

PRESENTED TO THE SUBSCRIBERS, APRIL 23, 1855.

THE Committee that was appointed this time last year entered upon its course in circumstances which in the history of the Baptist Irish Society were quite unprecedented. Instead of having to sigh over financial difficulties, it found itself in possession of funds amounting to rather more than £900—the balance of the previous year's account. A large portion of this sum, however, had been contributed for a specific purpose, to which the Committee was bound to apply it. A desire had arisen among the friends of the Society that its operations should be enlarged. The question had been in consequence proposed formally, on the 1st of January, 1854, Shall we enlarge our Operations or not? and an affirmative reply was given both verbally and practically. The increased contributions which flowed into the treasury in February and March, and which caused the largeness of the balance, were the conclusive part of the answer. The Committee has now therefore to give an account of what it has done and attempted in the discharge of those obligations which were thus laid upon it.

At the first meeting of the Committee its attention was directed to the necessities of the second city of Ireland—the residence of an immense Roman catholic population. In Cork, a baptist church had existed in various degrees of vigour since the days of Oliver Cromwell, till the vicissitudes which the south of Ireland has undergone of late years so scattered its members that the few who remained were thoroughly discouraged

and the place of worship was shut up. A letter was now addressed to the Committee by the Rev. C. T. Keen, junior, pastor of the church at Regent Street, Lambeth, mentioning his long cherished desire to do something for the spiritual interest of this his native city, and offering himself for missionary service there. Hoping that this was a providential interposition which would lead to much good, the Committee engaged Mr. Keen to do the work of an evangelist in Cork and its vicinity for six months. It was at first thought that it would be best that he should hire rooms in different parts of the city in which to preach; but it was found to be impracticable to obtain eligible places, and he was glad to avail himself of an offer kindly made to him to make use of the unoccupied chapel in Marlborough Street. He entered on his work with characteristic energy; and when the Secretary visited Cork a few weeks afterwards, he was greatly pleased with the prospect which seemed to be opening. One circumstance alone excited apprehension: Mr. Keen was suffering from a malady to which he was constitutionally disposed, and which the climate of Cork was thought to aggravate. Soon afterwards he was convinced that it was impossible for him to live there; and having, with great reluctance, requested the Committee to release him from his engagement, he returned to England.

Providence, however, again interposed. The Rev. John Crawford, himself also a native of Ireland, being about

to remove from Lee in Kent, was able to repair to Cork in time to occupy Mr. Keen's post the very sabbath after he quitted it. After he had spent two months there, the Committee, in compliance with the wish of their friends in the city, engaged him for permanent service. The congregation has slowly increased, and some success has been apparent; but he has suffered already from the disappointment to which labourers in Ireland are so remarkably exposed. Two Englishmen whom he had with great satisfaction received into the church, and who seemed likely to be valuable coadjutors, have been unexpectedly removed to this country. If, however, the husbandmen who labour are not themselves partakers of the fruit, they may rejoice in the hope that it will prove refreshing to those who are engaged elsewhere in the service of the same Master.

New Ross, in the county of Wexford, a town in which no effort had ever been made by our society, having been pointed out by a deputation which visited Ireland in 1853 as a place affording peculiar facilities for exertion, the Committee engaged the Rev. D. R. Watson of Ryde to spend a few weeks there last summer. Before his return he formed the opinion that New Ross presented a field for usefulness that ought not to be neglected, and that much good would probably be done if a faithful minister were placed there, who, avoiding all unnecessary controversy, would preach the gospel to those who were willing to hear. Mr. Watson's visit was so acceptable to residents of various denominations that in the autumn a memorial was forwarded to the Committee, signed by seventy inhabitants of the place, expressing their earnest desire that he should be sent to reside among them to expound to them the word of life, visit their sick, and seek to promote their spiritual in-

terests. Many of the names being those of persons whose position in society gave reason to believe that they would not have drawn up and signed such a document unless they intended to avail themselves of the ministry which they asked for, if their request were granted, the Committee thought that there was no room for hesitation, but that they were called in providence to commence the undertaking, as evidently as Paul was called into Europe when he saw in vision a native inhabitant saying, Come over into Macedonia and help us. Mr. Watson taking the same view of the case, he has engaged to devote himself to this work for one year. He has commenced it, but it is too recently to justify the expression of any opinion respecting the success of the experiment. If the memorialists act permanently in the spirit of their own document, there can be no doubt that he will have a numerous and earnest congregation.

It will be remembered that successive deputations had urged the necessity of providing our laborious friend, Mr. Hamilton, with an assistant who might co-operate with him in his itinerant labours in the county of Mayo. They have long been prevented from doing so by the difficulty of finding a suitable person for the arduous work. A few months ago, however, Mr. Samuel Willett, formerly a minister among the primitive methodists, who had travelled in that capacity in Ireland as well as in some parts of England, was baptized by Mr. Bain of Banbridge. He was recommended to the Committee by trustworthy persons who knew him, as a pious man, an energetic preacher, and one who had been accustomed to endure hardness as a good soldier of Jesus Christ. Having been accepted by the Committee, and having spent some time with Mr. Hamilton, they have agreed upon a division of the district, Mr.

Hamilton retains Ballina, and six sub-stations, in each of which he hopes to preach once a fortnight, and respecting which he says, "I think there is in every place an increasing hope of usefulness." He adds, "I enjoy every part of my labour, although coming home late at night in bad weather is severe; but if Mr. Willett had not been sent, I do not think I could have held out six months longer. I have given him Curragh, Skreen, Carnagera, Coolany, Dromahair, and Cara."

Reference was made in the last Report to the employment of an intelligent and energetic lady as a city missionary in one of the cities in the south of Ireland. The results of this experiment which was made at Waterford have been hitherto highly satisfactory to the Committee, and have encouraged the belief that such unostentatious and kind visitation would be highly valuable elsewhere. Another lady, of similar qualifications, recommended by the Rev. James Milligan of Dublin and the Rev. Joshua Russell of Greenwich, has been engaged for Dublin, and, we believe she is promoting both the spiritual and temporal interests of the poor of that city by her instructions and advice. A third was engaged for Belfast, and proceeded thither, but domestic afflictions have deprived us of her services. She had two daughters residing with her, one of whom became ill and died, and the health of the other assumed so alarming an aspect that the mother deemed it necessary to relinquish her engagement and return to this country.

It is not expedient to detain this

meeting with references to additions to our agency of minor importance, or with any account of stations with which our friends are already familiar. These can be set forth more advantageously in an appendix. A few words must, however, be added on the present state of our finances.

The year's accounts having been audited, it appears that there is a balance in favour of the Society of £379 5s. 8d. This, though a more favourable Report than we have often been able to make, is not quite satisfactory. The income this year has been evidently affected by the unfounded supposition that with so large a balance from the previous year there could be no pressing necessity for further contributions. That balance, as has been already shown, was consecrated beforehand to new efforts. But the enlarged operations commenced by the express direction of our constituents require an increased annual income to support them. Last year the question was, Shall we *enlarge* our operations? this year the question is, Shall we *maintain* the operations which we have commenced? To meet the demands which will be made on our Treasurer in the course of a very few weeks, it is necessary that much more than the usual receipts at this time of year should be furnished. We are quite sure, however, that our friends who prompted the additional expenditure did not intend to deceive us, and that they will not leave us without those supplies which attention to their expressed desires have rendered necessary.

## APPENDIX.

It will probably be acceptable if we append to the preceding account of the business of the year, a list of the stations occupied by the Society, and of the agents it employs:—

ATHLONE AND MOATE.

REV. THOMAS BERRY.

*Sub-stations.*

Rahue, Ferbane, Baylin, Doone,  
Berrieshill, &c.

*Readers.*

Mr. Michael Walsh.  
Mr. Patrick Murray.  
Mr. Hugh Hogg.

*Schoolmistresses.*

Miss C. Nash.  
Miss H. M. Flood.

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BALLINA.

REV. WILLIAM HAMILTON.

*Sub-stations.*

Ardnaglass, Crossmalina, Newtown-  
white, Tullylin, &c.

*Schoolmaster and Reader.*

Mr. Eneas M'Donald.

*Schoolmistress.*

Mrs. Phillips.

*Colporteur.*

Mr. William M'Adam.

---

BANBRIDGE.

REV. THOMAS D. BAIN.

*Sub-station.*

Ballimoney.

---

BELFAST.

REV. WILLIAM SLOAN ECCLES.

*Schoolmaster.*

Mr. W. Pettigrew.

---

CONLIG.

REV. JOHN BROWN, M.A.

*Sub-stations.*

Newtownards, Bangor, Donaghadee.

*Schoolmaster.*

Mr. John Graham.

*Schoolmistress.*

Miss Jane Graham.

---

CORK.

REV. JOHN CRAWFORD.

---

CURRAGH.

REV. SAMUEL WILLETT.

*Sub-stations.*

Cara, Carnagera, Coolany, Dromahair,  
Skreen, &c.

*Schoolmistress.*

Miss E. Walker.

---

TUBBERMORE.

REV. ROBERT HALDANE CARSON.

---

TARBERT.*Scripture Reader.*

Mr. John Nash.

---

WATERFORD.*City Missionary.*

Miss M. K. Crosbie.

*Schoolmistress.*

Mrs. Baskin.

---

DUBLIN.*City Missionary.*

Miss E. Curtis.

*Scripture Reader.*

Rev. Isaac M'Carthy.

---

NEW ROSS.

REV. DAVID R. WATSON.

At these stations the work proceeds generally speaking in its usual course, the additions to the churches averaging about as many as the additions to the churches in England. The clear increase would indeed be much greater than in this country, were it not for the drawbacks occasioned by emigration and removals. It may be right to say that the Rev. W. Thomas, whose infirmities have increased, being no longer able to preach with any regularity at Moate, has removed to Parsonstown, where he has friends among whom he finds opportunities for usefulness, and that Mr. Berry has been directed to remove to Moate, that he may preach there on Lord's day mornings, and at Athlone on Lord's day evenings. In

Down, Mr. Brown, Mr. Eccles, and their coadjutors, have had much pleasure in open air services, in several places where they have been well attended. Mr. Eccles, reviewing the year, writes thus, March 18th :—"During the past year I have had access to many who were previously beyond my reach. They would not come to me, and I went to them. I found them in streets and lanes, on our quays, and in the most frequented thoroughfares. There, in the open air, almost in all weathers, even when only a gleam of sunshine divided the showers, I have continued regularly to call the attention of the most ignorant and reckless to their eternal interests. The congregations on these occasions have varied from two to five hundred. I am happy to add that though I preached the gospel freely and fully, to auditors of every name, I never received the slightest molestation.

"I continue to visit four days each

week as usual, conversing with the people, and giving and exchanging books and tracts.

"The sabbath school continues in a prosperous and encouraging state. Some Romanists attended it, but great opposition has been encountered, even to the infliction of personal injuries on the children.

"Our ragged school is also matter of thankfulness. The appearance of the children is greatly changed. Some, it is hoped, are under serious impressions, and attend the evening worship. My best thanks are due to Mrs. Mackay of South Shields, and to Mrs. Cozens of Upper Clapton, for affording me the means of improving the appearance and comfort of these hitherto neglected little ones.

"The loss of five families during the year has been a serious discouragement. Equivalent additions have however been received ; and we are cheered by other tokens of good."

## ANNUAL MEETING OF SUBSCRIBERS.

At the General Meeting for the transaction of business held in the Library of the Baptist Mission House, April the 22nd, at eleven o'clock in the forenoon, the Rev. William Upton having been called to the chair, prayer was offered by the Rev. William Robinson of Cambridge.

The minutes of the Committee Meetings of the year, and the Treasurer's Balance Sheet, audited by William Lepard Smith, Esq., and William Parnell, Esq., were then read, whence it appeared that there was a balance in hand for General Purposes of £379 5s. 8d. and a balance in hand for the Relief Fund of £162 14s. 7d.

It was then resolved on the motion of the Rev. Dr. Wills of Norwood,

seconded by W. W. Phillips, Esq., of Pontypool, "That the thanks of this meeting be presented to Thomas Pewtress, Esq., for his services as Treasurer, during the last twelve months, and that he be requested to continue them during the ensuing year."

It was also resolved, on the motion of the Rev. W. Robinson, seconded by George Lowe, Esq. F.R.S., "That this meeting presents its cordial thanks to the Rev. William Groser for his past services, uniting with it an expression of its sympathy with him in the indisposition under which he has suffered, and requests the continuance of his services during the ensuing year."

A list of the Committee for the past year with the number of their attend-



s. d.

Harwood, Q. U., Esq.....	0	10	6
Hepburn, J., Esq.....	1	1	0
Hepburn, Mrs.....	1	1	0
Ivatts, Mrs.....	0	3	0
Watson, Miss K.....	0	6	0
Watson, R., Esq.....	1	1	0
Young, T., Esq.....	1	1	0
Subscriptions, by Mrs. Ball	1	0	0
			7 10 0

## Hackney, Collected by Miss Granger—

Cotton, Mrs.....	0	10	0
Cox, Mrs.....	1	0	0
Davis, Mrs. G.....	0	3	0
Dumgold, Louisa.....	0	5	0
King, Mr. G.....	0	4	4
Marlin, Mr. H.....	0	5	0
Marlin, Mrs.....	0	4	0
			2 11 4

## Collected by Miss Findley—

Ford, Miss C.....	0	5	0
Friend, A.....	0	5	0
Katterns, Rev. D.....	0	5	0
Knox, Mrs.....	0	6	0
Wright, Mrs.....	0	6	0
			1 7 0

Meacher, Mrs.....	1	1	0
			4 10 4

## John Street, by Marcus Martin, Esq.—

Bacon, Mr.....	0	10	6
Crawler, Mrs.....	0	5	0
Daniels, Miss.....	1	0	0
Fisher, Mrs.....	0	10	6
Howgate, Mr. and Mrs.....	1	1	0
Martin, Mr.....	2	0	0
Noel, Hon. and Rev. B. W., A. M.....	1	0	0
Trimmer, Mr. and Mrs.....	0	10	6
Tucker, Mr.....	2	10	0
Woods, Mr. W. F.....	0	10	6
By Vote of the Church.....	14	18	6
			24 16 6

## Kingsgate Chapel, by Rev. F. Wills—

Cresswell, Mr.....	0	10	6
Merrett, Mr., additional ..	0	5	0
Shoveller, Mr. and Mrs.....	0	5	0
Thickbroom, Miss.....	0	10	0
Wills, Rev. Francis.....	0	10	6

## Collected by—

Bailey, Miss.....	0	3	6
Hampneys, Mrs.....	0	10	6
Levy, Miss.....	0	7	6
Smith, Miss S. V.....	0	10	0
Thornton, Miss.....	0	10	0
Thornton, Mrs.....	0	5	6
Thornton, Master J. P.....	0	3	6
Wilson, Miss.....	0	10	0
Collection.....	4	16	6
Ditto, Monthly Prayer Meetings.....	1	0	0
			10 17 6

## Lambeth, Regent Street—

## Collected by A. C. Alr—

Alr, A. C.....	0	8	0
Dowie, Mr., Mrs., & Master	0	5	7
Elliott, Mr. William.....	0	4	0
Gabbett, Miss.....	0	4	0
Hobson, Mr.....	0	8	0
Hughes, Mrs.....	0	10	0
Keen, Rev. C. T.....	0	2	6
Magers, Mr., Donation.....	0	2	6
Miller, Mr.....	0	10	0
Plackett, Mr.....	0	6	0
Skeen, Mr.....	0	4	0
Skeen, Mrs.....	0	4	0
Stiff, Mrs.....	0	10	0
Stiff, Mr.....	2	10	0
Box.....	0	4	4
Do., by Ann Harole.....	0	0	10
			6 10 9

## Farren, Major.....

Farren, Major.....	0	10	0
			7 0 9

## Maze Pond, Collected by Miss Wearing—

Acworth, Mr.....	0	10	0
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s. d.

Bayley, Mr. G. S.....	0	8	0
Brown, Mr. J.....	0	10	6
Crowdie, Mr.....	0	8	0
Easty, Mr. J.....	0	10	0
Green, Mr.....	0	10	0
Hepburn, Mrs.....	0	10	0
Hillier, Mr.....	0	5	0
Hooper, Mr.....	0	10	6
Jenkins, Mr.....	0	10	0
Keighley, Mr.....	0	5	0
Mann, Mr.....	0	10	0
Marten, Mrs.....	0	5	0
Thomas, Miss.....	0	5	0
			5 11 0

## New Park Street, for School—

## Collected by Mrs. Marlborough—

Gould, Mr.....	0	10	6
Marlborough, Mr.....	0	10	6
Marlborough, Mrs.....	1	1	0
Olney, Mr. D.....	0	10	6
Rippon, Mrs.....	0	10	6
			2 2 0

## Spencer Place.....

## Tottenham, Collected by—

Arnold, Miss.....	0	17	6
Brice, Mary.....	1	13	0
Pownall, Miss.....	0	7	6
Rance, Miss.....	0	17	0
			2 15 0

## Waiworth, Lion Street—

## Female Auxiliary, balance.....

## Louth, Collected by Miss Beeton

## and Mrs. Simpson—

Allenby, Mrs.....	0	10	0
Allenby, Mr. J.....	0	1	0
Beeton, Miss.....	0	10	6
Ditchett, Mr.....	1	0	0
Esberger, Mr.....	0	5	0
Hudson, Mr.....	0	5	0
Hunt, Mrs.....	0	2	6
Kime, Mr.....	0	2	0
Kiddall, Mrs. G.....	0	2	6
Larder, Mr.....	0	5	0
Marshall, Mr.....	0	2	6
Orton, Rev. W.....	0	2	6
Simpson, Mr.....	0	2	6
Sowden, Mr.....	0	2	6
Sutton & Pettenger, Messrs.	0	5	0
Weims, Mrs.....	0	1	0
Whiting, Mr.....	0	0	6
Wilson, Mr. G.....	0	0	6
			4 0 0

## Lymington, Mr. W. Mursoll.....

## Manchester, Union Chapel Congregational

## and Juvenile Society.....

## Norwich, by Mr. O. B. Silcock—

Blyth, Mr.....	0	10	0
Birkbeck, H., Esq.....	1	1	0
Brooks, Mr. T.....	0	10	0
Claxton, Mr. R.....	1	0	6
Colman, James, Esq., the late.....	1	1	0
Colman, J. J., Esq.....	1	1	0
Colman, Mrs. J.....	1	0	0
Copeman, Messrs.....	0	10	0
Culley, Mrs. and Miss.....	1	0	0
Culley, John, Esq.....	1	1	0
Culley, Mr. H. U.....	1	1	0
Culley, Mrs. B.....	0	10	0
Cross, Mr.....	0	6	0
Crow, Mr.....	0	2	6
Darwins, Mr.....	0	10	0
Daver, Miss.....	5	0	0
Etheredge, Mr.....	0	5	0
Fletcher, Mr. J.....	1	0	0
French, Mr.....	0	10	0
Glendenning, Mr.....	0	10	0
Gooderson & Moll, Messrs.	1	0	0
Gould, Rev. G.....	0	10	0
Gurney, J. H., Esq.....	2	2	0
Green, Mrs.....	1	0	0
Harmer, Mrs.....	1	0	0
Kett, George, Esq.....	2	2	0
Mackie, Mrs.....	0	10	0



			£	s.	d.				£	s.	d.									
Silcock, Mr. O. B. ....	0	10	0			Mally, Miss Anna .....	0	2	0											
Smith, Mr. J. D. ....	0	10	0			O'Hara, C. K., Esq. ....	1	0	0											
Tillyard, Mr. R. ....	0	10	0			Collected by Miss Simpson—														
Venning, J., Esq. ....	0	5	0			Barber, H. ....	0	1	0											
Wheeler, Rev. T. A. ....	0	10	0			Barber, William... ..	0	0	6											
Willott, Edward, Esq. ....	1	1	0			Black, John.....	0	0	6											
Collection at St. Mary's.....	9	6	6			Ferral, Harriet ...	0	1	0											
				39	4	0	Friendly, J. ....	0	0	6										
Plymouth, by Rev. S. Nicholson—						Glenny, James ...	0	1	0											
George St. Society in aid of Missions	9	12	6			Simpson, Frances ...	0	1	0											
Rochdale, by Rev. W. F. Burchell—						Simpson, James... ..	0	2	6											
Bartlemore, Mrs. ....	1	0	0			Simpson, Mary A. ...	0	1	0											
Burchell, Rev. W. F. ....	0	10	6			Simpson, Edward ...	0	0	6											
Cropper, Mrs. ....	0	3	0			Simpson, J., jun. ...	0	1	0											
Jackson, Mr. James .....	0	2	6			Simpson, Thomas ...	0	0	6											
Kelsall, Henry, Esq. ....	20	0	0			Stokes, John .....	0	1	0											
Littlewood, Mr. Charles ...	1	1	0			Thompson, Joseph ...	0	0	6											
Littlewood, Mr. James .....	1	0	0							0	12	6								
Littlewood, Mr. William ...	0	10	6			Collected by W. Hamilton, jun.—														
Lord, Mr. Edmund .....	0	2	6			Baird, D. ....	0	2	6											
Robinson, Mr. Thomas .....	0	5	0			Baxter, Mrs. ....	1	0	0											
Williamson, Mr. James ...	0	2	6			Berten, Mr .....	0	5	0											
Wrigley, Mr. John .....	0	5	0			Boyd, Mrs. C. ....	0	2	6											
				25	2	6	Friends, Two .....	0	2	0										
Shipley, by Mr. Joshua Petty—						Hamilton, Rev. W. ...	1	0	0											
Aked, Thomas, Esq. ....	5	0	0			Hamilton, W., jun. ...	0	15	0											
Hall, John, Esq. ....	1	0	0			Lundy, Mrs. ....	0	2	6											
Rhodes, Mr. ....	0	10	0			Pettigrew and Co. ...	0	10	6											
Teale, Miss .....	1	0	0							4	0	0								
				7	10	0						6	7	6						
Southampton, Mr. Delboux .....	0	10	0			Dublin, by Rev. J. Milligan—														
Stanwick, Higham Ferras, by Rev. J. B.						Bewley, Henry, Esq. ....	1	0	0											
Walcot.....	1	2	0			Do., for Miss Curtis .....	1	0	0											
Thrapstone, by Rev. J. Cubitt .....	3	0	0			Bewley, Samuel, jun., Esq.,														
Wallingford, by Mr. Seorey—						for schools .....	1	0	0											
Clark, Mr. S. ....	0	5	0			Brooke, William, Esq. ....	1	0	0											
Davies, Mr. J. ....	0	10	0			Cameron, William, Esq. ....	0	10	0											
Friend to Ireland .....	0	10	0			Cannock, White, and Co.,														
Marshall, J. H., Esq. ....	0	10	6			Messrs. ....	1	0	0											
Powell, Mr. T. ....	0	10	0			De Vescl, RightHon. Vicer.	4	12	4											
Seorey, Mr. ....	1	10	0			Evans, John, Esq. ....	0	10	0											
Tyso, Mr. ....	0	5	0			Ferrier, Pollock, and Co.,														
Wells, Mr. ....	1	1	0			Messrs. ....	2	0	0											
Collected by Miss Davies ...	0	9	0			Guinness, Son, and Co.,														
Sums under 5s. ....	0	9	0			Messrs. ....	2	0	0											
Monthly Collections .....	2	3	9			Guinness, A. E., Esq. ....	1	0	0											
				8	3	3	Haliday, A. H., Esq. ....	1	0	0										
Wotton-under-Edge, by Rev. J. Watts—						Kierman, Miss. ....	0	10	0											
Eley, Miss.....	1	0	0			MacGregor, Sir Duncan ...	1	0	0											
Foxwell, Mr. ....	0	1	0			Moses, Marcus, Esq. ....	0	10	0											
Griffiths, John, Esq. ....	2	10	0			Plm, Brothers, and Co.,														
				3	11	0	Messrs. ....	1	0	0										
WALES.						Purser, J. T., Esq. ....	1	1	0											
Newtown, Mr. E. Morgan .....	2	0	0			Todd, Henry, Esq. ....	1	0	0											
						Todd, William, Esq. ....	1	0	0											
						Turner, Timothy, Esq. ....	0	10	0											
						Young, William, Esq. ....	0	10	0											
															23	12	4			
SCOTLAND.						Nenagh, Collected by Master W. T. Burr—														
Aberchirder, Banffshire—						Burr, Richard, Esq. ....	1	0	0											
Alexander, Mr. John, jun. ...	1	0	0			Burr, Mrs. R. ....	1	0	0											
Brown, Mr. William .....	0	10	0			Burr, Mrs. ....	0	5	0											
Murray, Mr. Joseph .....	0	10	0			Burr, John, Esq. ....	0	2	6											
				2	0	0	Burr, Miss M. E. ....	0	1	6										
Edinburgh, Gordon Stuart, Esq. ....	0	10	0			Burr, Master W. T. ....	0	1	0											
						Byron, Miss .....	0	2	6											
IRELAND.						Dungan, Mrs. ....	0	2	0											
Ballina, by Rev. W. Hamilton—						Frith, Dr. ....	0	2	6											
Joyner, J. S., Esq. ....	0	10	0			Kingsley, William, Esq. ....	0	2	0											
Mally, Miss .....	0	3	0			Kitson, Dr. ....	0	2	6											
																		3	1	6

SUBSCRIPTIONS AND DONATIONS will be thankfully received by the Treasurer THOMAS PEWTRESS, Esq., or the Secretary, the Rev. WILLIAM GROSER, to the latter of whom money orders should be made payable, at the Mission House, 33, Moorgate Street; by the London Collector, Rev. C. WOOLLACOTT, 4, Compton Street East, Brunswick Square; and by the Baptist Ministers in any of our principal Towns.

# THE MISSIONARY HERALD.

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## REPORT.

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THE Committee of the Baptist Missionary Society gladly avail themselves of the opportunity, which a meeting of its friends and supporters affords them, of presenting an account of the proceedings of the Institution since the last anniversary. Though the intelligence now to be communicated has its darker as well as its brighter aspects, they trust that it will be found that an amount of success has resulted from the varied operations which they have had to direct, sufficient to awaken lively emotions of gratitude to the great Author of all good, and to encourage His servants to fresh and more vigorous efforts for the glory of His name and the salvation of their perishing fellow men.

In presenting the annual report, the Committee have had very frequently to deplore the decease of some of their honoured Missionaries. This year, through the kind providence of God, none have died. Mr. Makepeace, through failure of health, has been obliged to come home with his family, and finally to abandon the mission field; and Mr. Phillips, formerly of Agra, who returned to England through ill health, has resigned his connexion with it. For some considerable time past the Committee have been concerned to observe, from their correspondence, that the health of Mr. Allen of Ceylon, Mr. Law of Trinidad, and Mr. Saker of Africa, has been seriously impaired. They have felt it their duty to give them full permission to return to England for a temporary sojourn, with the hope of their re-gaining strength and vigour; and it is not improbable that Mr. and Mrs. Capern and family will be also compelled to come home. On the other hand they are glad to report the return of Mr. and Mrs. Pearce to India. They arrived in good health in November last, and at once resumed their former labours.

But while rejoicing in the preservation of the valuable lives of these missionary brethren, the Committee have to lament the decease of their colleague, the Rev. C. E. Birt, M.A., a warm friend of the Society, its energetic advocate both in the pulpit and on the platform, and, until increasing infirmity compelled him to resign his place, a constant and valued counsellor among them. But the greatest loss which they have to deplore is that of the Senior Treasurer, W. B. Gurney, Esq., who, after a short but severe illness, was called to his rest on Lord's day morning, March 25th. The Committee refrain from any extended eulogy of their departed friend and colleague, who had, through a long life of eminent Christian consistency and usefulness, devoted very much of his time and property to the mission, and such other religious institutions, as secured his sympathy and confidence, and in which his interest remained firm and

earnest to the last. They have recorded their feelings on this bereavement in a resolution which they insert here as its fitting place, and which will best express their view of it, and their sense of his worth whom God has taken to Himself.

That this Committee desire to bow with profound submission to the Holy Providence of God, which by the death of W. B. Gurney, Esq., the Senior Treasurer of the Society, has bereaved them of a friend and coadjutor so long and so worthily distinguished among Christian philanthropists, and so generous, constant, and zealous in promoting all the efforts of his own denomination to advance the kingdom of Christ. Acting on this Committee from the time that its meetings were permanently fixed in London, and holding the treasurer's office for twenty years, his loss will be felt alike in the counsels of the mission and in its resources, to the latter of which he contributed with munificent liberality, while he always shared in the former, and often guided them by his accurate knowledge and practical wisdom. In paying this tribute to his memory the Committee "magnify the grace of God" in him; and with their grief mingle humble thanksgivings to the Father of mercies who spared his servant to a good old age, sustaining him in his latter years under severe affliction, and both in life and death adorned his character with "the fruit of the Spirit, and all goodness, and righteousness, and truth." In concluding this minute of respect and affection, the Committee take comfort in the immutable perfections of Jesus Christ, "the same yesterday, to-day, and for ever," and record their earnest prayer that He will graciously vouchsafe to sanctify the bereavement to the mourning family, to the Society, and to themselves; and to provide other instruments for carrying on his blessed work, while those whom he had thus honoured cease from their labour and enter into rest.

That the Secretary be instructed to transmit a copy of the foregoing resolution to Joseph Gurney, Esq., with the expression of the respectful and Christian sympathy of the Committee with himself and all the members of the family.

The anniversaries of the past year had unusual interest imparted to them by the public designation of the brethren Anderson, Martin, and Gregson. They sailed for India in July, and arrived in Calcutta in November, and having waited a short time to be present at the Association of Bengal Churches, held at Serampore, proceeded to their several spheres of labour. The letters received from these brethren confirm the previous impressions of the Committee respecting them. They are entering on their work with ardour, and in a spirit of devout dependence on God. Mr. Diboll, appointed to the West African mission, proceeded thither in May, and after a pleasant passage, arrived in June, amidst the congratulations and warm welcome of the people of his future charge.

It is with pleasure that the Committee report other additions to the mission band in India. During the past year they have accepted offers of service from the Rev. T. Evans, pastor of one of the churches in Pontypool, Mr. Sampson, and Mr. Mackay, senior students of the Bristol and Bradford Colleges. Departing from Liverpool, a designation service to commend them to the blessing of God was held in Myrtle Street Chapel. They sailed early in March, in the William Carey, whose generous owner, William Jones, Esq., of Pwllheli, offered the Committee a free passage for them -- equivalent to a gift of £350. Like their predecessors they spent their time, between their acceptance and departure, in studying the Bengali and Hindu languages, under the direction of the Rev. George Small; so that they, too, will be able to enter on

their work almost immediately on their arrival. Up to the present time, the Committee have to report that eight missionaries have been appointed out of the twenty proposed to be sent out in accordance with the plan for consolidating and extending the Indian mission.

Early in the past year the attention of the Committee was called to the need of some one going to India, with sufficient instructions and powers to carry into effect the plans they had resolved upon for the future conduct of the Indian branch of the mission. The brethren sent thither from time to time have to be located. The separation of the mission into three divisions, with organizations appropriate to each, seemed desirable. The establishment of a training school for both sexes, to provide pious and efficient teachers for the various schools, few such being attainable at present, had to be provided for. Arrangements respecting the class of missionary students in Serampore College needed re-adjustment. The Press at Calcutta, a property created by your missionaries, from the profits of which the greater part of the sum invested, forming the Widows' and Orphans' Fund, had arisen, and which for many years past had rendered to the Society considerable pecuniary aid had to be considered; for it had become a question whether to continue it on its present footing, contract its operations to purely missionary purposes, or realise the property for investment, and get the Society's work done at some general printing establishment. It was felt that these objects could not be secured by correspondence, and the Committee resolved to request Mr. Underhill to undertake the work. He complied with their request, and left for India in October, arriving there in November. A circular had been previously sent to the missionaries announcing his mission, explaining the objects of it, and requesting their kind co-operation. Their replies were most gratifying, and the Committee feel assured that Mr. Underhill will have every assistance from them which they can give. He will probably be absent between two and three years; and if life and health be continued to him, the knowledge and experience he will acquire will be of great advantage in the future conduct of this department of their operations. He has been too little time there to have accomplished much, but satisfactory progress has been made in some directions, of which they will have to speak in the subsequent pages of this Report.

During the past year, also, the Committee have had before them another subject of great importance, and to which they have given frequent and serious consideration—the proposed system of grants in aid to education by the government in India. They had no difficulty in re-asserting their adherence to the principle of not accepting government money in aid of any of their operations. But inasmuch as a difference of opinion prevailed among their missionary brethren, by many of whom India was deemed an exceptional case, they did feel considerable difficulty as to the course which they should prescribe to them, and it seemed worth every effort, on the one hand, to keep the Society free from all participation in state grants for any of its operations, and on the other, to leave the Christian liberty of the missionaries untouched. They have expressed their views of the scheme propounded in the government despatch, and of the course which their brethren in India are free to take, in a circular sent to each of them, and which will be found in the appendix to this Report.

## FRANCE.

## MORLAIX.

The unpretending but useful mission in Brittany, the centre of operations being the town of Morlaix, has had to contend with great difficulties during the past year. Among other modes of diffusing scriptural knowledge in the rural districts, adopted by Mr. Jenkins, a system of itinerating schools was established. Three teachers were engaged in the work, giving private lessons to families, visiting different parts of the country around their residences, at regular intervals. The priests endeavoured to prevent their parishioners from receiving instruction and reading the scriptures. They exhorted them, and when these means failed, they threatened to refuse absolution and communion, and even employment, to those who refused to obey. The teachers were denounced as bad women and dangerous persons; and the people were advised not to sell them any food. Efforts were also made to deprive them of their dwelling house. Those who received instruction were threatened with dismissal from their farms. This opposition induced some of the learners to withdraw, so that these were reduced from a hundred to about sixty. But the spirit of the people remained the same; and, for the most part, this opposition was nobly met.

Finding these efforts fruitless, the civil power was called in to aid the clerical. In France, schools are regulated by a special law, which requires the teachers to be legally qualified and authorized, under penalty of fine and the closing of the school. This law does not, however, take cognizance of private lessons given in families. But though the teachers had not violated the special law, it was determined to make out a case against them. They were accordingly summoned before the tribunal of the district. No sufficient time was given to them to prepare a defence. They were ultimately fined £4 each, and directed to close their pretended school. From this judgment an appeal was carried to the tribunal of St. Brienne, the judges of which confirmed the previous sentence.

Further legal advice was now taken; and M. Jules Delaborde, an eminent advocate, advised Mr. Jenkins to carry the appeal to the High Court of Cassation, at Paris. He undertook the defence free of all cost, it being a rule with him to decline his fees in all cases where religious liberty is concerned. The judgment of the court of St. Brienne was set aside on the ground of informality in taking the evidence; but the sentence remained in force, and the court of Rennes was appointed to settle it. The first sentence was confirmed. The fines and expenses amounted to about £30, which the friends in this country have not suffered to fall on these pious but poor women.

The cause of true religion will not be injured by these proceedings. The effort to defend the persecuted has inspired the people with confidence. Assured by competent legal authority, that such teaching was not illegal, the teachers have resumed their labours, and are giving lessons from house to house. In a few days after they had re-entered on their work, sixty-six pupils had placed themselves under instruction. In the district many have ceased going to mass and confession; a few have been brought to Christ, and a demand has arisen for a chapel, and regular public worship. "Such," says Mr. Jenkins, "have been our trials, and such are the cheering prospects before us."

## WEST INDIES.

## BAHAMAS.

Messrs. Capern and Littlewood have diligently discharged their duties during the past year ; the former residing at Nassau, the latter at Turk's Island. The Committee regret to state that Mr. Capern's health has suffered much from the exposure and toil connected with his visits to the out-island stations, varying in distance from fifty to three hundred miles, often made in very tempestuous weather, and always attended with great personal discomfort. He has been much discouraged by the inconsistency of one whom he hoped would have taken charge of his main station while he was away, and whom the church much respected and loved, but whom they were obliged to put away, as well as by the great difficulties which have arisen from the refusal of some of the churches to enter into his plans for settling native pastors among them. He has not failed to urge this duty upon them. But the poverty of the people is great, and their means of subsistence very precarious, and they shrink from the responsibility. In order to maintain a native pastorate at all the Committee have found it necessary to afford some pecuniary aid.

The previous year was one of great prosperity. The visitation of cholera had deeply affected multitudes. Backsliders sought re-admission to the churches, and a goodly number were candidates for baptism. There has been a painful reaction. The losses by death and exclusion have been unusually large. There were, however, 178 inquirers, and the prospects of future increase were encouraging. In Nassau the attendance was never better, and the word was heard with attention. The schools, too, were flourishing ; the teachers, most of whom were formerly scholars, are deeply anxious for the salvation of their pupils, among whom they were encouraging a missionary spirit, and with success, as the contributions for the year, amounting to £16, clearly prove.

From some of the out-islands the native teachers write encouragingly ; others deplore the low state of religion, and take the utmost pains to animate their flocks to a higher zeal and a holier life ; the visits of the missionary contribute to the promotion of these ends. Teachers and people are glad to receive his visits. The native pastor plan, under missionary superintendence, is, in Mr. Capern's judgment, the plan for the scattered population and isolated churches of the colony. Humanly speaking, the work of evangelization can go on in no other way. The teachers go to and fro from their respective islands preaching the word and administering ordinances. The missionary visits them as he is able, preaching the word too, but he goes chiefly to inquire into their state, and to admonish, counsel, and encourage, as circumstances may require. It is but a short time he can spend on any island. The native pastor is always there, with his leaders in each church, so that the means of grace are constantly supplied in each settlement.

The Committee regret to add that by last advices they apprehend the return of Mr. and Mrs. Capern, the health of both being much impaired, especially the latter, who has been confined indoors for months. Would that it were in

their power to send suitable help to one who has for so many years been most indefatigable and self-denying in his work.

In Mr. Littlewood's scene of labour the history of the past year has been a chequered one. Some of the distant churches have been sorely tried by the inconsistency of a few leading members, and two of the native preachers have fallen into sin and have been separated from fellowship. On the other hand, signs of revival have appeared at Grand Cay and Inagua, where the people are endeavouring to erect two new chapels. The growing importance of the latter station may render it necessary ere long to occupy it more efficiently. The Committee regret to add that the cholera has broken out in Grand Cay Island, hitherto considered one of the healthiest spots in the West Indies. The inhabitants were thrown into a state of great alarm, upwards of fifty persons were quickly carried off, most of whom were connected with the missionary's congregation. May this visitation be sanctified to the people, as it has been to the population of other islands similarly afflicted.

#### HAITI.

The past year has been one of almost uninterrupted prosperity and peace to the church under the pastorate of Mr. Webley, at Jacmel. The congregations have kept up beyond expectation, and the chapel is often full, and seldom opened for public worship without being at least half full. Twelve have been baptized, and all the members are walking consistently with their profession. A spirit of brotherly love and unity pervades the church; and it is a striking fact, and one worthy of record, that since the formation of the church there has been no case of discipline. This is the more remarkable from the deplorable state of the public morals, for it would be difficult to describe the general profligacy of all classes without using language unfit to be read.

Besides these general indications of prosperity, there is a considerable number of hopeful inquirers. The teachers in the school are pious and devoted to their work, and they exert a most happy religious influence on the minds of the children, two of whom have recently joined the church. The two schoolmasters are also shortly to be united in fellowship, and having talents for preaching will at once be called to exercise them.

On the northern side of the island, in that part of it called by its old name, St. Domingo, Mr. Rycroft has continued his labours in the town of Puerto Plat. The want of a chapel is sensibly felt, as well as a suitable residence for the missionary. His health has suffered severely from these causes, and the Committee regret that they have not been able to remove them. The post is one of great difficulty. The people are agitated by fears of a revolution. Property and life are insecure. All who can leave have gone to other parts of the West Indies. Trade has declined, and the poverty of the people is daily increasing. To use Mr. Rycroft's language, "Distress presses into every house and fills the town with objects of pity and charity. Those who once were full are now empty, and themselves in circumstances of great need. We have not therefore been able to prosecute the grand objects we have in view. While these obstacles have stood in our way, we have had also to encounter a vigilant and active foe, whose influence is constantly at work."

## TRINIDAD.

The accounts which Mr. Law has sent home during the year have been marked with varied interest. The cholera has made terrible ravages among the people, and rendered the year one of great trial, for not less than seven thousand persons have fallen beneath its power. But the Spirit has been poured out from on high. In the country districts particularly, there has been much fruit gathered to reward the missionary and the native brethren who assist him in his toil. Mr. Law has baptized no less than ninety-five converted men and women. All the churches are in a prosperous state. The native preachers are zealous and active.

Not only has the new chapel which was begun last year been completed, but another has been erected at Indian Walk. The Committee gave a grant which paid for the land on which the chapel is built, but the people have done all the rest. The friends at Cowra are making arrangements to erect a place for themselves, those at Port of Spain have paid off part of the debt on their chapel, and the interest on the money borrowed.

The Committee regret to state that Mr. Law's indefatigable labours, in a tropical climate, for more than ten years, have told sensibly on his health. They have directed him to make the best arrangements he can to meet the necessity of his temporary sojourn in England. He earnestly entreats the Committee to send out another missionary—one who might give himself wholly to labour among the French and Spanish portions of the population, for Trinidad is emphatically a missionary field. Crowds of Coolies, Chinese, and Romanists are found there, and no part of the West Indies offers a more promising sphere for the labours of a devoted servant of Christ.

## AFRICA.

## FERNANDO PO.

The intelligence which the Committee have received during the past year from the missionaries Saker and Diboll has occasionally been depressing, at others most encouraging. Mr. Diboll arrived at Clarence on the last Lord's day of June, during the time of public worship. When his arrival was known Mr. Saker came off to the ship, and the church and congregation waited on the beach to welcome him to his new home. He was soon after invited to take the pastoral oversight of them, with which request he cordially complied. At first he was astonished that the church should have made any progress, considering the disadvantageous circumstances in which they had been so long placed. But when he knew that for ten years a prayer-meeting had been held every morning at five o'clock, that they met every Monday evening also for prayer, that classes assembled in the chapel on Wednesday evenings, that a female class met once a week at the house of one of the sisters, the secret of success and progress was opened to him.



He found at the class meetings the people arranged under their several leaders, and going on with their reading and study of the word of God without interrupting each other. The texts and sermons of the previous Lord's day came also under consideration, and Mr. Diboll, referring to his visits to this class meeting, says, "And could you but have seen the fire and life, as it appeared in the eyes and on the lips of these black men and women leaders, as they pressed home the application of recent sermons upon the minds of those present, you would have thought as I did, *surely God is in this place*. You would think too, that while the machine works as it does, this church must have a rising life."

From these classes the leaders recommend such as seem to be in earnest. These form a pastor's class, and are met by him every Monday morning. Mr. Diboll found it necessary to divide his class into two, consisting of about twenty persons each, many of whom have been long under deep concern, and he is strongly persuaded that the seeds of eternal life are sown in the hearts of most of them. In a recent communication he informs the Committee that "scarcely a day passes but many come to him to speak of their trouble of heart about sin, and of their desire to find rest to their souls."

Several persons have, at different times, come down from the mountain bringing in their hands presents of food and fruit, and requesting Mr. Diboll to pay them a visit. With these requests he was soon after able to comply, as Mr. Saker was spending a Lord's day at Clarence. Two villages were visited, and discourses preached to the people in them, through an interpreter, to which they listened with eager attention. Mr. Diboll is making strenuous efforts to acquire their language, that he may be able to speak to them in their own tongue of "the unsearchable riches of Christ."

From the time of Mr. Diboll's settlement as pastor in June up to the date of his last communication at the close of the year, he speaks of an increasing band of hopeful inquirers, additions to the church, and the restoration of some who had been under discipline. Twenty-nine had been baptized, one of whom was the missionary's daughter, the first European baptized in the colony. Fifteen of these had been raised up in the schools. He concludes his statement with these few but striking words:—"The Lord is still working in the hearts of the people with his word, and almost every day brings me several persons under deep spiritual concern. This makes us think that we share largely in the prayers of our friends at home."

#### THE STATION AT BIMBIA

Has undergone a sad reverse. The hopes and expectations of nine years' toil there have well nigh perished. Superstition and witchcraft appear to have resumed their sway over the people, while an endless war with the tribes in the interior, who cultivate the general articles of food, cuts off the means of supply. No one is safe, and the man who by his industry supplies his own family, is certain to have his canoe, or his field, or his house, destroyed. Mr. Saker says:—"I do not know that I dare advise the faithful few to remain in the land six months. Not that I apprehend a violent death; but the means of existence fail. The land is not cultivated, and hunger pines in every corner."

As a present supply to the little remnant left, he has placed a faithful young brother, who, having only himself to care for, can better contend with the deficiencies of the land, than one who has a family to support. Mr. Saker speaks, in the highest terms, of the courage and devotedness of Mr. and Mrs. Fuller during these trying and afflictive scenes.

## CAMEROONS.

As the translation and printing of the scriptures was first begun at Bimbia under the late lamented Merrick, the press and types have remained there, under Mr. Fuller's direction and care ; Mr. Saker paying occasional visits, at much hazard of health and loss of time, to superintend the work. In consequence of the disastrous events which have already been narrated, he has removed the whole establishment to Cameroons. The buildings at Bimbia were falling into decay, while at his own station there was plenty of room in buildings almost new. Mr. Fuller and his family have also gone thither, and in addition to the charge of a suburban district, he will assist Mr. Saker in translations and printing, and in his efforts to evangelize the surrounding neighbourhood.

The operations carried on at Cameroons, in the brick and cotton fields which were described in the last year's report, have been continued. The general condition of the stations may be gathered from Mr. Saker's own account. "Here then you see substantial buildings gradually springing up ; a mission home for years to come ; a fixed base for future operations ; a house which, when finished, can accommodate a family and all the visitors it may have to receive. With it a school-room, a printing office, a safe store, an artificer's shop, a chapel, and all the lesser buildings for servants and printers attached to the mission ; together with a commodious teachers' home. I hope the day is not distant, when to this will be added all the buildings essential to a boarding school and a training establishment."

Desirous of providing for the future education of the young, Mr. Saker has sent three pious young women to the training school at Sierra Leone, depending on the kindness of his friends in England to enable him to meet the expense. But when the Committee were made acquainted with his intentions, they thought it right to relieve their devoted brother of some portion of this responsibility, and they voted a sum sufficient to support one of these young persons for three years. It is hoped that on their return, they will be found qualified to discharge with efficiency the duties of teachers in the schools.

Mr. Saker has also felt that the time is come when he could resign the oversight of the church at Cameroons wholly to Mr. Horton Johnson, who by his zeal, ardent piety, and intelligence, has secured the affection and confidence of all around him. This will leave the missionary more free to superintend and direct the general operations, and to give greater attention than he has hitherto been able, to the instruction of a devoted band of young men, who, in addition to the useful occupations in which they are engaged, go out on Lord's days, and other convenient times, to scatter the seed of the kingdom in the populous districts around.

The church has been kept in peace during the whole year. Only one case of

discipline has occurred in its history, painful because it is the *first*, but one wherein the temper only has failed. But the breach has been healed, and the offending party restored. Forty baptized believers have been added to the churches in this mission. The Committee feel that they need add no comment to these striking facts.

#### CEYLON.

The accounts which the Committee have received during the past year from the brethren labouring in this island are discouraging. Mr. Allen's health has been sadly impaired, and his efforts to promote the object of the mission much interrupted. He has continued his labours, in conjunction with the brethren of different denominations in Colombo, in the revision of the Singhalese version of the scriptures, to which two days in the week are given. In the morning of the Lord's day he goes to some of the nearest stations in the jungle, Dr. Elliott, one of the deacons, taking the service at the Pettah Chapel, to which Mr. Allen returns for the evening. There have been no additions to the churches, except in Colombo and Kandy, while the losses from death, exclusion, and removals, have materially reduced the number of members; on the other hand there were no less than seventy-four candidates for fellowship.

Mr. Carter has so far mastered the language as to be able to speak it with ease. He resides at Mattakooly, to be near his work, having the general oversight of the native churches; these he visits at stated periods, taking the opportunity of seeing and instructing the native pastors and teachers. He also visits the schools regularly, every school being also a preaching station. His wayside congregations are not numerous, except in the immediate vicinity of Colombo, varying from six to thirty. He has also begun the study of the Tamil language, in which he finds no great difficulty, now that he has acquired the Singhalese. Going out with the design of preaching the gospel to the *heathen*, the Committee rejoice to find that he has not swerved from his purpose. The English services in which he has taken a part have been very few, and then only to afford help to Mr. Allen.

During the past year Mr. and Mrs. Davis have twice been compelled to leave Kandy, and to seek re-invigoration of health by a change of air and scene. Mrs. Davis has established a girls' school, and with a good prospect of success; while Mr. Davis, in addition to the duties of the pastorate and the visitation of the country stations and schools, has been permitted to visit the jail at fixed times, and already some fruit of these labours has been gathered.

The decline in the congregations at some of the stations is accounted for, in part, by the severe illness of some of the pastors and teachers, one of whom has only just now resumed his labours, after months of sickness and suffering. The poverty of the people, too, has increased, while rice and the ordinary necessities of life have nearly doubled in price. These circumstances exert a most depressing influence. Moreover, the brethren have to contend with the most formidable of spiritual evils. Romanism, Mahomedanism, Buddhism, Devilism, to use Mr. Allen's language, oppress the minds of the people and

hinder the progress of the gospel among them. These facts are stated to awaken sympathy for brethren who discharge their duties amidst much to discourage and depress them. May they be borne on the prayers of the friends of missions; and as a period of drought is often succeeded by bountiful seasons, so here, a soil which at present seems almost barren, may receive, in answer to fervent prayer, refreshing showers from on high, and become a fruitful field.

## I N D I A.

The Committee now direct attention to the most important of the spheres of labour which they have, in the providence of God, been called to occupy. As the scene of the first attempt to carry the gospel to the heathen, where Carey, Marshman, and Ward lived and died, where Chamberlain, Pearce, and Yates laboured, some in itinerating through the densely populous districts of Bengal, others in translating the word of God into the numerous tongues of India, it will always hold a primary place in the hearts of the friends of missions.

### SUCCESS.

On the one hand, it may be a matter of surprise that so few Christian churches exist there, considering the length of time which has elapsed since the gospel was first proclaimed by these devoted men, and that so little impression has apparently been produced in the masses of the people. But on the other, when the formidable obstacles which had to be overcome are considered, and, how few, after all, compared with the population, have been the labourers, the fact, that in Bengal alone, at the present time, there are in church fellowship, in connexion with this mission, some fifteen hundred persons, chiefly drawn from the abyss of heathenism, and set as a light to dispel the dense darkness of the land, may well excite gratitude and joy. At a recent meeting of pastors and messengers from the associated churches in that province of our Indian empire, the Committee are informed by Mr. Underhill, "there was found to have been some slight increase in the entire return, sufficient to give encouragement, but small enough to stimulate to more earnest efforts and importunate prayer for the outpouring of the Spirit of God. The general impression, however, was cheering. How would Carey have been rejoiced to have listened to the facts detailed that day on the spot consecrated by his toil. How should the church at home give thanks to God, and take courage! The prayer of faith and the work of Christian love shall yet have their reward. I left Serampore that day with a glad and grateful heart. I had seen the dawn of a brighter day, when the light of life shall shine over these dark regions of the shadow of death."

The Committee are happy in being able to state that all the missionaries, except those residing in Calcutta, whose duties there place it out of their power to go into the surrounding country, make itinerating journeys every cold season; while those residing in such districts as Barisaul, Jessore, Dacca, Chittagong, and the stations in the North West, who have numerous village stations, go

forth whenever the weather will permit them to do so. The native preachers take more frequent journeys, sometimes with the missionary, oftener without him. Regular journals of these excursions are kept, and the missionaries forward an account of them from time to time.

#### THE WORK.

It may not be amiss to state, that generally, the missionary must, when the journey is inland, take his tent, cooking apparatus, and means of living with him. When he goes up the rivers to visit the numerous and populous villages which line their banks on either side, he has a large boat in which he lives during the excursion. Services are held, at least three times a day; sometimes oftener. As many as one hundred and fifty villages have been visited, and the gospel preached to the people in them, in one journey alone. Every where the interest in the message of mercy is stated to be on the increase, the power of the Brahmins to be on the wane. Copies of the scriptures and tracts are eagerly sought after, and in not a few instances, though rejected as a gift, have been gladly purchased. During the past year, it is worthy of note, that very many more women have been seen mingling with the crowd gathered round the missionary than in former years, while there has been far less disposition manifested to dispute with the preacher. The private houses of the poor, and the classes more immediately above them, as shopkeepers and tradesmen, and in some cases of persons in comparative affluence, are becoming more and more accessible. Some of the conversations which have taken place in these more private scenes of mission labour have been of the deepest interest.

It is but just to honoured brethren engaged in the work, that friends at home should have before them some distinct idea of the toilsome nature of these journeys, and the discomfort and peril attending them. In the district extending from Calcutta to Chittagong, a distance of three hundred and fifty miles, large portions are marked in the maps, "impassable swamps." During a large part of the year the country is under water. Luggage, food, couches, all have to be carried either on men's heads, or in small boats. Rarely can the missionary walk. More frequently has he to sit in a small boat, sledged along through mud, and slime, and water, pushed by the people, who sink knee-deep, and sometimes deeper, in the watery way.

The villages are situated upon small slopes of land formed of soil, thrown up above the surrounding level, out of the reach of the ordinary inundations. Sometimes the soil thus thrown up forms the embankment of a tank, round which the huts are built. In other cases the slopes are only large enough for two or three cottages. The intervals between these mounds or hillocks, are filled with water, or deep mud, and distressing it is to know that even the women cannot be spared the toil of wading through it on their way to the house of God, or to their respective homes.

Such are the scenes and places in which it has pleased God to commence a work of the most interesting kind in Bengal. Here are some *two thousand*

who have forsaken caste, and among them about three hundred exhibit every mark of true conversion. During Mr. Underhill's recent visit, hearty were their congratulations, and fervent their prayers. Often did they express their gratitude for what God had done for them. "We were," they said, "like the little tortoises which we catch in the mud, but with God's blessing, their kind friends in England had raised them out of it. Very gratifying was it to observe the genuine piety which everywhere met us, the affection which prevailed among them, the mutual help given to each other in distress. My impressions at the time were of the most gratifying kind, and subsequent reflection has only deepened them."

It was by calling their attention to the peculiarly destitute condition of the extensive district of which Barisaul forms only a part, that the Committee were led to propose the plan for extending and consolidating the Indian mission. It was found that only ten missionaries were in it, and if the country which stretches away northward as far as Dinagapore be included, there is a population of nearly twenty millions, almost utterly destitute of the knowledge of the gospel. How small is the addition even now proposed to be sent! On this subject, however, the Committee refer with pleasure to some observations of Macleod Wylie, Esq., in his work on India as a field for missions, a gentleman belonging to another Christian denomination, and whose remarks will, perhaps, carry all the more weight as the testimony of an independent and impartial witness. "I feel it due to a body of Christians, with which I am not connected, to mention that the blame of this very extraordinary state of things (the destitution of Bengal) rests far less with them than with any others; I allude to the Baptists. Without any reference to their operations or influence elsewhere, it is but fair to say that to them, above all other Christian bodies, this part of India is deeply indebted. Not only have their churches in Great Britain and America sent out some of the most distinguished missionaries who ever preached the gospel, for such certainly were Carey, Marshman, and Ward, Chamberlain, W. H. Pearce, and Yates, in Bengal, and Judson and Boardman in Burmah, but they have sent out to India more than any other portion of the Christian church. Taking Mr. Mullens's statistics as the basis of calculation, and adding the Burmese provinces, there are found to be one hundred and twenty-nine European and American missionaries in all this Bengal presidency, of whom no less than eighty-four are Baptists. . . . Had all the branches of Christ's church done as much for Bengal, in proportion to their numbers and wealth, as the Baptists have done, we should have hundreds of missionaries where we have tens; and even then, in a land so vast, and so great a population, the supply would be still lamentably insufficient."

#### NATIVE CONVERTS.

The treatment of native converts and inquirers has been a subject of great practical difficulty. In ordinary cases when a man forsakes Hindooism, he becomes a helpless outcast, disowned by all his relatives, and despised by his countrymen. It is hard for him to find the means of subsistence; and hence

with the want of self-reliance which marks the Bengali, a race trodden down for centuries, until vigour and independence of character seem wholly to be extinguished, missionaries have often found them wholly helpless. For the most part the native Christians have been gathered into small communities, occupying what are called Christian villages, living in a state of seclusion from the other classes of people, and becoming in fact a *new caste*. They have not acquired the vigour of character which Christians should possess, and their state of seclusion, besides giving rise to many jealousies and disputes, prevents their being what they should be, "the lights of the world and the salt of the earth." They are not stimulated to help themselves, but hang like helpless children on the missionary's hand. Such mistaken kindness tends to corrupt their sincerity and to destroy their influence.

It is very gratifying to the Committee to know that this need not be. In Barisaul and Jessore the brethren Page and Sale have acted on exactly the opposite principles, and with marked success. The people are helped only to help themselves. They have been induced to establish granaries. At the harvest they deposit whatever they can spare. At sowing time this is lent to the most necessitous, the exorbitant interest charged by the Zemindars being thus saved, and the profit is available to the poor. In most cases the labour of the people has been given towards the erection of their chapels, and occasionally contributions. Visits to the stations are made without cost, the people cheerfully assembling to carry the necessary luggage. The native preachers entertain their brethren and inquirers without charge. On a recent occasion sixty persons were cheerfully fed. No person is allowed to become a pensioner on the Society's funds. Even where calamities overtake the people they are taught to help each other; and the public even, are not appealed to except in cases of extreme necessity. The defective administration of the law, and the corruption too prevalent in the courts, and the nature of the land tenures, have given rise to great difficulty. The oppressive and unjust demands of the Zemindars have been refused; and hence native Christians have been exposed to lawsuits, in which only the energy of the missionary has succeeded in securing justice. One good result has arisen: they have hung together for mutual defence, and it is likely a defence fund will be formed, by the small contributions of all, for mutual protection against these oppressions.

In the same manner has Mr. Smith of Chitoura proceeded with the people under his charge. By introducing some English machinery, kindly presented to him by friends in Yorkshire, the people can make twice as much in the same time as they could with the machines in ordinary use, and of a far better quality. Indeed, the cloth of Chitoura has already acquired a name. The people not only easily support themselves, and are led to cherish a proper feeling of independence, but they have something to spare for the cause of God, and according to their means they are cheerful givers. They are thus greatly benefited themselves, while they are setting an example of patient industry to the population around them. It is fully expected that Mr. Underhill will make the general adoption of these principles, so successfully carried out in these districts, a matter of special care, and that he will not fail to impress on all the brethren the necessity of at once acting upon them.

Hitherto the efforts of the Committee with respect to India have been

limited to the consolidation of the mission. Dacca, Jessore, Barisal, Benares, Chitoura, Birbhoon, and Calcutta have been strengthened. They have resolved to place two in each district, according as men and means may be supplied. But Chittagong, Cutwa, Patna, Dinagore, have as yet only one missionary, while Matta and Delhi are without any. Moreover, the vacancies caused by the return of Messrs. Phillips and Makepeace have yet to be supplied. It will be seen from this statement, that nothing has yet been done for the *extension* of the mission. The whole of central and northern Bengal, containing a vast number of populous villages, and many large towns and cities, is without any missionaries whatever. This extensive district seems, in a peculiar manner, left by divine providence to the care of the section of the church of Christ with which this Society is identified. The Committee, therefore, appeal again to the friends of the Redeemer. They can only administer the funds placed in their hands, and direct the operations committed to their care. It is the duty of the churches to furnish the means. It is theirs also to beseech the Great Head of the church to thrust out labourers into the harvest. Having stated the facts, and shown the destitution of a district, as large as many European kingdoms, they can only hope that the facts will sink deep into every heart that hears or reads them, and that the result may be such as to encourage them to go forward and complete the design.

#### THE WORK OF THE DEPUTATION.

It can scarcely be expected that the Committee should be able to supply much information of the progress made by Mr. Underhill in the duties entrusted to him, seeing that he has been in India only six months, and that their last advices are not later than February. There has not yet been a sufficient time for him to do much in relation to the plans which they instructed him to carry out. It gives them pleasure, however, to state that on his arrival at Calcutta, he proceeded at once to make himself acquainted with the localities occupied by the mission, and the work of the brethren. As soon as it could be arranged, the missionaries in Calcutta were convened together, and the instructions of the Committee were laid before them. Reciprocating this frankness, the brethren expressed their general concurrence in the objects therein stated, and their desire to co-operate heartily in the endeavour to accomplish them.

One of the first results has been [a different distribution of the mission staff in Calcutta. By disengaging Mr. Lewis from his duties at the press, except such as were purely missionary, or had relation to the work of translations, and relieving Mr. Wenger of the charge of the churches south of Calcutta, which Mr. Pearce resumed; it was deemed practicable to divide Calcutta into five districts, assigning Allipore, with its dense heathen population to Mr. Pearce, Colingah to Mr. Wenger, Intally to Mr. Lewis, a central district to the brethren Aratoon, and Fink, and a district on the north side, together with the station of Dum Dum, about five miles distant, to Mr. Sampson, on which he would enter on his arrival. The native brethren, supported by the



society, and those sustained by the native missionary auxiliary, were to be located in such a manner as to give more directness and efficiency to their efforts. The pastors and members of the two native churches cordially tendered their aid in the good work. These districts were to be worked on the plan of the City mission.

The reasons for the adoption of this arrangement of house visitation, in addition to ordinary street preaching, are numerous. That the castes and habits of the people will interpose great difficulties to the carrying out the close application of the city mission plan must be obvious; but kindness, and a devout prayerful christian; ingenuity, will overcome them. It is an experiment, but one which the Committee heartily wish may succeed.

Mr. Underhill has visited Chittagong, Dacca, Barrisaul, and Jessore. The report of this inspection is not yet before them in a complete form. The past month has been devoted to the affairs of the press. In May he intends to visit Ceylon; thence he will return to Calcutta, and during the next cold season will journey northward, and visit all the stations in the north-west provinces.

The Committee desire to express their gratitude to God that hitherto his health has been preserved, that he has found favour in the eyes of his brethren, and that brotherly love and harmony have pervaded their intercourse and counsels.

## EDUCATIONAL ESTABLISHMENTS.

### TRAINING SCHOOLS.

In their last report the Committee announced their intention of establishing a training school for young men at Serampore, and one for young women at Intally, Calcutta, with a view of raising up suitable teachers for the various schools in India. The want of qualified teachers has long been felt; for even now some of the masters are heathen, the missionary having no other whom he could employ: and consequently on himself devolved the duty of giving religious instruction, a duty which necessarily absorbed much time.

In consequence, however, of the arrangements made for Calcutta, and Mr. Pearce being settled at Allipore, the school for young women will be in that district, in many respects more convenient than Intally, as the pupils will mostly come from the churches south of Calcutta, and of which Mr. Pearce has the charge. It was moreover intended that the normal school at Serampore should be under the superintendence of an European master. But Mr. Underhill having recommended the appointment of Mr. Johannes, now one of the masters in the college, which recommendation was supported by the brethren Denham and Trafford, the Committee determined to postpone their original design for the present, and they have resolved to employ Mr. Johannes for one year, by way of experiment, as teacher of a class of pious native youth with the view of their becoming schoolmasters. Should it succeed, the

time and expense of sending out a European master will, in a great measure, be saved.

The churches in Jamaica continue to take a lively interest in the projected normal school without denominational distinction, in connection with the Calabar Institution. The Committee last year so far sanctioned the proposal, as to give their consent to a portion of the premises being used for this purpose. They are now glad to learn that a separate organization has been formed in this country to select, and send out, a competent master, and to support him for the next five years; the friends in Jamaica meeting the general current expenses. They heartily wish success to this well intended and necessary effort.

#### CALABAR INSTITUTION.

The Committee continue to receive very satisfactory reports of the progress of the Institution for training a native ministry in Jamaica. It is most gratifying to them to find that the tutor enjoys the confidence of the pastors and churches in the island, and who, besides discharging with zeal and success the duties of his office, devotes his spare time to the promotion of the cause of Christ, especially in relation to missions.

During the past year, six young brethren have enjoyed the advantages of the college. Two have finished their studies, one of whom has been recently ordained pastor of Porus and Mandeville churches, and the other is fulfilling a probationary engagement at Dry Harbour and Salem. One candidate for admission has been received, and an application from another is under consideration; and three others, young men of promise, are receiving instruction from their respective pastors, in order to qualify them for admission.

As several of the neighbouring churches have lately been without pastors, the young men have had constant employment in pulpit exercises. They have also evinced their desire to do good by preaching in the open air, and by unremitting attention to the sabbath school. A society of young men, desirous of mental and moral improvement, having recently sprung up in connection with the colleges, numbering between twenty and thirty, the students have devoted an evening in each week to the instruction of the members in the elementary branches of knowledge. The Committee again commend the Calabar Institution to the confidence and support of its friends, and to all who desire to see an educated native ministry presiding over the churches of Jamaica.

#### THE SERAMPORE COLLEGE

Has been placed, chiefly by the munificence of John Marshman, Esq., aided by the friends of education in India, in a situation to be nearly self-supporting. The number of youths under the superintendence of the missionaries there is about 400; 250 of whom are students in the college, and 150 others in two branch schools. There is also a female orphan asylum containing sixteen pupils, under the joint superintendence of Miss Penny and Miss Denham.

It is supported by a working society in Serampore, and by a Ladies' society in Edinburgh.

The Committee however have a direct concern only with a class in the college training up for mission service, to whose education and support the interest of funds collected by Mr. Ward in America and England is applied. This class is under the direction of Rev. W. H. Denham; and after a sufficient time had been given to prove the practicability of the plan, and with the view of increasing the number of students, a circular was sent by the College Council to the brethren at the different stations, the general nature of which will be understood from the following paragraph:—"You are aware that the Home Committee is anxious that a class of students should be formed from the more promising young men of the churches, with a view to their being employed as missionaries and native school teachers. We have not been indifferent to the formation and education of such a class till the present time, but we have not seen our way clear to address you formally on the subject, asking your kind co-operation. We think, however, we may with propriety do this now, and we shall be happy to receive one or two such young men, if there are such among the members of your church, for the purpose of ministerial training; and to support them if there be a necessity for doing so."

It will be understood that this class is more limited in number than any in the College; but Mr. Denham speaks highly of their conduct and attainments. In the recent examination of the students, in which the Revs. C. B. Lewis, and George Pearce, and Mr. Robinson, the government vernacular translator, took a part; the students of this class asked to be permitted to be examined with the others, and the report of the examiners was commendatory of them. Mr. Underhill had an opportunity of conversing with these young men, and those also composing the senior classes, and has conveyed to the Committee the satisfaction he felt in the result of his inquiries.

This ancient, and in some respects most important of the Society's stations in India, possesses features of peculiar interest; and when Mr. Denham, in his report of the various missionary and educational operations carried on there, expresses a hope that the churches at home will not forget to beseech God in His mercy to bless them, the Committee feel assured that such a hope will not be disappointed.

#### THE FUNDS.

From the balance sheet, which will be presented by the Treasurer, it will be seen that there has been a falling off in the receipts for the year. In the total receipts for 1854 were included the special donations for India, and the munificent gift of "an old friend to the Society" to liquidate the debt, amounting together to £4454 13s. 2d. A repetition of these gifts was not to be expected, and therefore, in estimating the real annual income of the Society, these sums were deducted, leaving £20,304 19s. 7d., giving a clear increase on the previous year's receipts of nearly £1500.

The hope was entertained, that not only would this income be sustained, but that the efforts expected from the churches would continue to augment it. Up

to the close of the past year the prospects were encouraging, but soon after some intimations reached the Committee, especially from the manufacturing districts, of a probable deficit. The continued high price of provisions, pressing heavily on the industrious classes, the long-continued severity of the winter, throwing large masses of the people out of employ, and rendering it necessary for those who had the means to give largely to their relief, the derangement of manufactures and trade by the war, and the demands on public benevolence for the Patriotic Fund, may be named as some of the proximate causes affecting the receipts of all benevolent institutions.

The total receipts are £20,050 14s. 1d., being less by £4708 18s. 8d. than the receipts for 1854. If, however, the special donations of last year be deducted, amounting to £4454 13s. 2d., the real deficit will be only £254 5s. 6d. There is a balance due to the Treasurer of £734 7s. 6d. But the expenditure has been nearly £300 more than in 1854, the outfit of six missionaries, and the passage of three, together with Mr. Underhill's voyage to India, greatly exceeding this sum. Under all the circumstances of the times, the proper feeling to be expressed is that of thankfulness that the funds of the Society are not more seriously affected than they are.

The Committee have no intention of abandoning the scheme for consolidating and extending the Indian mission. A great enterprise is not to be given up because a few difficulties present themselves. Already have they issued a circular stating the facts, and enclosing papers containing suitable information, and requesting the pastors and deacons to lay them before their respective churches. Relying, too, on the liberality of other sections of the church of Christ, they have appealed to them also, in the confidence that there are many who are deeply interested in the progress of the kingdom of Christ, and who, when they see such an institution as this in need of help, will cheerfully give it. This great work, however, belongs primarily to the churches, and if some systematic efforts were made by each, instead of the present occasional effort which now prevails among so many of them, the difficulty arising from want of funds would speedily vanish.

#### CONCLUSION.

The results of the past year's labours, and the manifest blessing of God vouchsafed to the Society, ought to encourage his servants to go forward. While Divine Providence is removing one and another of those who so long and liberally supported it, may their children be animated by their example, and walk in their steps; and all should remember that the space allotted to any for doing good is small indeed, and becoming less every day. Let time and money, therefore, be redeemed, and consecrated to God. The elders are passing away. On the young will soon devolve the duties and responsibilities now resting on their fathers. May they be fired by a warmer love, and a more devoted zeal. May the coming year be marked by more earnest prayer to the Head of the church, for faithful men to preach the gospel

to the heathen, and for the outpouring of the Divine Spirit to quicken within the hearts of his disciples an enlarged benevolence. The cry of the perishing will not be unheeded then, nor will the fields which are white unto harvest be suffered to lie neglected. Holy and devoted men will present themselves, and ask to be sent forth to gather in the fruit, and these, by continued labours, will hasten the coming of that day when the wilderness shall become a fruitful field, and the desert as the garden of God.

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Subscriptions and Donations in aid of the Baptist Missionary Society will be thankfully received by Sir Samuel Morton Peto, Bart., Treasurer; by the Rev. Frederick Trestrail and Edward Bean Underhill, Esq., Secretaries, at the Mission House, 33, Moorgate Street, LONDON; in EDINBURGH, by the Rev. Jonathan Watson, and John Macandrew, Esq.; in GLASGOW, by C. Anderson, Esq.; in DUBLIN, by John Purser, Esq., Rathmines Castle; in CALCUTTA, by the Rev. James Thomas, Baptist Mission Press; and at New YORK, United States, by W. Colgate, Esq. Contributions can also be paid in at Messrs. Barclay, Bevan, Tritton, and Co.'s, Lombard Street, to the account of the Treasurers.

THE

# BAPTIST MAGAZINE.

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JUNE, 1855.

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## MEMOIR OF THE LATE REV. JOSEPH KINGHORN OF NORWICH.

THE Rev. David Kinghorn, of whom some account was given in the Baptist Magazine for May, had three children ; but only one of them survived the perils of infancy. He was born on the 17th of January, 1766, at Gateshead, in the county of Durham, and named Joseph. At school he learned some Latin and Greek, in addition to the usual branches of an English education, including mathematics ; and at the age of fifteen, one of his father's friends who had taken white-lead works at Newcastle received him into his employment, as a clerk. His heart appears to have been even then under the influence of religious principle, and when he was about seventeen he was baptized by his father at Bishop's Burton. Like other youths in similar circumstances, he soon desired to engage in the ministry ; and in the following year he was admitted into the academy at Bristol, then under the care of Dr. Caleb Evans, and became a fellow student with Robert Hall, James Hinton, Samuel Pearce, and others who afterwards attained various degrees of eminence. Afterwards, Mr. Hall became

an assistant tutor, and Mr. Kinghorn received instruction from him in both Greek and algebra.

After the completion of his college studies Mr. Kinghorn visited several churches as a probationer. While he was at Fairford, where there was some probability of his settling, he preached at a ministers' meeting at Abingdon, and this incident gave rise to a letter to him from the judicious pastor of the church there, Mr. Turner, a portion of which may be advantageously quoted as it affords an idea of what Mr. Kinghorn then was, as a preacher. "Let me now thank you," says the writer, "for your truly serious, evangelical, good sermon at our lecture, with which all our most judicious friends were well pleased, and I hope profited. It would have been more generally acceptable had your delivery been less rapid. This is a fault that I was once as guilty of as you, or anybody, when I first began to preach. But I found it was attended, not only with more (and needless) pains to myself, but lost much of the effect I wished for upon the hearers. The common

people cannot keep pace with a too rapid speaker. The ideas, in this case, succeed so fast, that even the most attentive and strongest mind can but *just* perceive them, they can't sink into it, or impress it with any degree of force sufficient to answer the end. They skim over its surface and are gone.

"This *error* in speaking I have, therefore, long ago corrected, in some good measure, I wish I could say the same of all others; and this error in *your* delivery, I doubt not, *you* could correct were you to set about it in earnest. I plainly perceive you have great ministerial abilities, and appear to have felt the power of the gospel upon your own heart, and wish to do good, promote the interest of the Redeemer's kingdom, and the salvation of mankind. May the God of all grace fill you still more with his Spirit, and may you always address your hearers with such sentiment and in such a manner as may have the happiest effects, by not only informing their understandings but warming their hearts. To this end you seem to want nothing but a more deliberate delivery, with proper pauses at the close of any interesting and striking sentence. You would by that means feel more yourself, and expressing yourself from those feelings, would be the more sensibly felt by your hearers. I cannot help being anxious that such men as you, with abilities so adapted to usefulness, should be *really popular* preachers; and not only please the *discerning few*, but captivate the *undiscerning many* to Christ and his blessed religion."

About three months afterwards occurrences took place of which an account will be best given in Mr. Kinghorn's own language, addressed to his parents in the evening of Jan. 17, 1789, "This day I spent in a good deal of agitation. I will tell you the cause. In the course of the last week I found some  
 \* my people hurt in their minds at the

conduct of the others who have left the meeting, and their conversation plainly insinuated that it would be better if I left Fairford. Some trifling matters besides made me very uneasy, and brought me to the very point of determining to go away. On this account I was thinking of writing to Mr. Wilkins [of Abingdon] telling him how the matter was, and also that I had dropt the design of calling in ministers for their advice. These things I was working over in my mind last night, when I was called down to receive a letter which I saw came from Mr. Evans. I opened it with great agitation, wondering what budget I had got, when I found the outside was a letter from Mr. Evans, and two letters were in the inside; and how great was my astonishment when I saw one of them was the writing of Mr. Fishwick, and the date and post mark, *Norwich*. I read it, it was a long letter addressed to Mr. Evans. The leading circumstances were to this purpose, that he, spending a sabbath there, was in company with some of the principal people of one of the baptist churches; they, unsolicited, told him their situation, that they and their minister (a fellow-student of mine, Mr. Dunn, who went there last summer,) were about to part, and asked him if he could direct them to another; he mentioned me, but said he could not tell whether I was inclined to settle or no; he would not have them write to me, but to Mr. Evans. This they took up at a church-meeting, found Mr. Fishwick's account corroborated by what some of them had heard of me before, and by the testimony of Mr. Dunn (who is there now); and in consequence it was the design of the church to apply to Mr. Evans on my behalf. He then said the meeting-house was lately enlarged, held 700 or 800 people, the members about 120. This letter bears date Jan. 21st. The other letter was

from Mr. Dunn to Mr. Evans, informing him of his leaving Norwich at Ladyday, and also that a gentleman from Newcastle, travelling on business, dropped in on Saturday, and hearing the state of the church, highly recommended me; that the church applied to him for an account of me, that he confirmed the gentleman's testimony, and was happy in having an opportunity of speaking very handsomely of me, and that the church have particularly desired one of the members to write to Mr. Evans for me.

"You will readily suppose from these circumstances, (which are the chief,) that my mind would be all thrown into confusion. How to act is the difficulty. I have been some time past praying for direction, and considered myself as waiting to see what the Lord's will would be, and now these things present themselves. At the very time I was called down to take my letter, I was preparing a sermon on trust in God, a subject which, from my distress of mind, seemed to myself peculiarly necessary, and though I can scarcely tell yet what my friends will say of this business, or how I shall act, yet I trust the sincere language of my very heart is, 'Show me thy ways, O Lord, teach me thy paths.' I hope I can say I have committed myself to him, and that I only wish to know his will. Two days after came a letter from a Norwich gentleman to whom Mr. Fishwick wrote, and by which I found my letter was at Norwich, and was to be laid before the church.

"In due time I received a letter from Mr. Dunn, who gave me some account of the matter, with an openness and friendship that does him great credit. I also wrote to Norwich to the gentleman above mentioned, (whose name is Wilkin,) told him I had written to Mr. Dunn, and received a letter from him. I commended his spirit, and told him I should be very sorry to say and do any-

thing that might be the occasion of any mischief, and that in the inquiries I had made my motive was good, to know the prospect before me, and in case I should go to Norwich to be able to keep free from party, and the better to endeavour to promote the good of the whole; he had said something about my visiting Norwich, that he hoped to see me, &c., to this I replied I thought at the present time it was rather premature to say much concerning it. I hoped we should have the direction of providence, and be able to act accordingly."

In the following December he wrote again thus:—"I have now a matter of considerable importance to tell you. On the 13th inst., the people to whom I preach held a church-meeting, in which, after previous questions, &c., it was *unanimously* agreed to give me an invitation to the pastoral office among them; which invitation I have received, but I have not replied to it. Some of my friends wish me to accept it soon, in order that the church may be again settled, which they seem earnestly to desire. Others think on account of the season an ordination cannot now be attended to, and seem not to object to its being postponed a little while. I am in a strait between two, and, I trust, I earnestly wish the direction of providence. Your prayers and sentiments I know I shall have, and shall esteem them; and in case an ordination is to take place, would it be agreeable to you to have a part in it, and what part would you wish to have? I have every reason to think the people here would be glad to see you, and I can answer for myself that I should give you and my mother a hearty welcome to Norfolk. I shall be glad to hear from you soon, and hope we shall enjoy direction in this very important business."

Settled as pastor at St. Mary's, Mr. Kinghorn devoted himself very diligently



to study, attending especially to biblical and rabbinical Hebrew, and reading standard works on theology and ecclesiastical history. On the various topics which thus came before him, he corresponded constantly with his father, and the letters which passed between them are highly honourable to both parties. He exerted himself also successfully to raise a baptist church in the neighbouring town of Aylsham.

In the year 1790, an event took place which materially affected the course of Mr. Kinghorn's subsequent life. On the 10th of January he lost one of his most intimate and attached friends, W. W. Wilkin, somewhat unexpectedly; and was not only nominated one of the executors, but also appointed to be a father to his boy. This arrangement was, of course, regarded by Mr. Kinghorn with some anxiety, placing him, as it did, in a new and important relation. Just at this time some circumstances connected with the church at Bishop Burton, rendered Mr. David Kinghorn's position there painful, and on the first intimation of such being the case, his son, ever ready to assist his parents, wrote the following note:—"I am sorry that your situation is so uncomfortable. I would not have you be anxious about futurity: I am not able to place you in affluence, but now I have the reasonable expectation of being able to spare you such an annual sum as will be equal to your wants, so that you can live in ease if you choose it, or if you had rather be employed in the pulpit, you can act accordingly when a situation offers; and if, in any future situation, your finances be narrow, I can extend them. If you wish to live here in Norfolk, I can provide you with a situation, and perhaps with employment, and we should have the comfort of seeing each other often. These proposals, it is true, depend on the most uncertain tenure of my own life, and

that of my little ward, yet we may both be spared as long as wanted for this purpose. But if even these supplies should be cut off, if only we are spared a year or two longer, I shall be able to render you important assistance. I have £60 in bank, and hope to make it £70 at Lady day; when I have received the first year's legacy it will amount to about £160; this, with what you have, would form a little annuity for both your lives, which would assist you, and I should be only as I was a few years ago, if even the boy should be cut off, and I should be spared. I know such considerations cannot produce peace of mind, but in such a world as this, they have their importance, and therefore I state them, and should the 'fig-tree not blossom,' &c., there is still a God who has said 'the silver is mine and the gold is mine,' and he can give it in futurity in as singular and unexpected a manner as in times past.

"May God guide you and all concerned, for the glory of his name. You may depend on my doing anything I can that will promote your happiness, and you have, therefore, only to tell me what and where you think that would be: excuse this hasty letter; wishing you every blessing."

As the year rolled on, it became more and more apparent that Mr. and Mrs. Kinghorn must remove from Bishop Burton, and the following letter narrates Mr. Kinghorn's dismissal from the church, over which he had presided for nearly thirty years. In this very sorrowful communication he freely expresses his affectionate sense of his son's constant kindness; we present an extract:—

"It has often been a consolation to us, that God in his providence has put it in your power to befriend us, and has given you a heart to sympathise so with us in all our distresses. I can truly say, (and I doubt not that you remember

having heard me often speak to that effect), that my dependence for outward support, and for your future welfare, when you were young, was on divine providence ordering our and your lot, and supplying our needs, when we had no visible prospect of outward prosperity before us; and to the honour of his name, we may say that he hath not failed nor forsaken us, though we have had some little trials to exercise our dependence on him."

Glancing back at Mr. Kinghorn's position at this time, Mr. Wilkin says, "His preaching, though not of that style which would be called popular, was becoming more and more useful; frequent additions were made to the church, and thus his hands were strengthened in his work.

"But it was not to the pulpit alone that Mr. Kinghorn's labours were confined. The study, the school-room, the apartments of the sick, and the houses of the members of his church, both rich and poor, all shared his attention; and his time was so apportioned to the varied duties of his position, that each had its proper quota, and all were regulated with the greatest punctuality.

"He generally rose about seven, and after family worship and breakfast, his first employment was to read one or two chapters from his Hebrew Bible, which he did critically and carefully.

"The pupils, who, together with his *protégé*, shared at this time his instructions, assembled at nine, and lessons lasted till twelve, when they were succeeded by the noontide hour's walk, in which Mr. Kinghorn was almost always accompanied by his father and his boy. For some years this walk was in one direction, namely, for a mile along the Dereham turnpike and back, and so great was Mr. Kinghorn's punctuality in its observance that his appearance served the purpose of a clock to a family of cottagers on the road. When he

came in sight, an order used to be given to 'put in the 'tatoes, here come the tall gentleman.' This incident was related by the cottager to one of the members at St. Mary's.

"In addition to the very diligent and incessant study of the holy scriptures, Mr. Kinghorn's course of reading was very extensive. Besides paying considerable attention to rabbinical literature, and to the works of the early fathers, as well as to the Greek and Latin classics, he became conversant with the most acute and profound theological writers of modern times. His logical turn of mind and his perfect candour and integrity, led him to investigate frankly and fearlessly the most difficult questions respecting the moral government of God. While, on the one hand, he never flinched from the encounter of their difficulty, yet, on the other, he was ever ready to submit his reason implicitly to the obedience of faith in any question in which human understanding becomes lost in the difficulties of the divine government; never admitting a thought of sceptical doubt or rebellious opposition."

The reputation of Mr. Kinghorn as a man of superior learning was fixed by a sermon which he preached in 1811, at the Jews' chapel in Spital Fields, which was afterwards published exploding the rabbinical fable of the miracles of our Lord being performed by the power of Shemhamphorash, the true pronunciation of the sacred name which was concealed from others but which Jesus had surreptitiously obtained. He sent into the world also several other pieces on important subjects, most of them small, and edited a work of great utility to students of the Hebrew language, which had been long out of print, Robertson's *Clavis Pentateuchi*. In the latter part of his life he became yet more extensively known by his publications in defence of those views of communion

which had generally prevailed, but which had been impugned by Mr. Robert Hall. He was also a frequent writer for the Baptist Magazine.

In several instances Mr. Kinghorn was invited to stations which were thought to offer advantages superior to those which Norwich afforded. When the Northern Education Society was formed at Bradford, and when the College was established at Stepney, he was urged to take the presidency; but he preferred to remain with the people to whom he was attached, and who evidently valued him. "During the long course of his ministry at Norwich," says Mr. Wilkin, "his congregation had gradually but considerably increased. Amongst his hearers were several of a somewhat kindred mould of character with himself; of clear thought, of intellectual inclinations, of literary pursuits, men who had more or less a love of solid criticism, of sound argument, and of logical reasoning; for of such a character was his preaching. It was the same with him at the close of his ministry, when his sermons contained the result of years of careful reading and research, as when at the age of eighteen he delivered his first address from behind the table in Mr. Ward's room, at Newcastle. 'He aims,' said Mr. Pendered, 'less at *words* than at *things*; and he aims well.' This remained to the last a principal characteristic of his preaching; and he left behind him few, if any, who had that happy power of at once instructing the intellect, kindling the affections, and aright directing the heart which he possessed.

"His sermons were the result primarily of his diligent and prayerful attention to the subject; and more remotely, of the immense amount of reading and study, to which he had devoted himself. Thus while they struck others as extraordinarily full of information, to

him they appeared as ordinary, everyday matters, and as the natural effect of paying proper attention to the subject. Of some striking points in his preaching we have an admirable review in the sermons preached on the occasion of his death, by his brethren, Alexander of Norwich, and Bane of Aylsham. Mr. Alexander thus characterizes his preaching with regard to its impressiveness.

"It was full of 'thoughts that breathe and words that burn.' It exhibited all the force of his intellect combined with all the fervour of his heart, so that every sermon which he preached resembled 'the sea of glass which was mingled with fire.'

"His heart was anointed with a holy unction which diffused its fragrance over all his feelings and his words, and his eyes often became 'fountains of tears' when he spoke of the hopes which the gospel inspires, and when he told the enemies of the cross that their end was destruction. And when on such occasions his voice broke, (and it sometimes did with tremulous impressiveness) a burst of holy eloquence was sure to follow, which thrilled, and subdued, and overwhelmed.'

"While, however, his discourses were deeply impressive, they were often rendered so in a great degree, as Mr. Alexander remarks, by their 'plain and practical character' and by the 'point and force' with which he directed his appeals to the conscience and heart.

"Mr. Bane, pastor of the church at Aylsham, for which Mr. Kinghorn had ever manifested the liveliest interest, thus speaks of his friend's ministry.

"His style was argumentative, his reasoning powers peculiarly strong, his arguments generally conclusive, the spirit which breathed through the whole was characteristic of the man. Truth was his object; in pursuit of which, or in its defence, he went right onward,

neither fearing the frowns of men nor courting their smiles.

“‘What a holy unction was manifest in the devotion and fervour of his prayers! What humbling views he had of himself as a sinner before God! How ardently would he pray for acceptance through the atonement of his Son! With what heartfelt delight and holy ardour would he plead the satisfaction of Christ as the ground of a sinner’s acceptance before God, and with what earnestness of heart, and profound and pathetic eloquence, would he point the attention of sinners to the vast importance of repentance towards God, and of faith in our Lord Jesus Christ!’

“Mr. Kinghorn’s daily habits remained to the end of his life almost unchanged. He still commenced the day’s study by reading a chapter or two in the Hebrew Bible, and then continued the various subjects which he was pursuing. His preparation for preaching occupied some considerable portion of his time, and on this he bestowed by no means less labour in the later than in the earlier portion of his ministry; to the last, his attention to his subject was as careful as when a student; and as the field of his observation enlarged and the extent of his knowledge increased, his research became the more profound.”

“The last Lord’s day on which Mr. Kinghorn was permitted to speak in public was the 19th of August. It was

his habitual practice to take on the sabbath morning either a chain of connected subjects, or some portion of the word of God which he expounded consecutively, one or two verses at once. At the time of his death he was expounding the first chapter of the 2nd of Peter, and his last exposition was from the 7th verse — ‘and to godliness, brotherly kindness, and to brotherly kindness, charity.’

“With the Wednesday evening lecture on the 23rd of August, his public labours closed, on which occasion he selected the remarkable account of the Rechabites in the 35th of Jeremiah. It was an interesting and striking address.

“Besides these sermons there remains in his note book the usual careful shorthand outline of a sermon from Isaiah xxvi. 9, which he had intended to deliver on the 26th of August. On the preceding day, however, he was attacked by fever, and on the sabbath morning he came down to breakfast but was obliged to return to bed almost immediately. Great was the alarm and surprise of the congregation when they found that their pastor did not appear. William Knibb, from Jamaica, supplied his place that sabbath morning, and Rev. R. G. Le Maire in the afternoon. During the following week the fever continued to increase, and at nine o’clock on Saturday evening, September 1st, 1832, his spirit took its flight to the presence of the Saviour.”

## MEMOIR OF THE LATE REV. JOHN MANNING OF SPALDWICK.

BY THE REV. W. E. ARCHER.

“An old disciple,” when applied by inspired testimony to Mnason in the apostolic times, was a designation replete with the highest and holiest commendation. To be simply a disciple of Christ is an honourable distinction—to be “an old disciple” is certainly more honourable still. It indicates a long course of stedfastness and perseverance in the faith and practice of Christ’s holy religion—it asserts the power and excellence of the grace of God which, amid

so much in man himself and so much around him, that is adverse to the truth of God, strengthens him to triumph over all who oppose themselves. Such an honourable designation, such an expressive commendation, has been the distinction not of Mnason alone. Many besides him have received from the Holy Spirit the character thus defined, and by the same Spirit have exhibited this character in the sight of many admiring beholders who have not hesitated to adopt respecting them the same language of honour and distinction. Such precisely was the individual of whom a memoir is here briefly presented. Through many, many years he was a consistent Christian, a faithful preacher of the gospel, the useful pastor of a Christian church.

The Rev. John Manning was born at Brayfield, Northamptonshire, on the 19th of January, 1760. He grew up to be a young man before he experienced the new, the second birth. The great change was brought to pass in the following way: the late Rev. Andrew Fuller, of honoured memory, was announced to preach on a certain evening in the open air, in the village of Harleston, a short distance from the place in which Mr. Manning resided. After some time alternating between the resolve to go and not to go, he ultimately decided on going to hear the celebrated preacher. Arrived at the spot, and the preacher having ascended the place appointed him, Mr. Manning was immediately awed by his peculiarly grave appearance. At length the text was announced in Isaiah xxvii. 13, "And it shall come to pass in that day, that the great trumpet shall be blown, and they shall come who were ready to perish in the land of Assyria, and the outcasts in the land of Egypt, and shall worship the Lord in the holy mount at Jerusalem." The sermon arrested the attention and impressed the mind so

much that our friend could not refrain from speaking of it all his way home to those who accompanied him. "If ever I was converted to Christ," he was accustomed to say in after life, "it was by means of that sermon."

Shortly after this event Mr. Manning united himself to the independent church at Yardley Hastings, then under the pastorate of the Rev. Mr. Raban. Here he was not only a member but an active member, discharging for a time the functions of a deacon.

Undergoing a change of views on the ordinance of Christian baptism, he was subsequently baptized by the Rev. J. Sutcliff of Olney, retaining, however, his membership with the church in Yardley Hastings. At this time he commenced to preach in different villages, and at length his steps were directed to the village of Spaldwick in Huntingdonshire. For a succession of several months he continued to walk the distance between Yardley Hastings and Spaldwick, from twenty to thirty miles, on the Saturday, preach three times on the Sunday, and walk home on the Monday. He found the cause in this place exceedingly low, almost extinct, numbering only seven members. It was at that time an independent church; its formation dates as far back as the year 1692, and it had enjoyed the pastorate of some of the most excellent of Christ's ministers, among whom may be mentioned the father of the Rev. John Mason, author of a treatise on Self-knowledge, and Dr. Addington, who subsequently became tutor of an academy first established at Mile End, and which afterwards existed at Hoxton, then at Highbury. At the time of Mr. Manning's advent to this place the only active member of the church was a pious female who filled the several offices of deacon, treasurer, and secretary. The ministry of our friend proving acceptable, he was in-

vited to the pastorate, and this invitation, despite the discouraging appearances, he accepted. May 1st, 1793, witnessed his ordination, and for forty-nine years he sustained the pastoral office, resigning it April 3rd, 1842. He had the happiness to see the church revive and increase. His labours were blessed to the conversion of sinners and the edification of believers. The very little one of seven at the commencement of his pastorate, numbered thirty at his retirement from it.

Besides his stated labours among his own people, Mr. Manning was often engaged in special services abroad, as ordination services, or funeral services for deceased brethren in the ministry. He thus became generally known among the churches, both baptist and independent, in his own and in neighbouring counties. Wherever known he was much respected, and found in not a few persons of different places staunch and substantial friends. Such friends he always regarded as found for him by a wise and gracious Providence. He became the father of a numerous family. His salary, never great, was at one time exceedingly small, so small as to occasion him pecuniary difficulties. To a man of his high sense of honour and integrity this situation was a cause of painful anxiety. In answer, however, to special prayer in reference to these matters, Providence often appeared for him in an unexpected and most remarkable manner. Once in particular his pressing wants were liberally provided for in a way and from a quarter which to the day of his death remained unexplained and undiscovered, a ten-pound note enclosed in a letter was put under the door of his house.

It was the privilege of this good man to know personally many of the leading nonconformist ministers of the day, and to enjoy an intimate friendship with some of them, especially in connection

with his own denomination, as Sutcliff, Fuller, Pearce, and Hall. He loved to cherish their memory, and to speak of their piety, their talents, their labours, and their success.

Of a robust constitution, Mr. Manning enjoyed life, perhaps no man more so. He was almost a stranger to pain and sickness. Far beyond the years to which the ministers of Christ in general continue their labours in the church of their Lord, he prosecuted the arduous work of preaching the gospel and supervising the people committed to his care. Long after the time that he resigned the pastoral office he occasionally preached the word both in the place of his lengthened ministry and in other pulpits. Within only a few short weeks of his decease he preached to his former charge, and, it was remarked by some, he seemed to do so with the energy of his younger days. On the first sabbath in the present year he administered the Lord's supper in the absence through illness of his successor in the pastorate.

And now the time drew near for this patriarchal Christian to die. He had done his work, and his reward was at hand. Ere, however, he reached the haven of rest he must pass through a brief season of suffering. It was mercifully brief, of some three or four weeks' duration. In the earlier part of the time, indeed until the last week, it was thought by himself and his friends that he would probably recover much, if not all, his wonted health, and continue at least some months longer. But in his last week he himself expressed, what most of his friends also felt, the conviction that his time was come. He said that further medicines were useless. Remembering that the following sabbath would be the return of the Lord's supper, he mentioned it, saying, he had always attended that solemn service, even when he had been ill and led to it, but he should be unable to be

present at the next celebration of it, adding, "And perhaps I shall not live till that day." Nor did he. On Saturday morning, March 31st, he exchanged earth for heaven, having survived by three months his ninety-fifth birthday.

Often before, and sometimes during his last illness he felt and spoke gloomily in reference to death. He could not feel that satisfaction respecting his state before God which he so earnestly desired. He said he was thoroughly persuaded of the truth of the gospel, and that Christ was the willing and sufficient Saviour of sinners, but he was not so persuaded of his own interest in this Saviour and his glorious redemption. On one occasion he said to a friend, "My mind has been calm and even cheerful since this affliction, but this morning a cloud has come over it." In the last week of his life he seemed to realize without interruption "the peace of God which passeth all understanding." On the first of those days he said to the writer of this sketch, "One thing which invests death with gloom is this, it separates us from our friends." He was reminded that while death parts us from one company of friends it introduces us to another company of them, those who have gone before us to heaven; and best of all it introduces us into the immediate presence of Jesus our best friend. He replied, "Thank you for mentioning that, I knew it, and wonder that I had overlooked it." From this time he spoke of death with pleasure, with confidence, and with longing. Once he said, in reference to it, "Lord, how long?" Going into his room in the early part of his last week the writer found him attempting to read in the bible, which for some previous days he had been unable to do. On expressing surprise, he said, "I have opened the blessed book in order that I may

"Light on some sweet promise there,  
Some sure support against despair."

It was replied, "But you do not despair?" "O no!" he said, "I cannot do that, I know that I am unworthy, I feel that I am the *unworthiest*; but Christ is a great Saviour." On another occasion, another friend going in, and seeing him leaning on the bible as it lay before him on the table, said, "You are resting on the word outwardly, I doubt not you are doing so inwardly." "Yes," he replied, "it reveals the sure foundation, the *sure* foundation;" and, "As the mountains are round about Jerusalem, so the Lord is round about them who fear him from this time forth, and even for evermore." On two or three occasions when he was unable to conduct family worship, the writer living under the same roof was requested by him to go into his room and conduct it for him. On the first occasion he requested to have the forty-sixth psalm read. When read he said, "I wish you to preach my funeral sermon from the first verse, "God is our refuge and strength, a very present help in trouble." It was replied, "Then you realize its important and beautiful statement?" He answered, "I do." To his son, the Rev. E. Manning of Gamlingay, who shortly afterwards came to see him, he named the text he had chosen, and added,

"Other refuge have I none,  
Hangs my helpless soul on thee."

On the morning before that of his death, being asked what portion of scripture he wished to have read at family worship, he repeated the words, "Bless the Lord, O my soul, and all that is within me, bless his holy name," meaning, read the 103rd Psalm. In the course of the day, when apparently not aware that any one was in his room, he raised one of his hands as he lay on his bed, and repeated the sweet lines of Dr. Watts,

"Wonders of grace to God belong,  
Repeat his mercies in your song."

Some nourishment being offered him he declined it, saying, he wanted none, he had done with the world. To a relative he said, "I shall come off more than a conqueror." In a few hours afterwards he realized that assurance in the presence and joy of his Lord.

Of Mr. Manning it may be said, he was truly a methodist, not, indeed, by religious denomination, but in daily life. In all he did he was strictly methodical. Method governed his actions in every department. His rise in the morning and retirement in the evening had their fixed hours. The same was the case with his meals, with his walks abroad, with his garden occupations, and with his visits to his friends. He was a great reader, and in this again method strictly prevailed. He had his parts of the day for reading his bible, and other parts of it for reading other books. Again, his reading of the bible was methodical. The New Testament was for years read regularly through once every month. The reading of it was so methodized as that every day of the month should have its share of it. It must be commenced on the first day, and not finished before the last day. This was his own *private* reading. At family worship similar method prevailed. The Old Testament was the most frequently used at these seasons. Some particular book, as that of the Psalms, or Proverbs, would be selected for regular reading until it was gone through. Of method, regularity, and punctuality, he was an ardent lover, and a rigid observer. So much was this his habit that if engagements made with him by others were in any instance not strictly observed he felt, and showed himself, annoyed. He was himself conscientiously exact in the fulfilment of all his engagements with others, unless circumstances he could not control occurred to prevent him.

In all such methodism there is

wisdom, and in all such punctuality there is honour. The latter especially should with no Christian fail to be a part of his religion. By method what advantages are secured!—it is the having a time and a season for every purpose, and every purpose fulfilled, whenever practicable, in its time and season; it is having a place for everything, and everything in its place. Herein is the saving of much precious time, and the prevention of much trouble. In this respect then, though perhaps some persons might sometimes smile at him, our friend was wise.

We make no claim to perfection for this aged saint, while he was here on the earth. It is not for the writer to say what his imperfections were, if he knew them. But this he would wish to say, and the departed himself would wish to have it said, he was not perfect. Sin dwelt in him—it was felt by him, uttered by him, and done by him. Often when yet in his usual health has he been heard to acknowledge and lament the defects which belonged to him as a man, a Christian, and a minister. Yea, he was imperfect, and he knew it. And who is perfect? It is a mercy when, like the departed, men and Christians powerfully feel their imperfections, deeply mourn over them, ardently desire perfection, perseveringly seek it, and rejoice in the prospect of it in the upper world.

The mortal remains of this venerable minister of Christ were committed to their last resting place in the chapel burial ground, on Lord's day, April 8th, in the presence of a large concourse of persons, many of whom had come from considerable distances, and belonged to other Christian denominations. The chapel was immediately afterwards densely crowded, and the funeral discourse was preached by the writer from the text already mentioned as the choice of the deceased.



## THE SPRING.

How grateful to our feelings is the return of spring! All nature now revives after the slumbers of a long winter. The birds with their songs, the cattle with their increase, the trees with their opening buds, the gardens with their first flowers, the meadows with their fresh herbage, the fields with their expanding blades of corn, man with his renewed activity, all indicate the presence of a universally reviving power, and each in appropriate form seems to say, and that gladly, "Farewell winter, welcome spring." May we not follow the example of Him who derived lessons from the lily, the grass, and the sparrow, and try to gather a little instruction from the opening spring?

The spring seems to be a universal call to cleanliness and industry. The fresh face of nature, the green leaves and beautiful flowers, all call upon man to emulate the cleanliness and activity which appear every where. Thus men are induced to dig, and rake, and weed their gardens; all, from the prince to the cottager, now seek to recover their gardens, &c., from the negligence and forlorn appearance of winter. Now spring being come, the house must undergo a purifying process; that which would do for winter, will not do for spring. So when the Sun of righteousness arises on the sinner's mind, and his warm and reviving rays are being felt, he must purify himself from the works of sin. That which would do for the winter of a life of unrighteousness, cannot be tolerated in the spring time of spiritual life. And so again after the wintry period of the soul's experience, whence Christ becomes renewedly precious, when the heart feels a return of its first love, the soul is stirred into activity, sinful indulgences must be discarded, the neglected bible must

be read, the forsaken closet must be again the place of resort, the prayer-meeting long forgotten must again be sought, "the garden must be dug, seed sown, and weeds pulled up." And so in a church. When spring succeeds to winter, when young converts begin to come in, when the garden begins to revive, then long forsaken means must be revived, then the zeal of the young convert stimulates the flagging energies of the aged saint, then many a wrong practice is seen to be but a weed, and must accordingly be pulled up. O may the Sun shine upon us and upon our churches, and give us increased encouragement to work!

As we see the wonderful works of God unfolding themselves, we feel afresh called upon not only to wonder, but to praise. Who does all this? we exclaim, as we gaze on beautiful blossoms, enchanting views, and increasing splendour. The answer is, not man, but God—God does it all. He is doing it all. Simultaneously, everywhere, continuously, is the unseen hand at work. Oh, we must exclaim, God is doing it all. Bless the Lord, O my soul!

But what of these buds, and leaves, and flowers? Are they the same which met our delighted view at a previous spring? Ah, no! Flowers there are, but not the same; leaves there are, and on the same trees, but not the same leaves; buds there are, but not the former leaves re-folded and re-opening. No, they are others; same in kind, but not the identical buds, leaves, and flowers of the previous season. We hail another course, the former are gone for ever. How affectingly are we reminded here of the successive generations of man! One generation passeth away, and another generation cometh. The children growing up around us are another generation. We are hastily

passing away, no more to appear in this world as the child, the youth, the young man. "Can a man be born when he is old; can he enter the second time into his mother's womb, and be born?"

The spring by its reviving influence, and by the impulse given to vegetation, revives and stimulates our hopes for the coming autumn. We begin now actively and earnestly to act on those hopes, and to prepare for the approaching season. So are our hopes for a spiritual autumn regulated by a corresponding spring. Are our hearts moved to seek the Lord? Do we feel the word of God quick and powerful? Do we feel that God is pouring out his Spirit from on high upon us? *Then* is our time to be up and doing, "to seek the Lord while he may be found, and call upon him while he is near."

"Prepare me, Lord, for thy right hand,  
Then come the joyful day."

But again, as in nature so in grace, there are agreeable intimations of the approach of spring,—a warmer atmosphere, a brighter sun, felt so agreeably that obstacles to active effort spontaneously disappear. Instead of seeking excuses and reasons for keeping within doors, we rather seek every opportunity to get out and enjoy the sweet air and warm sun, and these are perhaps among the most prominent indications of spring. Spiritually, a warmer interest in the means of grace; such increasing comfort derived from them that they become necessary to the soul's healthful existence; such an increasing interest in them derived from felt benefit, that, instead of seeking an excuse for absence, nothing but an impossibility becomes a prevalent obstacle; a more correct and feeling appreciation of Christ as the friend of sinners; such warmth felt in communion with Christ, that instead of being a dreary duty it becomes a delight-

ful exercise, sought, not avoided, may analogically be accounted as intimations of a spiritual spring.

Spring has its drawbacks; so has the development of spiritual life. "To the one," says the apostle, "we are the savour of death unto death; and to the other the savour of life unto life." The warmth of spring not only brings up the wheat but the tares, not only the flowers but the weeds; not only does the swallow cheer us but the bat and the owl dismay us; and in spiritual things if the presence of Christ cheers us Satan is often present to tempt us; if the church revives and flourishes with something like] pristine vigour and beauty, then does the persecutor become most active. But as we would rather have the weeds and bats and owls than no spring, so would we have the temptations of Satan and the persecutions of the world rather than be without them and have a cold and lifeless and wintry state of the church.

We may be reminded of the effects of spring. The return of this season clearly distinguishes between the living and the dead, and gives fresh evidences of life. The bough which now shows no signs of life is broken off and consigned to the fire. The bulb, the root which now throws up no leaves and flowers, is pronounced dead. Present development is required as an evidence of present life. So in a spiritual spring, in a revival of real religion, in the outpouring of God's Holy Spirit, life will be manifest by a fresh and living train of the sensations and developments of life. However gratefully past experiences may be remembered, it is not on them that dependence will be placed as evidences of life, at least not alone. The tree is recognised as alive not only because it bore leaves and fruit last year, but because its leaves and signs of fruit are now appearing. And the Christian will not be recognized as such

because he was the devoted believer, the loving, confiding, and active church member at some previous period, but because he gives evidence of fresh, of present love, confidence, devotion to Christ as his living Saviour.

And finally, the spring time is a crisis of opportunity, which if neglected never returns. A momentous consideration which concerns us all, whether regarded as public or private Christians, sinners or saints. If there be no seed sown in spring, no harvest can be reasonably expected in autumn. If there be no

seed of repentance we can expect no fruit of forgiveness; if no faith now no glory hereafter; if no prayer on earth no praise in heaven; if no self-denial for Christ no acknowledgment by Christ. And O what a precious cluster of fruit will that be which they will gather to whom Christ will say, "As ye have done it unto one of the least of these my brethren, ye have done it unto me; enter ye into the joy of your Lord!" May the Holy Ghost create a spring time in our hearts!

T. S. W.

*New Mill, Tring.*

### SECRET FAULTS.

To thee, to thee, O Lord, I turn, that thy pure Holy Spirit may reveal to me my hidden sins. I beseech thee to make thy Divine word a pure mirror to me, wherein I may see myself reflected as I am in truth, since I feel the desire to condemn myself, as soon as thy word demands it! After *truth*, only after truth, my soul thirsteth. Were death in truth, *then* rather death with truth, than life with falsehood! Thy word is

sweet to me, because there I find the pure truth; therefore I love it, even when it takes from me every refuge, and tears away every veil, behind which I would have concealed myself from thy face. I desire to condemn myself before thee, for I know that only those will enter heaven who feel and acknowledge that they have deserved condemnation. —*Tholuck.*

### TO A FRIEND DEPARTED.

THE memory of thy truth to me  
My heart will ne'er resign,  
Until, beloved! mine shall be  
As cold a bed as thine.  
High o'er my path of life it will  
Hang ever as a star,  
To cheer my steps toward the hill  
Where the immortal are.

The lesson of thy gentle life,  
Thy trials meekly borne,  
Will keep me hopeful in the strife  
When fainting and out-worn;  
Then for a darker hour remains  
The memory of the faith  
That triumphed over mortal pains,  
And calmly fronted death.

I once had hoped that side by side  
Our journey we might go,  
And with a perfect love divide  
Our gladness and our woe;  
But thou hast reached thy Father's home,  
And happier thou art there  
Than I, left wearily to roam  
Through days of grief and care.

Though all is changed since thou art gone,  
I would not wish thee here,  
For rather would I weep alone  
Than see thee shed a tear;—  
The thought of thy great happiness  
Is now a part of mine;  
Nor would I wish my sorrow less,  
To see that sorrow thine.

## REVIEWS.

*Letters of John Calvin, compiled from the Original Manuscripts, and Edited, with Historical Notes, by Dr. JULES BONNET. Vol. I. Translated from the Latin and French Languages by David Constable. Edinburgh: Thomas Constable and Co. 1855. 8vo., pp. xxiv., 459.*

THE letters of eminent men are the best materials for history. Not only were the writers acquainted with facts which to by-standers were unknown, they knew also better than others the motives by which they were actuated, the objects they had in view, and the difficulties with which they had to contend. Unbosoming themselves in the freedom of friendly correspondence, if they were sincere and upright, they would place on record many incidents illustrative of characters and events, the results of which were never so developed as to attract public attention. Beza remarked justly too, that "there are many things that may be said or written in the familiar intercourse of sincere and ingenuous friendships, such as Calvin's, which can hardly be given to the public without inconvenience." This was one reason why the request of Calvin, a few days before his death, that a selection from his letters should be presented to the reformed churches, was not complied with by his surviving associates; though others arose from the great and complicated disasters which befell them and their countrymen. It is, however, matter for congratulation that now, nearly three centuries afterwards, six hundred letters of Calvin's, the greater part of which have never before been printed, are about to be published by parties whose names are a sufficient guarantee for the able and faithful accomplishment of the work they have undertaken.

This volume is the first instalment; three others are to follow. It was in early life that these letters were written, and they of course are not so important in their bearing upon public affairs as those of later date. Of an old minister whom we knew some years ago it was said by another, that he was a boy, and would be a boy all the days of his life, but Calvin seems never to have been a boy, scarcely even a young man. When he was about thirty, his friends were anxious that he should marry, and it would perhaps amuse some of our lady readers if we were to extract some of his cool notices on this subject. In reference to one he says to his friend Farel, "Previous to the departure of "Michael, I do not know whether any "one made mention of that person "concerning whom I wrote. But always "keep in mind what I seek to find in "her; for I am none of those insane "lovers who embrace also the vices "of those they are in love with, "where they are smitten at first sight "with a fine figure. This only is the "beauty which allures me, if she is "chaste, if not too nice or fastidious, if "economical, if patient, if there is hope "that she will be interested about my "health; therefore if you think well of "it, set out immediately, in case some "one else get beforehand with you. "But if you think otherwise, we may "let that pass. After this I shall not "write again until you come." Respecting another he says to the same zealous negociator, "A certain damsel of noble "rank has been proposed to me, and "with a fortune above my condition. "Two considerations deterred me from "that connexion—because she did not "understand our language, and because "I feared she might be too mindful of

"her family and education. Her brother, a very devout person, urged the connection, and on no other account than that blinded by his affection to me, he neglected his own interests. His wife also with a like partiality, contended, as he did, so that I would have been prevailed upon to submit with a good grace, unless the Lord had otherwise appointed. When, thereupon, I replied that I could not engage myself unless the maiden would undertake that she would apply her mind to the learning of our language, she requested time for deliberation. Thereupon, without further parley, I sent my brother with a certain respectable man, to escort hither another, who, if she answers her repute will bring a dowry large enough, without any money at all. Indeed she is mightily commended by those who are acquainted with her."

It was this last lady who carried off the prize; and she was the widow of an anabaptist, and had been an anabaptist herself. Not that Calvin had any partiality for that sect: he tells Farel that the plague of the anabaptists had arisen at Metz, and adds, without any symptom of disapprobation, "two were cast headlong into the Moselle, a third was punished by banishment, with the brand of ignominy."

The hobby of Calvin was not anything relating to his own personal comfort but the establishment of "discipline." In letter after letter he laments the want of discipline, and describes his exertions to obtain discipline; by discipline meaning the authority of the pastors to govern the people in all religious matters uncontrolled by the civil powers, but sustained and backed by magisterial influence. The civil powers wished to retain in their own hands the punishment of ecclesiastical offences; Calvin's theory was that the civil powers ought to punish those offences under

the direction of the clergy. "We at length possess a presbyterian court," he writes in 1542, "such as it is, and a form of discipline, such as these disjointed times permit. Do not, however, allow yourself to suppose that we obtained so much without the most vigorous exertion. And besides, those troops of unclean spirits break forth in all directions, who, in order that they may escape from healthy discipline, which they can in no way submit to, seek every sort of pretext for slipping away from the authority of the church."

But we must not confine our observations to one side of Calvin's character. There was in him much that was amiable and kind. In the following letter respecting Luther whose denunciations of those reformers who rejected his doctrine of consubstantiation were habitual and unsparring, Calvin writes thus gently and soberly, setting an example worthy of imitation even in this the nineteenth century:—"I hear that Luther has at length broken forth in fierce invective, not so much against you as against the whole of us. On the present occasion, I dare scarce venture to ask you to keep silence, because it is neither just that innocent persons should thus be harassed, nor that they should be denied the opportunity of clearing themselves; neither, on the other hand, is it easy to determine whether it would be prudent for them to do so. But of this I do earnestly desire to put you in mind, in the first place, that you would consider how eminent a man Luther is, and the excellent endowments where-with he is gifted, with what strength of mind and resolute constancy, with how great skill, with what efficiency and power of doctrinal statement he hath hitherto devoted his whole energy to overthrow the reign of antichrist."

"and at the same time to diffuse far  
 "and near the doctrine of salvation.  
 "Often have I been wont to declare,  
 "that even although he were to call me  
 "a devil I should still not the less hold  
 "him in such honour that I must ac-  
 "knowledge him to be an illustrious  
 "servant of God. But while he is en-  
 "dued with rare and excellent virtues,  
 "he labours at the same time under  
 "serious faults. Would that he had  
 "rather studied to curb this restless,  
 "uneasy temperament which is so apt  
 "to boil over in every direction. I wish  
 "moreover, that he had always bestowed  
 "the fruits of that vehemence of natural  
 "temperament upon the enemies of the  
 "truth, and that he had not flashed his  
 "lightning sometimes also upon the  
 "servants of the Lord. Would that he  
 "had been more observant and careful  
 "in the acknowledgment of his own  
 "vices. Flatterers have done him much  
 "mischiefe, since he is naturally too  
 "prone to be over-indulgent to himself.  
 "It is our part, however, so to reprove  
 "whatsoever qualities may beset him as  
 "that we may make some allowance for  
 "him at the same time on the score of  
 "these remarkable endowments with

"which he has been gifted. This, there-  
 "fore, I would beseech you to consider  
 "first of all, along with your colleagues,  
 "that you have to do with a most dis-  
 "tinguished servant of Christ, to whom  
 "we are all of us largely indebted.  
 "That, besides, you will do yourselves  
 "no good by quarrelling, except that  
 "you may afford some sport to the  
 "wicked, so that they may triumph not  
 "so much over us as over the evangel.  
 "If they see us rending each other  
 "asunder, they then give full credit to  
 "what we say, but when with one con-  
 "sent and with one voice we preach  
 "Christ, they avail themselves unwar-  
 "rantly of our inherent weakness to  
 "cast reproach upon our faith. I wish,  
 "therefore, that you would consider  
 "and reflect on these things rather than  
 "on what Luther has deserved by his  
 "violence lest that may happen to you  
 "which Paul threatens, that by biting  
 "and devouring one another, ye be con-  
 "sumed one of another. Even should  
 "he have provoked us, we ought rather  
 "to decline the contest than to increase  
 "the wound by the general shipwreck  
 "of the church."

## BRIEF NOTICES.

*The Kaleidoscope; or Worldly Conformity.*  
*With an Introduction by the Rev. Edward K.*  
*Elliott, Rector of Broadwater. London:*  
*Nisbet and Co. 1855. 12mo. pp. xiii. 318.*

The writer of the introduction observes very  
 justly that "many of the books put into the  
 hands of children contain views utterly opposed  
 to the gospel of Jesus Christ, conveyed in sto-  
 ries so interesting, and in a manner so plausible,  
 that the poison is imbibed before the danger is  
 perceived." Impressed with this fact, the lady  
 to whom we are indebted for this production  
 has written a tale expressly for the children of  
 Christian parents, adapted to secure their  
 attention by its entertaining details, and yet to  
 show that there is no need, under any circum-  
 stances, to resort to worldly amusements to

obtain happiness. It will interest and please  
 the young people into whose hands it comes,  
 while it inculcates by example as well as by  
 precept the propriety of obedience to parents,  
 the avoidance of scenes of gaiety, and rigid  
 adherence to principle in the face of ridicule  
 and contempt. It is proper to add that it will  
 create in the minds of any children of dis-  
 senters who read it a strong bias in favour of  
 the established church. Not that any argu-  
 ment is brought forward on the subject, or any  
 unfavourable views of dissenters introduced;  
 but the imagination and the heart are assailed  
 in ways much more effective than controversy  
 or misrepresentation. The centre of all happi-  
 ness is the vicarage. The wisest of all men is  
 the vicar. The most estimable of women is  
 the vicar's wife. Indeed the family displays so

much excellence, and the incidents recorded illustrate it in so many ways, that no circle of the real sons and daughters of Adam among whom a young person has been educated can sustain comparison with it, and the aspirant after goodness and felicity is persuaded that to seek after them successfully, he must seek where alone they are to be found—at the parsonage;—or under the guidance of some such man as “the good bishop.”

*The Library of Biblical Literature, being a Repository of Information on Geographical, Historical, Biographical, Scientific, Archaeological, and Literary Subjects in relation to the Sacred Scriptures. Volume the First.* London: William Freeman, 69, Fleet Street. 1854. 16mo. Pp. 256. Price 1s. 6d.

In this volume, the price of which is only eighteenpence, are interesting and well written papers on Nineveh—the Pyramids—the Dead Sea—the Plagues of Egypt—the Captivity—the Deluge—the Departure of Israel from Egypt—Massada. This effort to bring the aids continually afforded by science and geography to an intelligent study of Scripture history within reach of the masses, and to supply them with a literature both cheap and good, is praiseworthy, and deserves to be crowned with success. We must, however, express our fear that the form of narration adopted in some of these papers will lead some persons to confound that which is *conjectural* with that which is declared in the bible and certain. This we should regret. Fresh discoveries will continually supply fresh phases of the remote past, but that which is revealed in holy scripture should, in its distinct entirety, be impressed on the mind, that whilst human theories change and pass away, the truth, which is from heaven, may be perceived and felt to remain eternal and immutable. B.

*The Saviour's Touch.* By ISRAEL ATKINSON. London: Houlston and Stoueman. 1855. 32mo. Pp. 72. Price 6d.

The author is pastor of a baptist church in Richmond Street, Brighton. His object is to call attention to the power and grace of the Lord Jesus Christ, as exhibited in his treatment of the leper who approached him saying, “Lord, if thou wilt, thou canst make me clean.” In enlarging on the different clauses of the text he says much that is adapted to encourage an humble applicant for spiritual blessings. As, however, he is not too old to learn, we trust that he will take it in good part if we say that he needs to be careful lest his power of amplification should be a snare to him, and spoil both his preaching and his writing. He will find it a very improving exercise if he will go through his little book, pen in hand, and strike out first every mere repetition of a thought previously expressed in other language, and then every word that is merely superfluous, adding nothing to the thought. If he will do this, he will find that the bulk of his performance is greatly diminished, but that its effectiveness is greatly increased.

*The Mormon's own Book; or Mormonism tried by its own Standards—Reason and Scripture.* By T. W. P. TAYLOR. London: Partridge and Oakley. 1855. Pp. xvi. 200.

The rapid and extensive growth of Mormonism is one of the most astonishing and deplorable facts of this age. Originating some thirty years ago with an illiterate knave, it has now become a great politico-ecclesiastical state; exhibiting in combination some of the worst features of Paganism, Mohammedanism, and Popery. One of the most astounding and humiliating elements of its history is, that the majority of its disciples, in later years at least, have been made in this land of culture and religion. Notwithstanding the immense numbers of these deluded people who have emigrated for several years past from our shores, the census returns for 1851 give 242 Mormonite places of worship in England, Scotland, and Wales; capable of accommodating 26,133 persons. And on the Sunday when the attendants on divine worship were numbered, there were present in these places in the morning 8,516, in the afternoon 12,241, and in the evening 16,632. Within the last four years they have greatly increased, especially in the midland counties. Several works have recently been written on this system; some merely giving its history, others exposing its follies, immoralities, and guilt. The volume before us belongs to the latter class. After a brief introduction, the author considers the Mormon Pretensions to Divine Authority; Mormon Materialism; Mormon Offices and Institutions, and Mormon Morality; and closes with a general statistical account of Mormonism in England. On the whole we can speak favourably of the volume; though we have an impression, after a somewhat careful perusal, that it lacks point and power. A book that shall fully expose and thoroughly confute this huge enemy of God and man is still needed. To many of our city and town missionaries, tract distributors and sick visitors, and other persons labouring for Christ in the densely populated districts of our land, such a work would be of the greatest value. With all its absurdities the evil is spreading every day; and while it deludes its own followers, it is bringing all religion into contempt, among many who are shrewd enough to see through the artifices of Mormonite teachers, but who either cannot or will not distinguish between them and the teachers of a purer faith. W.

*Life Spiritual.* By the Rev. GEORGE SMITH, Minister of Trinity Chapel, Poplar. London: John Snow. 1855. 12mo. Pp. viii. 288.

This is a good book on experimental religion. Its substance was delivered by the esteemed author in a series of Sunday Evening Lectures to his own congregation. The truths exhibited and the mode of exhibition were judged by him to be adapted to the necessities of the age; and the same conviction that led to their being preached now leads to their publication. We fully concur in our author's judgment, and commend the book as a fine specimen of healthy Christian teaching, and as admirably fitted to promote the growth of personal godliness. W.

*To Love and to be Loved. By the Author of "I've been Thinking."* London: Simpkin and Marshall. Ipswich: Burton and Co. 12mo. pp. 261. Price 1s. 6d.

This is an exciting American tale. A young man in New York is left fatherless and destitute with a mother and two sisters dependent upon him. He obtains an advantageous situation; conducts himself admirably and prospers, when suddenly a robbery which has been committed on the head of the firm is charged upon him, and proofs are adduced which are apparently conclusive. Just as the trial is ending, and condemnation seems to be inevitable, strange and almost incredible events bring to light his innocence. The religious principles implied are good, and the tale is adapted to cherish hope in divine providence in the most perilous circumstances.

*Temps and the Friendly Isles, with a Sketch of their Mission History. Written for Young People By SARAH S. FARMER.* London: Hamilton, Adams, and Co. 1855. 12mo. Pp. vi. 427.

This is an instructive and charming book. With simplicity and elegance it depicts the physical, social, and moral condition of the Friendly Isles, the introduction into these islands of Christianity, the trials of the first missionaries, and the ultimate triumph of perseverance, piety, and faith. It is admirably adapted to interest the minds of youth for whom it is intended, and calculated to inspire them with reverence for the missionary and sympathy in his work. B.

*The Doctrine of Scriptural Predestination briefly Stated and Considered, in its Tendency to promote Unity, and in Contrast with the Theories which have been substituted for it. With some Remarks on the Baptismal Question.* By ROBERT KNIGHT, *Perpetual Curate of Warton.* London: Samuel Bagster and Sons. 1854. 8vo. Pp. xvi. 85. Price 8s.

The author of this volume has discovered that both Arminians and Calvinists are in error on the question of predestination—that God's decree or purpose to save had relation simply to Christ and his work—that it was predestined by God simply that Christ should die, and that all who believe on him should be saved; but that the persons who should believe were not in any way included in God's plan—that "believers were chosen in Christ before the foundation of the world by implication, just in the same way that in preparing a sovereign remedy for any disease, the physician who did so might justly be said to have healed long before it came into their possession those who were afterwards benefited by it, since he then did his part towards it." Such is the scriptural doctrine of justification, which is to put an end to controversy, and to unite all Christians in one!

He has also discovered that regeneration is equivalent to adoption—that in baptism a child is freed from all original pollution, is adopted into God's family, and receives God's Spirit; but that, if he shun not actual sin, and form not holy habits,—to which it would seem

he is not impelled in the least degree by the Spirit—he forfeits the privileges of adoption, and the Holy Spirit's presence will be withdrawn. We should like to know in what respect the child is benefited by such baptism and regeneration; especially as the author admits that in Christ, without baptism, all are delivered from eternal physical death and possibly spiritual death. Into what absurdities do errors and systems lead men! There is much parade of scriptural and especially patristic argument in this volume, but few will be convinced by it, except those whose connexion with the church of England will incline them to catch at any defence or support of the doctrines and catechism of that church. B.

*Plain Papers on Prophetic and other Subjects.* London: Partridge, Oakley, and Co., Paternoster Row. Dublin: Robertson, Grafton Street. 1854.

A series of papers, published monthly, on subjects connected with the second coming of Christ, which it is only necessary to say, the author believes to be pre-millennial. B.

*A School History of Modern Europe, from the Reformation to the Fall of Napoleon. With Chronological Tables and Questions for Examination.* By JOHN LOBB, A.M. London: Simpkin, Marshall, and Co. 1855. 12mo. Pp. xviii. 439. Price 6s.

This is the best compendium of modern European history we have ever seen. Though necessarily brief, it embraces all persons and events of importance, showing their mutual influence and more remote results. Where other histories of a similar kind are too frequently chargeable with exaggeration, this is marked by truthfulness and honesty. The style is easy and flowing, and such as an intelligent youth would love. Altogether we can safely commend the book to all parents and teachers, as one which may be placed with perfect confidence in the hands of the youth under their care. W.

#### RECENT PUBLICATIONS, Approved.

(It should be understood that insertion in this list is not a mere announcement: it expresses approbation of the works enumerated,—not of course extending to every particular, but an approbation of their general character and tendency.)

The Eclectic Review. May, 1855. Contents:—I. Lady Blessington and the Oligarchy of Letters. II. The Armenian Church in Turkey. III. The Angel in the House. IV. Wheeler's Geography of Herodotus. V. Oxford Essays by Members of the University. VI. Massey's History of George III. VII. Church-rate Contests—the Vestryman's Guide. VIII. The Liquor Traffic and Sunday Legislation. Brief Notices. Review of the Month. Literary Intelligence. London: Ward and Co. 8vo., pp. 127. Price 1s. 6d.

The Leisure Hour: a Family Journal of Instruction and Recreation. May, 1855. London: R.T.S. 8vo. Price 5d.

The Sunday at Home. May, 1855. London: R.T.S. 8vo. Price 5d.



# INTELLIGENCE.

## AMERICA.

### UNITED STATES.

The following letter to the Secretaries of the Baptist Union, from the Rev. Baron Stow, dated Boston, United States, America, 10th April, 1855, contains valuable information.

DEAR BRETHREN,—You are accustomed to hear from the United States accounts of revivals of religion, which, doubtless give you joy. Since my last communication, the churches in this land have been favoured with no general effusion of the Holy Spirit, and the annual increase of membership has been less than in some previous years. Christian men have been excessively engrossed in worldly business, and the excitement attending the mutations and measures of political parties has been unfavourable to all spiritual advancement; still, many of the churches have been richly blessed with reviving influences, and, at the present time, the indications of better days are, at numerous points, encouraging.

In a country like ours, with a broad territory and a representative government, and where the fields of competition are so open and inviting, money-making and office-seeking become the employments of the million, and so strong are the currents which set in those directions, that they sweep from their proper position many who profess to have renounced the wicked one and all his works. Avarice and ambition are double bane of our Christianity, and the application of conservative forces demands no small share of the attention, and endeavours of the Christian pulpit and an evangelical press. In Europe, you have antiquated abuses to correct, and deeply rooted evils to extirpate. In the North American States, we are heterogeneous masses in a formative process. Cut loose from the past, discontented with the present, and looking hopeful to the future, our watchword is "progress," and we are bounding forward, sometimes intelligently, perhaps quite as often aimlessly, with an eagerness and a momentum which one class of causes forbids to be less, and another forbids to be greater. Scarcely a year passes in which the bonds that unite us are not, at some point, strained to their peril, what the end will be is known only by the Omniscient. Our hope is that he will control these effervescing and explosive elements, and educe results favourable to the best interests of universal humanity, and to the advancement of his own gracious designs.

You understand, that in our denomination

we have a large infusion of the democratic element; a fact that distinguishes us from every other religious sect. This is apparent, not only in our ecclesiastical organisms, but especially in our voluntary associations for benevolent purposes. There is an extreme jealousy of our large religious societies as liable to trespass, not only upon the rights of the churches, but also upon the freedom and immunities of the individual. Consequently questions of polity and management are constantly arising, that create discussion and tend to a divergence of action. The great problem is, how to co-operate fraternally and earnestly for the accomplishment of a good work, and yet every man maintain unharmed his own cherished and almost adored individuality. We are working hard at the solution, and could we but eliminate that permanent unknown quantity, human imperfection, we might possibly succeed. But, alas! that element of mischief is constantly developing itself in our moral mechanism, and we have not yet learned how to dispose of it so as to prevent friction, and allow us to determine exactly the dividing line between the powers of elective government and individual rights.

At the present time, our baptist organizations are nearly all agitated by questions of this sort that disturb their harmony and interfere with their efficiency. All parties, it must be charitably believed, are equally desirous of doing the greatest good; all intend to execute the commission of their common Master; but they differ, some of them quite radically, not only as to the modes and the means by which the work shall be done, but also with respect to fundamental principles. Hence the tendency is to division and sub-division, and to such a multiplication of societies for similar objects as involves a large expenditure upon mere machinery of resources that might be more profitably employed. The evil arises from that jealousy of centralization which, within certain limits, is healthful, but which too often becomes excessive. Accordingly, when agitation is once commenced, as the American mind moves rapidly, the balance of conservatism and radicalism is changed; and just in proportion as the centripetal force is weakened, the centrifugal predominates, and fragments, greater or smaller, fly off and seek new centres of movement. One effect of this process is a multiplication of offices which is in harmony with that American spirit to which I have alluded, and furnishes, however unworthily, an incentive to division.

Still, there is underlying a strong Christian principle, the product of regenerating grace,

from which we hope much for the peace of our beloved Zion. In times past, when our fears of disruption were great, there have been happy adjustments of conflicting opinions and policies, and there may be again. Our coming anniversaries are anticipated with deep and prayerful solicitude. We shall look for the Son of God walking on the troubled sea, and hushing by his word the winds and the billows.

With an affectionate esteem,  
Your brother and fellow laborer,  
BARON STOW.

## NOVA SCOTIA.

The following interesting particulars, dated Wolfville, April 11, 1855, are addressed by Dr. Cramp to the secretaries of the Baptist Union:—

DEAR BRETHREN,—The returns furnished by the three associations of Nova Scotia, at their last anniversaries, present the following results,—

	East.	Central.	West.	Total.
No. of Churches...	38...	33...	41...	112
No. of Members...	1524...	3232...	5020...	9776
Baptized .....	169 ..	96...	477...	732
Restored .....	9...	12...	26...	47
Excluded .....	15...	20...	28...	63
Died .....	13...	25...	69...	107

Deducting the exclusions and deaths from the baptisms and restorations we have a clear increase of 609, which is nearly seven per cent.

Since the meetings of the associations there have been gratifying tokens of the divine blessing in various parts of the province. "Revivals," in the North American sense of the term, have occurred in many places. Should they be productive of a healthful, active piety, the next report of the state of the churches will be highly favourable. All depends, under God, on the after-treatment.

The want of labourers is a serious detriment to the cause. About twenty churches, in Nova Scotia, are destitute of pastors; in New Brunswick the deficiency is still more distressing. It is true that some of the churches are small, and unable to furnish adequate support for the ministry, on which account it might be advisable to employ evangelists in a course of constant itineracy; but we have not the men for that purpose. Our available strength is already in the field. Yet we trust that the revivals will produce a number of "faithful men," willing even to "endure hardness," if needful, for the salvation of souls.

Our educational prospects are good. In the catalogue of officers and students, &c., a copy of which was forwarded to you some time ago, you will find the names of thirty-seven students who attended the college

during the past year. Ten of them attended partial courses; the others were matriculated students. Four expect to graduate at the close of this term.

Eleven of the above-mentioned students have received instruction in the Theological Institute. Most of them are occasionally engaged in preaching. Two will leave at the end of the term, having completed the college course.

In Horton Academy, adjoining the college, there are now about eighty pupils. This institution generally furnishes every year a matriculating class for the college: it is under able superintendence.

"On the first Lord's day of the present month I baptized nine young persons, five of whom are studying in the college, and four in the academy. They are the fruits of a revival which has recently commenced among us, and is still proceeding. It is probable that a number will be baptized next Lord's day. We have frequent meetings, both for preaching and for prayer and exhortation; great numbers attend, and much solemnity prevails. I cannot but hope that we are on the eve of an extensive outpouring of the Spirit. Brethren, pray for us!

## EUROPE.

## GERMANY.

The following letter from the Rev. G. W. Lehmann, of Berlin, to the Secretaries of the Baptist Union, is dated March 27, 1855.

DEAR BRETHREN,—You will have received already our printed annual report and table of statistics, from which you will have seen the blessing which our gracious Lord again has bestowed upon our churches last year. You will see that in our Union the number of churches has increased from forty-four to fifty-three, that of preaching stations from 388 to 434, that of members from 4618 to 5047, net increase 429. The great number of out-stations shows the wide-spread influence of our members, whose residences are even more numerous, and who are constantly increasing. The most important and interesting event of last year was our triennial conference in Hamburg. In a former letter to you I discharged myself already of the agreeable duty laid upon me, of expressing the most heartfelt gratitude to your Union for the kind sympathy, and brotherly love, and acts of charity manifested towards our brethren also in the last year. We regretted very much not to see some deputies from your Union, but were glad to have several other dear brethren from your beloved country in our deliberations, and we are very much indebted to the kind sympathy and important advice and admonitions we received from these worthy brethren.

Immediately after the conference, Mr. Köbner and myself went to Frankfort-on-the-Maine, as a deputation to the "*Kirchentag*." You will know already all about the transactions there, the most interesting part of which was the attempted "vindication of infant baptism." Though our deputation was not allowed to speak in the assembly, the transactions were such as turned out much to the vindication of our principles on *believers' baptism*. There is now no mistake generally as to the complete failure of the undertaking. All papers and journals agree in this, and just now I have received a circular lithographed letter of a Mr. Steinheil, near Strasburg, who calls himself "a layman, and a member of the Presbytery and the Consistory of the church of the Augsburg Confession, and, notwithstanding, irresistibly convinced, not by word of men, but of God, of the unlawfulness of infant baptism, that he would never suffer his four children to have it administered to them." This letter is a very excellent examination of the transactions of the Kirchentag on the matter, of which he says that "the vindication of infant baptism at the Kirchentag at Frankfort resembles much more a defeat than a victory." I hope this letter will be printed, and circulated largely very soon. Our deputation had, however, an opportunity of testifying our convictions also, in a large hall, hired for the purpose, only that it was to be regretted that through the pressure of many interests a very limited attendance was given to us.

The great interest which your Union has taken in the matter of a legal recognition of our churches on the part of our government, and the kind support you have given us in the attempt of obtaining such, induces me to state what steps have been taken in that respect. On the 10th of January last a deputation from our churches, consisting of brethren J. G. Oncken, C. Schaffler, and myself, waited upon his majesty the king of Prussia, and were most graciously received. We received the fullest assurance that our petition should be granted, and that his majesty was of opinion that this matter had been long before regulated. As to the present day no further consequence has issued from that step, we are inclined to believe that we must ascribe it to the powerful influence which our enemies have in high quarters, where the execution of our good King's designs rests, and therefore, after all, we must still longer suffer and wrestle, according to the designs of Him who has all power in heaven and earth.

Recently, in eastern Prussia, our dear brother Stangnowsky had especially to suffer from the persecution of authorities; but here again we had another proof of our dear king's kind feelings. On my application, he sent me ten dollars for brother S. that he might not be put in prison, as was threatened him in one case of action brought against him—

very peculiar but admirable way of relief from a king.

Amidst all conflicts the cause of truth grows continually, as stated above. The greatest blessing is at present enjoyed in Elberfeld and its environs, where our esteemed brethren, having some aid from the state church, labour with wonderful success, and where our dear brother Köbner, to whom the oversight of this field is at present confided, earns the sweet fruits of his devotedness, zeal, firmness, and love. Generally we hope for a glorious development of the kingdom of grace, righteousness, and truth. One thing only grieves us deeply, viz., our dear brother J. G. Oncken, the blessed instrument of this new era, seems to lose more and more of physical power, and thus also complains much of weakness in mental energy. May the Lord once more lay his healing hand on such a dear servant.

In closing this letter I am very happy to state that our church in Berlin, after a long time of lingering life, receives again tokens of divine grace. A goodly number of inquirers cheer our hearts, and among these particularly our younger children, diligent attendants of our Sunday school, give us cause of deep gratitude to our dear Shepherd. Only yesterday I had the privilege of baptizing five of these, and one adult, of the age of from ten to thirteen. It was for me the greater pleasure, as owing to my illness, this was the first administration of the rite during three years here in Berlin. I thank God from the depth of my heart for his abundant grace.

And now, dear brethren, allow me to express to you, as the representatives of the Union, again, the deepest affection for all my dearly beloved brethren beyond the Channel, and the fond desire to be once more permitted to stay some longer time amongst them, and see all those beloved faces again, and to enjoy that sweet communion which once made me so happy. My innermost sympathies are with you, and your blessed nation. May abundant grace be ever with you personally, your dear family, and flock, and with all the churches of the Union.

## HOME.

### THE BIBLE TRANSLATION SOCIETY.

At the annual meeting held in Bloomsbury Chapel, April 19, 1855, Rev. W. Brock in the chair, the following report was presented:—

Amid the various agencies employed by the church of Christ for the extension of the Redeemer's kingdom and the happiness of mankind, the translation and distribution of the sacred scriptures must ever hold a prominent place. A regard for God's word has characterized every period of remarkable religious progress; and by the careful ob-

server, the influence more or less direct of the bible on every revival of Christian life and godliness in the professing church of Christ may be traced. To the missionary it may belong to scatter the first seeds of truth and to plant churches in heathen lands, but the fruits of such seed are ripened only under the genial influence of the sacred scriptures, and the purity and energy and even existence of such churches are maintained only as their members are able and wont to repair to the one fountain of light, holiness, and life, the inspired book of God.

The preaching of the gospel in heathen lands has therefore always, as far as possible, been accompanied by the translation and publication of God's word. This has been the case pre-eminently with the agents of the Baptist Missionary Society, and upon them in this respect God has signally caused his blessing to rest. Their faithfulness, perseverance, and patience, in labours quiet and unobtrusive,—the blessed results of which may never be known to cheer and strengthen their hearts, and perhaps for the most part may only be revealed at the last great day—have been the admiration of the church at home, and, it cannot be doubted, have also secured the approbation of God: and who can tell to what extent their success has been the reward of their *faithfulness*?

To aid such agents in their work, their friends, not hastily nor willingly, but compelled by the withdrawal of the support of the British and Foreign Bible Society, persisted in after much remonstrance and almost entreaty, formed the Bible Translation Society, in order that their translations of the holy scriptures, the excellence of which was on all hands admitted, might be printed and circulated, not in any way or degree to supersede, but simply to supplement the labours of the British and Foreign Bible Society.

After the experience of fifteen years, your Committee feel that there is no occasion to regret the formation of the Society. During that period the work of translation and careful revision has been steadily pursued: as the agents have been taken home to their rest, God has raised up others in a remarkable manner to occupy their place: hundreds of thousands of copies of the sacred scriptures, entire or in part, have been distributed in foreign lands: warm friends at home have always been found to supply the needful funds, and if some members of the denomination to which it belongs have looked with coolness on the Society and are indifferent to its claims, it must be, your Committee believe, because they have not fully examined the circumstances leading to its establishment, or considered the important work it is permitted by God to accomplish. Its close connection with the Baptist Missionary Society—the limited income of which could ill

furnish the means of supplying the missionaries with the word of God—secures that oversight of the operations of this Society which is satisfactory and important, and at the same time provides facilities for a well directed and efficient circulation of its publications; whilst also, a salutary and cheering influence is reciprocally exerted by the translator and the missionary. This is beautifully illustrated in the following extract from a letter written February 22, 1855, by Mr. Wenger to Dr. Steane.

"As I have, contrary to my expectation, taken a second half-sheet, I transcribe here a paragraph from a letter by the Rev. J. C. Page of Barisal, written August 31st, shortly after the receipt of some copies of the pocket edition of the Bengali Testament.

"We are delighted with the New Testament you have lately turned out. It is really the prettiest and most handy book I have seen in Bengali. I have sent for twenty-five copies, and they are being bought off by even our people. Truly, we owe you not a little for the incessant labour you bestow on the translating and printing of the sacred scriptures. My hearty thanks I shall always send you whenever I see new editions of the word of God come out from our press. What really is better than thanks is, that we try and use the scriptures extensively. Fresh men, women, and children are ever and anon getting a book on having learned to read. You would be pleased to see our Sunday classes. Here we have a class of full thirty, if not more at times. May every reader be a believer, and you, dear brother, rejoice in this, that the word of God through your instrumentality, is blessed to the conversion of many souls here, and in turn blessing them too!"

"If I was alone entitled to such praise and gratitude," continues Mr. Wenger, "I should not indulge my vanity in copying this strong and affecting language of a generous heart. But my brethren here, who help in the work—Mr. Lewis by reading proofs, Mr. Thomas by seeing to the execution of the printing, and Mr. Lealie who is engaged upon the Hindi translation—are as much entitled to their share as I am. And the friends in England who supply the means of carrying on these labours, and who help us with their prayers, may fairly appropriate a full share to themselves. For my part, amid manifold cares and sorrows, which, like dark billows have of late rolled over my soul, it is the principal source of consolation which I have,—next to a good hope through grace (often very feeble)—to find that the work in which I am engaged is not only of so great importance and extent, but also a source of spiritual good at least to some souls in these vast and populous regions."

In the last report it was stated that Mr. Wenger had published a metrical translation

of the book of Job into Sanscrit. He is now engaged in a new translation of the Psalms into Sanscrit verse. Some idea of the patience and diligence demanded by this work may be gathered from the following quotation from Mr. Wenger's letter.

"I have not been able to acquire the desired readiness in composing in Sanscrit metre; each verse still requires on an average half an hour's labour. Some passages I find more manageable than others, as might naturally be expected. I have advanced to the end of the hundred and first Psalm; and the manuscript is sent to press as soon as it is prepared. This appears a small amount of work executed, but it is the result of very great labour and intense application."

About a year since, Mr. Wenger commenced a fresh revision of the entire Bengali translation. It has advanced to the end of the twenty-fourth chapter of Numbers. A new edition of the books of Genesis and Exodus has been prepared from the revised copy.

A pocket edition of the Bengali Testament intended for sale has been published. It is greatly admired.

Mr. Leslie, in connection with Mr. Parsons of Monghyr, has bestowed great pains upon revising the Hindi version of the New Testament. A new edition of the entire Testament, in the Deb Nagri character is in contemplation, as well as editions of separate Gospels and the Acts in Kaithi character, current in Behar.

A new edition of the entire Bible in Bengali will soon be commenced.

The following statement will show what has been done in the scripture printing department during the past year.

*In Bengali.*

	Copies.
The Psalms of David . . . . .	5,000
Proverbs . . . . .	5,000
The Psalms and Proverbs together . . . . .	2,000
The Gospel of John . . . . .	16,000
The Acts of the Apostles . . . . .	10,000
Luke and Acts together . . . . .	5,000
A pocket edition of the New Testament . . . . .	3,000

*In Hindi Kaithi character.*

The Gospel of Matthew . . . . .	5,000
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*In Sanscrit.*

The Gospel of Luke, Bengali character . . . . .	2,000
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Works in progress, or to be put to press as circumstances permit :—

*In Bengali.*

- The book of Genesis and part of Exodus, commenced.
- The books of Isaiah and Daniel.
- The Gospels and Acts together.

The whole New Testament.

A new edition of the entire Bible.

*In Sanscrit.*

The third volume of the Bible, comprising the books from Job to Canticles.

Genesis and part of Exodus in the Bengali character, all but ready.

*In Hindi, Kaithi character.*

The gospel of Mark in the press, to be followed by Luke and John, and the Acts of the Apostles.

*In Hindi, Deb Nagri character.*

A new edition of the entire Testament, with extra copies of the Gospels and the Acts, separate and together.

Thus it appears that 53,000 copies of parts of the word of God have been printed during the year 1854. The distribution during the year amounted to 21,419 copies of the larger or smaller portions of the word of God from single gospels to the entire Bible. Who can speculate on the results of such a distribution of God's own word! Who can tell into how many hands and under what circumstances they have fallen! To many a wounded heart, they may have come with healing power, and as streams of consolation into many a troubled breast. God, who has magnified his word above all his name is faithful, and he has declared, "For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth and maketh it bring forth and bud, that it may give seed to the sower and bread to the eater; so shall my word be that goeth forth out of my mouth; it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it."

Your Committee note with pleasure the appreciation of your translations by other bodies of Christians. During the last year the Calcutta Auxiliary Bible Society asked permission to reprint in the Bengali character, the Sanscrit version of the Gospel of Luke, and the book of Genesis, and the first twenty chapters of Exodus. Their request was granted, and Mr. Wenger consented to edit the two volumes. Whilst the large-sized edition of 1852 of the Bengali Testament was in progress, the Auxiliary Bible Society had a reprint made from it under the editorial care of the Rev. Professor Banerjee, and a second edition copied from the same revision is now being printed for that Society. Your Committee have also received other testimony of a most satisfactory and cheering character of the high esteem in which both the translators and their works are held by persons competent by their position and learning to form a correct judgment of the importance of your biblical operations.

During the past year the whole income of

the Society has amounted to £1,597 16s. 7d.; viz., in collections and subscriptions, £1,232 19s. 11d.; and in legacies, £364 16s. 8d. Among the contributions the Committee have great pleasure in acknowledging a donation of £50 from G. F. Angus, Esq., of Angastown, Australia.

In conclusion, your Committee express their gratitude to the Giver of every good and every perfect gift for the amount of success which has crowned the efforts of this Society. At the same time they confidently and earnestly call upon the ministers and members of baptist churches for their cordial co-operation and prayers. The Society is theirs.

The necessity for its existence arises from the faithfulness of the translators to their distinctive views of truth, which at the same time they regard as God's truth. To them, then, must its appeals for support be made. To this Society their missions are much indebted for their effectiveness, and it is hoped that the time will never arrive when the number of their missionaries must be lessened in order to render effective and permanent the labours of those that remain. Let it rather be hoped that an enlarged missionary staff will render yet more imperative the claims of this Society. May God impart liberal and prayerful hearts—continue to raise up a succession of men, fitted by himself for the translation of his word, and speedily bring about the period when the sacred scriptures shall be found in every dwelling, and every man in his own tongue wherein he was born shall read the wonderful works of God.

It was then moved by Rev. W. Robinson, Cambridge: seconded by Rev. J. C. Middle-ditch, Frome:—

That the Report now read be adopted, printed, and circulated under the direction of the Committee.

Moved by Rev. J. Makepeace: seconded by Rev. John de Liefde, Amsterdam:—

That the following gentlemen be the Officers and Committee of the Society for the ensuing year:—

*Treasurer.*

G. T. KEMP, Esq., Spital Square.

*Secretaries.*

Rev. EDWARD STEANE, D.D., Camberwell.

Rev. JOHN BIGWOOD, Brompton.

*Committee.*

Allen, J. H., Esq., Brixton.

Acworth, Rev. J., LL.D., Bradford.

Angus, Rev. J., D.D., Stepney.

Benham, J. L., Esq., London.

Birrell, Rev. C. M., Liverpool.

Bowes, Rev. W. B., London.

Brock, Rev. W., London.

Brown, Rev. J. T., Northampton.

Brown, Rev. J. J., Reading.

Burchell, Rev. F. W., Rochdale.

Burle, C., Esq., London.

Burns, Rev. J., D.D., London.

Cartwright, R. Esq., London.

Dowson, Rev. H., Bradford.

Evans, Rev. B., Scarborough.

Foster, R., Esq., Cambridge.

Gotch, Rev. F. W., M.A., Bristol.  
 Hayercroft, Rev. N., M.A., Bristol.  
 Hinton, Rev. J. H., M.A., London.  
 Hoby, Rev. J., D.D., London.  
 Howieson, Rev. W., Waiworth.  
 Jackson, S., Esq., Croydon.  
 Katterns, Rev. D., London.  
 Landels, Rev. W., Birmingham.  
 Leechman, Rev. J., M.A., Hammersmith.  
 Low, James, Esq., London.  
 Lowe, G., Esq., F.R.S., London.  
 Middleditch, Rev. C. J., Frome.  
 Marsell, Rev. J. P., Leicester.  
 New, Rev. J., London.  
 Newman, Rev. T. F., Shortwood.  
 Pewtress, T. Esq., London.  
 Pottenger, Rev. T., Newcastle.  
 Robinson, Rev. W. Cambridge.  
 Russell, Rev. J., Greenwich.  
 Soule, Rev. I. M., Battersea Rise.  
 Stevenson, G. Esq., Blackheath.  
 Tucker, Rev. F., Manchester.  
 Underhill, E. B., Esq., London.  
 Watson, W. H. Esq., Camberwell.  
 Webb, Rev. J., Ipswich.  
 Wheeler, Rev. T. A., Norwich.  
 Williams, Rev. B., London.  
 Willis, Rev. F., London.

*Travelling Agents.*

Rev. George Frances, 6, Albert Terrace, Old Kent Road.

Rev. Manoa Kent, Shrewsbury.

Moved by Rev. E. Steane, D.D., Camberwell: seconded by W. W. Phillips, Esq., Pontypool:—

That the cordial thanks of this meeting be presented to the Rev. William Brock, for his kindness in presiding on the present occasion.

BAPTIST UNION.

At the Annual Session of this body, held in the Library at the Baptist Mission House on Friday, April 20, after a solemn address from the Hon. and Rev. Baptist W. Noel, who presided, the following resolutions were passed:—

*Statistics.*

That the Union contemplate with lively and affectionate interest the state of the churches, as partially brought before them by the triennial returns. In the diminished rate of numerical augmentation they think they may justly recognise the influence of the extensive emigration which has characterised the last few years, a process by which it may be hoped that new and distant countries shall be abundantly enriched; and in the clear increase, beyond all drawbacks, to the part of the denomination reported, of more than 4,500 members, they are constrained to recognise tokens of divine power and mercy calling for grateful acknowledgment. In response to more fervent prayer and more earnest devotedness, may such takens be much more abundantly vouchsafed!

*The Fast-day.*

That the Union sympathise with the feeling of discomfort and disaffection which

has so extensively prevailed among the churches in relation to the recent royal proclamation enjoining a religious observance—a proclamation by the phraseology of which nonconformists are so placed as to seem, either, by their compliance, to recognise in religion an authority which they conscientiously repudiate, or, by their non-compliance, to treat religion itself with contempt or indifference.

That the Union therefore declares, that, in common with their fellow Christians of every denomination, in and out of the establishment, the baptist churches maintain the duty and privilege of prayer for kings and all that are in authority, and are always ready to unite with their brethren in special seasons of prayer for the national welfare; but they respectfully entreat the government not to continue in royal proclamations the use of phraseology, which is merely a lingering remnant of times of religious intolerance, long and happily gone by, and which has, at the present period, no proper meaning or applicability.

#### *Church Rates.*

That the Union regard with much satisfaction the Bill introduced into the House of Commons, by Sir William Clay, for the entire abolition of church rates, and that petitions be presented to both Houses of Parliament, praying that the same may be passed into a law.

#### *Maynooth.*

That this Union, since it regards with unqualified disapprobation all application of national funds to religious purposes, cannot but feel a strong repugnance to the endowment of the Roman Catholic college of Maynooth; and that, as a movement is now in progress for obtaining from the legislature a repeal of the act for the endowment of Maynooth, petitions be presented to both Houses in favour of such a measure.

#### *Education.*

That the Union see with regret that Parliament is still busying itself with the question of education; not because they are insensible, either of the value of popular education or its deficiencies, but because they are convinced it is rather impeded than promoted by legislative action.

That the wide and tenacious diversities of opinion prevailing in Parliament on this subject—no less than six education bills, to a great extent incompatible with one another, being on the table of the House of Commons at the present moment—afford a demonstrative proof of the unfitness of that body to deal with so delicate and complex a question.

That all the bills before parliament have one most unsatisfactory feature in common—they propose a school-rate, thus aiming a

fatal blow at all educational efforts on the voluntary system, most injuriously ignoring the educational duty and privilege of parents, and introducing an element of social discord, scarcely less irritating and intolerable than church rates.

#### BRITISH AND FOREIGN BIBLE SOCIETY.

On the 2nd of May, the anniversary meeting of the British and Foreign Bible Society was held at Exeter Hall.

The meeting was opened with the reading of the 115th Psalm.

The Report commenced with the remark that in almost every department of the society's operations there had been enlargement during the past year. There had been issued in the year from the dépôt at Paris a total of 109,235 copies of the scriptures, being an increase of 18,788 over those of the preceding year. The distribution in Germany was 77,835 copies. The arrangements made last year for conducting the dépôts in Belgium and Holland had proved satisfactory. The issues from Brussels were 27,000, Amsterdam, 20,000, Breslaw, 32,000. In Switzerland and North Italy the issues amounted to 20,639, the sales by the agent having nearly doubled. In the autumn of last year the agent paid a visit to the island of Sardinia, where he established three dépôts; 5,000 copies were distributed within the year in the kingdom of Sardinia. At Stockholm there was an increase of 19,429 over the issues of the preceding year. The committee had watched the progress of the political convulsions in Spain with peculiar interest, in the hope that they might afford openings for the society, but the authorities had not become more favourable to the circulation of the scriptures. As to southern Italy it was remarked, that before it was delivered from the grinding yoke of superstition it was but little that a bible society could be expected to accomplish. The committee congratulated the meeting on the fact that the archbishop of Florence had lately published an edition of Martini's version of the New Testament, with notes. The agents at Malta announced that the scriptures had been forwarded to Aleppo, Alexandria, Corfu, Tunis, and other places in the Mediterranean, the total number of issues being 12,467. Under the head of Turkey, it was remarked that the affairs of the East having assumed a position of such great importance and general interest, the committee had employed a special agency for the dissemination of the scriptures where its injunctions and consolations seemed to be most needed. Constantinople had become an important sphere of bible labour, not only on account of the religious movement which Turkey had experienced, but on account also of its proximity to the seat of war. The agent at Smyrna, Mr. Barker, was

therefore removed some months ago to Constantinople, where he soon found opportunities of disseminating the scriptures among those who had the strongest claims on the sympathy and aid of the society. Among the incidents mentioned was a case in which the colonel of a French regiment in the Bosphorus undertook to distribute fifty copies among his men. The committee had authorized Mr. Barker to provide for the distribution of the scriptures in the Danubian provinces, and the supply of all connected with the allied armies in the Crimea. Two colporteurs had been sent out,—one to supply the scriptures to our own troops, and the other to supply them to the French. With regard to Russia, it was stated, that in consequence of the disturbed state of the capital, the society's agent, the Rev. Mr. Ellerby, had been compelled to resign his charge, and return to England. The stock belonging to the society was left in the care of a gentleman residing in St. Petersburg. The issues in that city during the year amounted to 6,818 copies. The society's correspondent stated that, after some consideration, he determined to offer 500 copies of the Slavonian Testaments on hand to the Grand Duchess Helen, for distribution among the sick and wounded soldiers of Russia, and that the result was that the duchess accepted the offer, and undertook to have the 500 copies distributed at her own expense. In India there had been a larger circulation than in any previous year. The issues at Calcutta amounted to 56,032, at Madras to 56,000, at Bombay 8,359. The committee would be glad to be able to report a greater distribution of the million copies of the Chinese New Testament; but the work had been impeded for want of openings and agents. No events had occurred in the past year which essentially altered the condition of the empire. The bishop and the missionaries in China were strongly of opinion that, under existing circumstances, it was undesirable to hasten the printing of larger numbers of the scriptures than they had means of distributing, especially as in case they were not circulated they would inevitably be destroyed by damp and insects. In order to facilitate the work of distribution, £1,000 had been voted for additional colportage. 5,000 copies had been issued within the year from the dépôt at Sierra Leone, making the total distribution from the commencement 25,849. The report from Cape Town was favourable. The contributions to the parent society during the year amounted to £550, and the issues to 4,949. The bishop of Natal, before returning to his diocese, obtained a grant of the scriptures printed in Dutch. Australia had been visited during the year by two gentlemen forming a deputation from the society. The receipts from that continent amounted to £1,240; those from New Zealand to £160.

A second edition of the Raratonga bible complete had just left the press. The friends of the society in the West Indies had been actively engaged during the year. The committee of the American Bible Society announced in their report that the year had been marked by a largely increased demand for the scriptures. Eighty-two new auxiliaries had been formed, and the issues amounted to 815,899, making the total number from the commencement 9,300,000. Large orders had been received during the year from British North America, Toronto alone having required to be supplied with 35,500 copies. Under the head "Domestic," allusion was made to the deaths, within the year, of Dr. Vidal, bishop of Sierra Leone, and Viscount Lorton, both of whom were vice-presidents of the society.

The receipts of the year ending March 31, 1855, were larger than those of any preceding year, with the exception of the jubilee year. The amount applicable to the general purposes of the society was £64,878 7s. 3d., being £5,221 18s. 7d. more than in the preceding year. The amount received for bibles and testaments was £59,600 2s. 3d., making the total receipts from the ordinary sources of income £124,478 9s. 6d.

To the above must be added the sum of £3,694 4s. 11d., further contributions to the Jubilee Fund, and also £7,860 1s. 3d. to the Chinese New Testament Fund; making a grand total of £136,032 15s. 8d.

The issues of the society for the year were as follows:—

From the dépôt at home . . .	1,018,882
From the dépôts abroad . . .	431,994

Copies 1,450,876

being an increase of 83,348 over those of last year.

The total issues of the society now amounted to 29,889,507 copies.

The expenditure of the year had amounted to £149,040 13s. 9d., being an increase on the net payments of £29,782 18s. 8d.

The society was under engagements to the extent of £96,627 19s. 3d.

The number of new auxiliaries reported during the past year was 198, making the total number of affiliated societies, 3,313. From thirty-five to forty thousand copies of the scriptures had been forwarded to Ireland.

#### LIBERATION OF RELIGION SOCIETY

The Annual Meetings of the Society for Liberating Religion from State Patronage and Control were held on the 2nd of May. The Council met in the morning at Radley's Hotel, where W. Edwards, Esq., took the chair.

The following was the Report presented by the Executive Committee:—

Gentlemen of the Council,—The Executive



Committee meet you to-day at the close of a year marked by events affecting, in a more than ordinary degree, the movement entrusted to their guidance. While the continuance of a destructive war has diverted public attention from political reform, ecclesiastical questions have forced themselves to an unusual extent on the notice of Parliament; and it has providentially occurred that the objects aimed at by this institution have been more perceptibly advanced than in years apparently more auspicious. Hence the unremitting labours of the committee have not been unrewarded; and, with increased responsibility, they have also had a consciousness of growing strength.

#### *Organization and funds.*

Adhering to the plan adopted after the last Conference, they have continued to hold private, in preference to public meetings, at which they have sought to secure the attendance of influential gentlemen of the locality. On these occasions deputations have submitted a full statement of the society's recent and projected operations, and the result has been, in almost all cases, the accession of new friends, a more thorough appreciation of the society's work, improved local organization, and an increase of pecuniary support. From the time occupied in making careful arrangements, several districts have not been visited, but, judging from the response already made to their appeals, the increase in the number of their correspondents, and the manifestation of an increased disposition to act on their suggestions, the committee believe that perseverance in such efforts will make their organization strong in the confidence and co-operation of the friends of free religion in every part of the country.

Although the treasurer will have the satisfaction of reporting a considerable increase in the society's income, and a general improvement in its financial position, the committee greatly regret that the painful circumstances of the times have prevented the realization of the design of raising the annual income to £5,000. That which appeared practicable in a time of peace and commercial prosperity has been found unattainable during a season of increased taxation, high prices, and severe distress; and the committee have been reluctantly obliged to postpone applications for subscriptions in towns to which they naturally looked for substantial assistance; while, in other cases, the amounts received are represented as being but an earnest of larger contributions, which will follow a revival of industrial activity. They however venture strongly to urge that the present is a period in the society's history when if needful sacrifices should be made to augment its efficiency and widen the sphere of its usefulness; and, as it is already greatly indebted to the special liberality of a comparatively

few, so they cherish the hope of receiving adequate support from all its friends, both now and in circumstances of greater difficulty in which the country may yet be placed.

#### *Parliamentary operations.*

In their last report the committee described the arrangements made for carrying on with increased vigour the society's parliamentary operations. Of the legislative topics there brought under your notice, there were then under discussion, bills for Improving the Administration of Church Revenues, and for Removing the Alleged Disabilities of Episcopalians in the Colonies—the demand of dissenters to be admitted to the University of Oxford—and the anticipated measures for settling the question of church-rates. The first of these—the bill of the Marquis of Blandford—was read a second time, on the understanding that it should not be further proceeded with. Re-introduced this year, it has reached the same stage, its further progress being now conditional on the appearance of certain Ecclesiastical Reports. As its provisions will be jealously scrutinized, both by the opponents of all church reform, and those who object to placing new funds in the hands of authorities in whom no confidence is reposed, the passing of the bill is likely to be indefinitely delayed. The Colonial Clergy Disabilities Bill was abandoned, from the inability of its authors to satisfy the House of Commons as to its necessity and probable effect, and no fresh experiment of a similar kind has been made in the present session.

#### *University tests.*

The success of the attempt to throw open the University of Oxford to the entire community, without reference to creed, has made the past year memorable, not only in the society's history, but in the modern annals of nonconformity. The unanimity with which, during nearly four months of activity, public opinion had been expressed in favour of the proposal, justified the committee in calculating upon a result which they had desired rather than anticipated at the commencement of their proceedings, but they were not prepared for so decisive a victory as that involved in a majority of ninety-one, obtained in spite of the government and the opposition, nor for so ready an acquiescence on the part of the Lords in the concession of the House of Commons.

But, while rejoicing at having secured so important an instalment of long-withheld rights, they would have it borne in mind that much remains to be accomplished to place churchmen and dissenters on a footing of equality in respect to educational endowments and privileges of a national character. Great as was the preponderance of sentiment in favour of abolishing the Matriculation

Test, the House of Commons refused, though by a small majority, to admit dissenters to the higher honours of the university, and that from an avowed unwillingness to let them share in its government and more substantial advantages. The House of Lords also thought fit to depreciate even the value of the Bachelor's Degree, by inserting a proviso enforcing subscription wherever it had previously been required as a qualification for office, and thereby continuing the exclusion of dissenters from the masterships of grammar and other public schools.

As a preliminary means of obtaining from the legislature further concessions, the committee concurred in the proposal of Mr Heywood to move for a select committee this session, to inquire into the best mode of rendering the public schools of the country more available for supplying its educational wants. They accordingly exerted themselves in support of the motion for that purpose, and hoped for a favourable issue; but, to their surprise and regret, Mr. Heywood yielded to the suggestion of the government to deal with the subject by means of a bill, and refrained from pressing his motion to a division. With a view to bringing in a bill, that gentleman subsequently proposed the consideration of such clauses of the Act of Uniformity as impose religious tests in educational institutions, and of other regulations preventing the full enjoyment of their advantages; but the suggestions of the government were again unwisely acceded to, the motion being negatived without a division.

A bill for the reform of the University of Cambridge is now before parliament, and the committee find that, so far as this aspect of the subject is concerned, the liberality of its provisions is bounded by the enactments extorted from the legislature in the passing of the Oxford Bill. With this minimum of improvement, the nonconformist body in their judgment ought not to be satisfied. The reasoning which has prevailed to establish their right to admission to the national universities, is allowed by their opponents to be as conclusive in favour of their claim to participate in all the privileges which those universities can confer; while the fact that the doors of Cambridge are already open to them renders that which was of value in respect to Oxford too paltry for acceptance in the case of the more liberal university.

The committee therefore will strive to insert a clause for the entire abolition of religious tests, as also to expunge the disqualifying clause, copied from the Oxford Act, to which they have referred. With this view they hope that the members of the House of Commons who acknowledge the soundness of the principle for which dissenters are now contending, will be urged by their constituents fearlessly to apply that principle to the present measure. They however fear

that the present House of Commons will not be induced to advance further in the direction now indicated, and that the universities, and grammar and other public schools, will not be wrested from the church establishment until such a change has been imperatively demanded at the hustings from every professedly liberal candidate.

#### *Church-rates.*

On the subject of church-rates the committee can speak in more sanguine terms than they were able to do a year ago. As they then anticipated would be the case, the government has produced no measure of its own to set at rest a question, the early settlement of which it nevertheless admits to be matter of absolute necessity. That of Mr. Paoke last session would have perpetuated church-rates in an aggravated form, by compelling all parties to pay for the repairs of the fabrics, and exempting from a "furniture and services" rate only attendants at dissenting chapels, who might choose to make a declaration of their dissent, to be attested by the oaths of their ministers, or two of their fellow worshippers! Such a proposal was not likely to find favour in any quarter, and the bill being speedily withdrawn, there remained only the simple but decisive measure of Sir W. Clay, absolutely abolishing church-rates except where they had been legally pledged, as a security for the repayment of loans. Strenuously opposed by the government at the first stage, it was yet introduced by a considerable majority; and, encouraged by such a reception, the committee increased their exertions to promote petitions in its favour, and to bring the influence of electors to bear upon the votes of members on the second reading. To their surprise and gratification, the combined force of the government and the opposition failed to secure a larger majority against the bill than twenty-seven votes—and that in a house of 400 members, and in the absence of a considerable number of members whose votes had been recorded against church-rates in previous and less critical divisions. The debates on this bill afforded, in the estimation of the committee, indisputable evidence of the strength of the position now occupied by the voluntary party. The admission of Lord John Russell, that the objections urged against church rates apply equally to a church establishment—the frank admission of Mr. Gladstone, that those objections are "irresistible," with the suggestion that the exaction should be continued only in places where it had been patiently submitted to—and the manly avowal of Lord Stanley, that he had abandoned his own suggested scheme of compromise, in the belief that parliament has no option but to bow to the decision of the country in the adoption of the voluntary principle—these and similar occurrences, un-

mistakeably indicate the approaching abandonment of taxation for ecclesiastical purposes.

At the commencement of the present year, the committee arranged with Sir William Clay for the re-introduction of his bill, with the addition of provisions adapted to meet the changed circumstances in which it will place the members of the church of England. Believing it to be possible to carry the measure during this session, they have sought to impress upon their friends the necessity for not only renewing but increasing the exertions made last year, and have furnished detailed information and practical suggestions for eliciting the fullest expression of opinion in the parish vestry, through the public press, and within the walls of parliament. The time has not come for a fuller statement upon these points, nor for attempts to estimate what has been or is likely to be accomplished, as the result of such efforts. But there is significance in the fact, that not only has the bill been again introduced by a majority of two to one, and in a larger house, but the government and the whole Liberal party have thus far given it their support. The care required in the framing of the clauses to which reference has been made, lest they should in any degree infringe the principles to which the committee of this society must scrupulously adhere, has delayed the printing of the bill; but it being now in the hands of the public, the committee trust that it will be found to have ceded all that can be demanded by the non-conformist, and, at the same time, to have met the reasonable requirements of members of the church of England, who have ceased to regard the retention of an odious impost as essential to the stability of their church.

The committee now await with solicitude the issue of the debate on the second reading, on the 16th of May. That issue is they believe dependent primarily, not on the attitude which may be assumed by the government, nor on the personal opinions of the members of the House of Commons, but on the determination which may be shown by the opponents of church-rates out of doors. The legislature may not, and probably does not, desire their abolition; but neither does it manifest an inclination to incur the responsibility of rejecting the only proposition which is popular in the country, and against which there has yet been no hostile demonstration on the part of even the alarmists of the church establishment. There remain yet two weeks to increase the number of petitions, and to obtain distinct assurances of support from representatives. It is an occasion when every rate-payer and elector opposed to church-rates should contribute to intensify the pressure, without which even our known wishes will be disregarded; and in the possible event of failure, it should be felt that

all our present resources have been exhausted, and that only another general election will terminate the struggle.

The committee refer with pleasure to the fact that local resistance to church-rates continues to extend, and that, stimulated by the suggestion of Mr. Gladstone, the inhabitants of small towns and even villages have carried their opposition to a poll—in many instances with unexpected success, and in all to the advancement of principles destined to effect changes of a graver kind. To afford facilities for effectively conducting these parochial contests, the committee have issued a new assortment of tracts and bills adapted to the present position of the question, and have also employed a competent professional gentleman to prepare a "Vestryman's Guide," giving, in an authoritative shape, information which has, year by year, been increasingly in request. They believe that this work will be of considerable value to those who, in the face of many difficulties, are manfully asserting their parochial rights.

#### *Regium donum and Maynooth grant.*

The committee have again objected to the continuance of the parliamentary grant to Irish Presbyterians, known as the *Regium Donum*; Mr. Bright having, at their request moved for the reduction of the amount, with a view to prevent any further increase. Though unsuccessful in the division, Mr. Bright demonstrated the mischievous working of the grant, in repressing the liberality of the wealthiest religious body in Ireland, and with great effect demanded to know on what principle Irish Presbyterians could claim state support, in the absence of which other dissenting bodies maintain a more vigorous existence. His speech on the occasion having been published by the committee for circulation in Ireland, there ensued a lengthened correspondence between Dr. Wilson, of Belfast, and Mr. Bright, and between Dr. Wilson and Dr. Foter, in which while the accuracy of some of the statements made in the debate was impugned—though not very successfully—the material fact was not denied, that the recipients of the *Donum* receive but miserably small sums from their congregations. The subsequent publication of a parliamentary return, moved for by Mr. Hadfield, who has devoted much time to the subject, has furnished additional information of the same conclusive character, and shows that the requisitions of the Government in distributing the grant are not complied with and that even the pittance of £35 per annum is in many cases partially withheld by those who insist that their pastors shall be stipendiaries of the state.

But the committee anticipate less from direct attacks upon this particular grant, than from a movement aimed at the endowment enjoyed by another religious body in

Ireland. The narrowness of the majority which, last session, defeated Mr. Spooner's unexpected proposal to replace the Maynooth grant in the annual estimates, may be regarded as foreshadowing an event which will materially change the position of ecclesiastical parties in Ireland—an event, the probability of which is increased by the expressed opinion of an influential Roman catholic (Mr. Lucas, M.P.), in favour of a renunciation of all parliamentary grants, and a junction with the supporters of the voluntary principle in hostility to the Irish church.

The appearance of the report of the Commissioners of Inquiry into the state of Maynooth college has led to the resumption of agitation on the subject, with the specific object of procuring the repeal of the Act of 1845, increasing the grant and placing it on the consolidated fund. The committee have not hesitated in deciding that such a proposal should have their support. To the act of 1845 they were strenuously opposed, and they have since repeatedly denounced the policy on which it was based, and their determination to seek its repeal when circumstances should favour the attempt. But they now, as they have always done, rest their opposition to this endowment on grounds equally applicable to the endowments and grants enjoyed by other ecclesiastical bodies. As they have endeavoured to abolish the ministers' money of the episcopalian and the *Regium Donum* of the presbyterian, so they now ask for the withdrawal of the grant to the Roman catholic. Their basis of action is, therefore, unsectarian and scrupulously just; and so long as they are careful to enunciate their own distinctive principle, they deem it right to unite with others aiming at the same object, though influenced by different motives. As the establishment principle, in the triple form in which it exists in Ireland, cannot be successfully assailed in its entirety, the only practical course is an assault on its weakest point. The Irish Roman Catholic party too well understand and respect the singleness of purpose which characterises our movement, to suspect us of intolerance, while they may be reconciled to the loss of their endowment by the assurance, that the recoil of the blow aimed at them will shake the ecclesiastical system from which they have been the severest sufferers. For the committee entertain the confident expectation, that the repeal of the Maynooth act will weaken the principle of church and state connexion throughout the three kingdoms. It having been the design of that act to prolong the existence of the Irish church establishment, its repeal will combine against it all the elements of opposition; and the success of such opposition cannot but seriously affect the English and Scottish establishments.

### *Other parliamentary topics.*

It would extend this report to an inconvenient length to refer in detail to other parliamentary incidents—to the rejection, partly through the agency of the committee, of bills like that of Lord Harrowby, for pulling down churches, regardless of parochial rights, and that of the Great Northern Railway Company, for erecting and endowing one in defiance of dissentient shareholders—to the continued exclusion of the Jew from parliament—to the important admissions of bishops and peers, that the census has shown the superiority of voluntarism over parliamentary aid—to the measures which will hasten the abolition of the ecclesiastical courts—to the proposal to inquire into the operation of the acts regulating interments, and to the ecclesiastical provisions of rival educational projects. The rapid succession in which such topics have claimed public attention or called for the vigilance of the friends of religious liberty is itself suggestive, and, it is submitted, proves conclusively the need for keeping in vigorous action the most effective agencies which the society's resources will enable it to supply. Under such an impression, and to guide anti-state-churchmen in parliamentary and in electoral struggles, the committee have issued an "Occasional paper," furnishing a sketch of the ecclesiastical business brought before parliament last session, with the votes of members of the House of Commons on leading divisions. By the issue of a similar paper at the close of each session there will be placed in the hands of the society's supporters a register of increasing value, which on the occurrence of a general election, will assist them in displacing representatives whose votes have been inconsistent with their professions, or whose ecclesiastical views are no longer abreast with those of their constituents.

### *Electoral Committee.*

The committee have, for some time past, been anxiously alive to the necessity for making the society's influence available for increasing, by systematic and well-chosen means, the number of members of the House of Commons who may be relied upon to support the society's parliamentary policy. They therefore report with much gratification the formation of an electoral committee, under the presidency of Mr. Samuel Morley, and of which the Rev. E. S. Pryce—to whom they have lately had the pleasure of appointing travelling secretary—will act as secretary. The committee, justified by the importance of the interests involved, ask with earnestness for this new committee that degree of local co-operation without which it will be impossible to carry out its plans. If the last general election enabled dissenters, with imperfect prepara-

tion, and without a central agency, to acquire unexpected political strength, another dissolution of parliament, under more favourable auspices, ought to witness success on a far larger scale. But the measure of success will be the degree of forethought and determination which characterises our arrangements for the event, while in their absence it may be anticipated that even our present position will be with difficulty maintained.

### *The Colonies.*

The review of the past year would be incomplete without some allusion to those phases of the movement for liberating religion from state patronage and control which are presented in our colonial dependencies, more especially when the committee can point to them for the most striking proof of the advancement of their principles which has been witnessed since that movement commenced.

Two years have now elapsed since the imperial parliament conceded to the legislature of Canada the power of terminating a dangerous and long-continued agitation, by applying to secular uses lands the proceeds of which have hitherto maintained the clergy of various sects. That power has now been exercised; and, on the express ground that "it is desirable to remove all semblance of connexion between church and state," the statute-book of Canada records the success of Canadian volunteers, and decrees that throughout the colony, as in the neighbouring states of America, the maintenance of religion shall devolve on the liberality and zeal of its own friends. The greatness of this event may be estimated by the strenuous efforts of the supporters of English churchmen to withhold from the colonial legislature the right to alienate the reserves, while it is rendered more significant by the fact that those who were elected as its pledged opponents have, by the force of events, been made the instruments for the introduction and passing of the measure.

It will be remembered that on the passing of the Australian Constitution Act the committee sought to remove the restrictions placed on the local legislatures in respect to ecclesiastical grants. The act which the legislative council of Victoria has passed under the authority of that measure having lately reached this country, the committee find that, instead of £0,000, hitherto voted, £50,000 per annum is allotted to the ministers of different sects. This retrograde step has been taken in opposition to the wishes of the colonists, was one of the last acts of a body about to give place to a popularly-elected assembly, and was carried by the votes of the nominee members. But the legislature having exceeded its powers, the act requires the sanction of the imperial government, and that sanction will, they

hope, be withheld. More than 11,000 colonists have memorialised the government with that view, and it is proposed that a deputation of nonconformists shall wait upon the colonial secretary to urge compliance with their request.

There has also lately arrived another measure from the same colony, which, on the ground that "it is expedient to provide for the regulation and management of the affairs of the united church of England and Ireland in Victoria," in fact, insidiously initiates an episcopalian establishment, and so threatens the introduction into the colony of all those evils which have so disastrously affected our own religious and political interests. As this act cannot take effect without imperial sanction, the committee will unite with others to prevent its being carried into execution.

It would be instructive, if time permitted, to add to these statements particulars of recent occurrences at Hobart Town, in Ceylon, and at the Cape, and more particularly on the continent of Europe—all bearing more or less on the relationship which the civil power should sustain towards religious bodies, and all indicating an awakening of the public mind to the necessity for fundamental changes, and an unlooked-for preparedness for the adoption of that principle of self-support in religious matters which, in the emphatic language lately employed by Lord Stanley, "whether we like it or no—whether we approve of it or no—whether we think it the best possible system or no—seems likely, perhaps certain, in the inevitable progress of public events, to be the principle of the next generation."

The committee, therefore, conclude the labours of another year with an unwonted consciousness that they are not labouring in vain, nor spending their strength for nought; but, on the contrary, that God, in his providence, is multiplying occasions for their activity and facilities for the successful discharge of their arduous duties. Theirs, however, is but a delegated responsibility, and their achievements must be regulated by the zeal and steady support of those in whose name they act. These have not hitherto been wanting; but they now ask for them in larger measure with a confidence justified not less by results already realized than by the prospect of more important triumphs.

The Treasurer's Accounts showed that the Receipts during the year had amounted to £2826 2s. 10d.; that the Expenditure had been £2907 0s. 10d.; and that the cash now at the Bankers' was £219 3s. 8d.

### *The Public Meeting.*

In the evening, at Finsbury Chapel, Samuel Morley, Esq. presided. Animated addresses were delivered by the Rev. John

Burnet, Mr. Alderman Wire, Acton S. Ayrton, Esq. from India, L. Heyworth Esq., M.P., the Rev. J. Gawthorne, the Rev. J. H. Hinton, and Edward Miall, Esq. M.P. The attendance was very large.

#### LONDON CITY MISSION.

This Society held its annual meeting on Thursday, May 3rd, in the great room of Exeter Hall, which was crowded on the occasion. J. P. Plumptre, Esq., presided.

The Rev. Mr. Garwood, the secretary, then read the report, of which the following is an abstract:—The general impression of the missionaries was, that owing to the pestilence of the cholera during the past autumn, and the war, together with the high price of provisions and deficiency of employment, there had never been so trying a year for the working classes as that to which the report referred, and the benefits conferred by the labours of the missionaries had been great in proportion. The number of visits paid by the missionaries to cases of Asiatic cholera, exclusive of English cholera cases, and cases of children, was 5,839. The report entered into a detailed statement of the visits paid to the various districts where cholera had been most rife; in many of which, even in the cholera hospitals and workhouses, the visits of the missionaries were the only means of religious consolation afforded to the poor who fell victims to the scourge. It was a cause of great thankfulness to God, that notwithstanding the severity of the duty, and the almost daily exposure to the pestilence, one of the Society's missionaries only had died of cholera, and only one from other causes; the Committee attributed this, and the comparatively small amount of sickness which had prevailed during the year amongst the Society's missionaries, to the fact of their having engaged the services of a medical man to attend to them, and their wives and families. The total number of visits paid to sick and dying adults in general, during the year, had been 15,295, being an increase of 3,022 on the number during the previous year. Upwards of one-third of the persons thus visited received no other religious consolation. After referring to the visits of the missionaries to the wives, the widows, and the orphans of the soldiers engaged, and who had fallen in the Crimea, and the distribution of tracts to the soldiers previous to their departure, and to their friends subsequently, for the purpose of being forwarded to them in letters, and quoting many interesting cases evidencing the benefit that had resulted from this feature of the agency, the document proceeded to observe, that owing to the paucity of funds there had been only one addition made to the number of the missionaries during the year, the total number being now 328 against 327 in the previous year, and even this increase

could not have taken place had not the Society received a large legacy during the year. The number of hours spent in domiciliary visitation had been less during the last than in the previous year; but the aggregate amounts of missionary work had been larger, and the result had been larger. The total number of visits paid during the year had been 1,484,563, being an increase on the previous year of 45,246. The number of religious tracts distributed had been 2,092,854, being an increase of 161,149; of religious books lent 50,458, increase 13,647; bibles distributed 8,155, increase 1,427. Meetings held for the purposes of prayer and exposition of the scriptures 25,318, increase 2,283. Fallen women persuaded to enter asylums or to return to their friends 411, against 376 in 1854, and 217 in 1853. Drunkards reclaimed, 656, being an increase over the previous year of 87. Besides this, 470 persons living together unmarried had been persuaded to marry; 360 families had been induced to commence the practice of family prayer; 700 persons had been brought to participate in the sacrament of the Lord's supper; 967 cases of decided repentance and improvement of life were also reported; 9,581 children had been sent to school through the exertions of the Society's missionaries, being an increase of 1,708 over the number of the previous year. The number of open-air services and the attendance at them also showed a considerable increase. The financial statement showed an increase in the receipts as compared with the previous year, but this was made up in part by a legacy of upwards of £4,000 from the late Mrs. Margaret Wilson, of Eaton Square, and was wholly insufficient to meet the growing demands upon the Society, or even to maintain the present agency during the year.

#### SUNDAY SCHOOL UNION.

The Annual Meeting of this Society was held on Thursday evening, May 3rd, in Exeter Hall, F. Crossley, Esq., M.P. for Halifax, in the chair. The meeting was, as usual, crowded.

W. H. Watson, Esq., read extracts from the Report, which stated that the grants made by the Committee in aid of foreign schools have been sent to France, Australia, New Zealand, Canada, and especially to various parts of the West Indies, where Christian education is being extensively prosecuted under many outward disadvantages, which call for much sympathy and aid. During the last year a union, under the title of the New South Wales Sunday School Union, has been formed at Sydney, and the Committee were agreeably surprised, a short time since, by receiving from Melbourne, South Australia, an order for books amounting to £300. The Committee have

been called to give considerable attention to the choice of a site for the Jubilee building, and the arrangements for its erection. Having seen a vacant piece of ground in the Old Bailey, belonging to St. Thomas's Hospital, the expediency of treating for a lease of it was fully entered into at a meeting specially called for the purpose, when it was unanimously agreed that it was desirable to do so. The ground was therefore taken on a lease for eighty years, from Michaelmas last, at a rental of £75. Premiums were offered to three architects for the best plan, and that sent in by Mr. Charles G. Searle was selected. Tenders for the building have also been invited and received; and as soon as some questions have been settled, with respect to which trouble has arisen, the erection will be proceeded with. It is believed the building will be found fully adequate to the requirements of the Union for a long series of years; the great depth of the ground, and its advantageous position in respect to light, having enabled the architect to provide an extent of accommodation which was not at all anticipated; but this will require that the Jubilee Fund should be increased considerably beyond its present amount. The Committee believe that very few persons have the slightest idea of the very little pecuniary support given to the Union. The sum received on account of the benevolent fund of the Union during the past year, including the collection at the last Annual Meeting, subscriptions and donations, and a small legacy, only amounted to £357 11s. 1d., while the Committee have been called upon to make sixteen grants in aid of the erection of new school-rooms, amounting to £205 10s.; to grant 217 lending libraries at one third of the retail prices, being a gift to the schools of £487 7s. 2d.; to expend more than £200 in books and money in aid of schools; to sustain a system of visitation throughout the country, and to provide a library of circulation and reference, and a reading room for teachers at a nominal subscription of 1s. per annum. The result has been, that after taking into account the profit made on the business, the balance of £741 10s., which stood against the benevolent fund of the Union at the commencement of the year, has been increased to £805 7s. 10d., and will be still further augmented, unless increased pecuniary support is yielded. Probably there has never occurred, in the history of the Union, a year in which so many of its friends have been removed. At the very first meeting of the Committee after their appointment, they received the resignation of Mr. Robert Lutter, who had been a member of the Committee thirty-six years, during twenty-three of which he had zealously and most efficiently watched over the finances of the Union. In the providence of God he was called to go to New Zealand,

without any prospect of revisiting his native land. The Committee were therefore compelled to accept his resignation. He was affectionately commended to the divine protection, and has arrived safely at the land of his adoption. The vacancy in the office of trustee, occasioned by the resignation of Mr. Lutter, has been supplied by the appointment of Mr. George William Burge, and the Committee have had much pleasure in electing as secretary Mr. Josiah Forsaith, one of the representatives of the East London Auxiliary, whom they believe to be fully competent to undertake the management of the financial department of the Union. But other separations the Committee have had to lament, of even a more painful kind. There had died during the year, James Nisbet, Rev. Dr. Beaumont, William Jones, George Deane, George Mogridge (the "Old Humphrey" of the Religious Tract Society), John Shorman, Augustus Benham, Henry Althans, and W. B. Gurney. Some of those who have been thus removed from the scene of their earthly labours were not actually associated with the Committee, although their interest in the Union causes them to be regarded as friends whose removal cannot but be deeply felt. Others, however, were in constant co-operation in carrying on the varied objects of the institution, and their absence causes a painful sense of desolation in those who survive.

#### REGENTS PARK.

On Tuesday, May the 1st, the large building near the south-eastern entrance of Regents Park, long known to the public as the Diorama, was opened for divine worship. A large congregation having assembled at the appointed hour, praises were sung, and prayers were offered by the Rev. J. C. Harrison of Camden Town, and the Rev. C. M. Birrell of Liverpool. The Rev. W. Brock of Bloomsbury Chapel then delivered a remarkably appropriate discourse, in which he explained the purposes to which the building was to be devoted. In the evening a still larger assembly met which was addressed effectively by the Rev. Samuel Martin of Westminster. Between the services a numerous and respectable company partook of a collation which had been provided at the Fitzroy Rooms in an adjacent street. Sir Morton Peto, who presided, took this opportunity to explain the objects he had had in view in purchasing and fitting up the premises, and his intentions respecting the church which he hoped would soon be formed under the care of Mr. Landels, late pastor of a church in Birmingham. Mr. Landels then addressed the assembly respecting the hopes and purposes he had formed in reference to the station. Other ministers and gentlemen followed, and all present appeared to be

greatly delighted with what they saw and heard. The chapel is both elegant and commodious, and the congregations have hitherto been highly encouraging.

#### BURNHAM, ESSEX.

Services were held on May 1, to recognize the Rev. E. Griffiths, formerly of Upwell, Norfolk, as pastor of the baptist church in this trading and thriving little town. The Rev. A. Anderson of Bures introduced the services of the day by a statement of the scriptural nature and practical advantages of congregational church fellowship for the preservation, growth, and diffusion of the gospel. The Rev. E. Griffiths stated the principles on which he purposed to conduct his ministry, and the Rev. R. Bayne of Langham offered prayer on behalf of pastor and people. The Rev. J. T. Wigner, Lynn (formerly a member of the church), delivered an address, and the Revs. — Winter of Southminster, and — Hayward of Rochford (independents) took part in the devotional services.

The services of the day were rendered still more interesting by the presentation of a purse of sixty-six sovereigns, together with an easy chair, and some other minor presents to the venerable and beloved pastor of the church, who on May day, 1811, was ordained over them in the Lord, and who retires from the pastorate by reason of the infirmities of age, in his eightieth year, and forty-seventh of his ministry. The following inscription written on vellum and elegantly penned, was presented with the purse:—"Memorial of the presentation of a purse of sixty-six sovereigns and an easy chair to the Rev. J. Garington, on occasion of his resignation of the pastorate of the baptist church, Burnham, Essex, after forty-four years of holy life and faithful labour. The subscribers to this testimonial present it as a tribute of their affectionate regards, whilst they feel it is at best but a feeble tribute to one who has so long 'borne the burden and heat of the day,' and whose imperishable record is registered in heaven in the many precious souls through his ministry who have through grace reached the home of the blessed and others who are on the way thither. It is presented with sincerest gratitude to God who has thus owned their beloved friend's labours; to him with expressions of real affection and with earnest prayer that the even-tide of his life may be perfectly serene, cheered by seeing the church now under the pastoral care of the Rev. E. Griffiths, largely blest and animated with the assurance of the crown of life, his eternal portion."

#### THETFORD, NEAR ELY.

On Tuesday May 1st, services in connection with the above place of worship were held in the following order. In the after-

noon a large and respectable congregation gathered on the banks of the river, adjoining the village. The Rev. J. Smith of Soham, gave out a suitable hymn, and read a portion of the word of God, after prayer, which was offered by the Rev. O. Smith of Burwell. A very lucid and powerful address on "Christian Baptism," was delivered by the Rev. M. W. Flanders of Cottenham; six persons were then immersed into the name of the Sacred Three, by the Rev. John Spooner of Haddenham. After tea which was kindly provided by the friends, the chapel was well filled by an attentive auditory, prayer having been offered by the Rev. Mr. Crampin of Streatham, a very excellent and appropriate sermon was preached by the Rev. J. E. Simmons, M.A., of Bluntisham, from Acts ii. 42, and the Rev. G. Veals of Mepal concluded the interesting services of a day long to be remembered. The six persons baptized were received subsequently into the church at Haddenham.

#### HULL.

The baptist chapel in George Street was re-opened on Thursday, the 12th of April, when a powerful sermon was preached by the Rev. S. G. Green, B.A. On Friday evening the public recognition of the Rev. R. Hall, B.A., as pastor of the church took place. The Rev. D. M. Thompson read the scriptures and offered prayer; Mr. Hall read a brief statement elucidating his Christian experience, his introduction into the ministry, and his connexion with the church in George Street. The Rev. James Sibree (independent) offered prayer; the Rev. B. Evans, of Scarborough, gave a pastoral charge on the characteristics of a gospel ministry; the Rev. A. M. Stalker, of Leeds, addressed the church; the Revs. G. Taylor, of Bishop Burton, R. Redford, M.A. (independent), A. Jukes, and W. McConkey manifested their interest in church and pastor by reading the hymns sung; and a devout and hallowed feeling characterized the service. On sabbath (April 15th) sermons were preached by Mr. Stalker of Leeds, and Mr. Redford, and collections made (amount, £27 8s.) towards the outlay incurred by re-flooring and re-pewing the chapel and the purchase of premises adjoining the chapel to provide school and class rooms. The total cost is £600, and the congregation had contributed £335 for the object before the opening services. A further sum of £131 was realized by a bazaar, held the 1st, 2nd, and 3rd of May.

#### HUDDERSFIELD.

This important town, although containing several strong nonconforming churches, and surrounded in the neighbouring villages with baptist chapels, has never till now possessed



a chapel belonging to the baptist denomination.

This chapel was built by the socialists in 1839, for the promulgation of their teachings; the first stone being laid by the celebrated Robert Owen. This party, however, after occupying the place about eight years, became defunct, and the principal shareholders leased it to the unitarians.

The unitarians having on the expiration of their lease built a chapel for themselves, this place was purchased by the baptist friends in the town and neighbourhood at a cost of about £1200, and put in trust for the denomination. After considerable improvements, costing a further sum of £300, the place was opened for divine worship, on Wednesday, the 18th of April. The Rev. Hugh Stowell Brown, of Liverpool, preached in the morning and evening, and the Rev. J. Stacey (new connexion) of Halifax, in the afternoon. On Sunday, the 22nd, the Rev. S. G. Green, B.A., classical tutor of Horton College, Bradford, preached in the morning and evening, and the Rev. Robert Bruce, M.A., of Huddersfield, independent, in the afternoon. On Sunday the 29th, the Rev. D. Wassell, of Bath, preached in the morning and evening, and the Rev. John Stock of Salendine Nook in the afternoon. On Wednesday, the 2nd of May, a public tea-meeting was held in the school—the tea being liberally provided by the ladies. After tea the friends assembled in the chapel and were addressed by several ministers and friends, William Shaw, sen., Esq., of Bottom Hall, presiding over the meeting. The collections on these occasions amounted to about £100, thus leaving a debt of only £200 upon the premises. The ground on which the building stands is freehold. The chapel is comfortably pewed; the pews in parts remote from the centre rising above each other somewhat in the form of an amphitheatre. There is no gallery, but a convenient orchestra with neat organ over the entrance; and instead of pulpit there is a raised platform with baptistery beneath. The chapel is brilliantly lighted from the ceiling with four sunlights. The church worshipping here has been formed about nine years, and formerly met in the large room over Mr. Thomas's school in King Street.

#### BARTHOLOMEW STREET, EXETER.

It was announced in our last month's Magazine that the Rev. George Cole had resigned his charge; the church has now to acknowledge the divine goodness in having so soon directed them to another pastor. The Rev. E. H. Tuckett of Kingsbridge having accepted a unanimous invitation to labour amongst them, will commence his pastorate on the third sabbath in June.

## RECENT DEATHS.

MRS. T. B. MILLARD.

The subject of the following brief memoir was born at Abingdon, Berks, on December 24, 1819. She was the child of pious parents, and her infancy and childhood were happily nurtured amidst the genial influences of a Christian home. The instructions which she received and the earnest prayers which were offered on her behalf failed not of their desired result, but were the means of directing her affections, even at a very early age, towards the ways of God, and she ever through her following life referred to them with feelings of the deepest gratitude and delight.

It was in her fourteenth year, during a residence at Lymington, Hants, that she became a decided and avowed disciple of the Lord Jesus. To this result the ministry of the Rev. James Millard, many years the honoured pastor of the baptist church at that place, was greatly blessed, and on the 28th of July, 1833, along with an elder sister, she was baptized, and became a member of the church under his pastoral care. It was a season of great joy to her; hers was just the nature to find in the church of Christ a congenial and delightful home, and amidst its sympathies, whose worth few have ever more highly prized, she grew strong to bear the trials and to fulfil the duties which her heavenly Father saw fit in the future to appoint to her.

How rare are the Christians who have been in any degree conspicuous for piety and usefulness who have not at some period of their history been called to bear a more than ordinary share of the painful but salutary "discipline of sorrow." Our dear sister was no exception to this remark. Three or four years after her union with the church at Lymington she was called to watch in succession by the dying beds of both her beloved parents and her three sisters, and this within the brief space of eighteen months. It was a season of deep and protracted anguish. God, however, was her support and comfort, and as she beheld her dearest earthly friends droop and die, he himself drew nearer to her chastened spirit, and became for ever afterwards her all-sufficient confidence and joy.

For several years after this season of trial she was residing with her brother at Brixton Hill, and many still living there can testify how near to her heart were the interests of the Saviour's kingdom and how zealously she devoted herself to promote the spiritual welfare of those around her. As a slight proof of this it may be mentioned that among her papers which have been examined since her death, are letters containing expressions of thankfulness for her counsels and her prayers from no fewer than eighteen of those for whose religious welfare, either in

the sabbath school or otherwise, she at this time laboured.

In the spring of the year 1840 she was married (and never has there been a happier union) to Mr. T. B. Millard of Andover, at which town the remainder of her short but useful life was passed. She entered at once with characteristic ardour into various plans of usefulness and active effort for the temporal and spiritual benefit of others. The Sunday school attracted her immediate attention, and most energetically did she labour in it. Many features of her character in this respect deserve to be held up to the esteem and imitation of those who are engaged in the same good work. As a teacher, and subsequently as the superintendent of the school, she was always diligent in preparation, constant and punctual in her attendance, and sought with affectionate and prayerful earnestness the instruction and conversion of her young charge. Nothing but positive illness would ever induce her to absent herself from her post. Her household duties on the sabbath were all arranged and made subservient to the engagements of the school to which her own children always accompanied her. It was a matter of conscience with her early in the week, lest unforeseen interruptions might occur, to make herself thoroughly acquainted with the subject of teaching on the ensuing sabbath. When filling the office of superintendent she was accustomed regularly to visit each class of the school, that with her sympathy and counsel she might aid the teacher, and might obtain an opportunity of saying a few words which should evince her lively interest in the welfare of every child. Thus was she engaged on the last day of her devoted life.

Next to the church of Christ of which she was a member, she felt the deepest interest in the cause of missions to the heathen. Through her instrumentality a juvenile working association was organized in the town and superintended by herself, the object of which was to make garments for the children of native converts to Christianity. A correspondence was opened by her with several missionaries in India, Africa, and the West Indies, but especially with the Rev. J. Parsons of Monghir, East Indies, which was continued quarterly to the time of her death. As the result of the correspondence with Mr. Parsons the youthful association undertook to supply the means for the support of a native teacher who should labour under his directions; and such a teacher was appointed by him, and was named Bundhoo. So much interested were the young friends, and so successful in collecting funds for this object, that Mr. Parsons was shortly afterwards requested to select another agent, who was named Soodheen; and both of these native teachers have been ever since, and are still, supported by the contributions obtained

through the means of this juvenile society. The children under Mrs. Millard's superintendence assembled at regular intervals for needlework, and it was her endeavour (and to accomplish it she spared no pains) to render the engagements of such evenings interesting and improving to her young friends. Having met to tea, letters which had been received from missionaries, and especially from the native brethren, containing an account of their itinerant labours, were read, and other missionary intelligence communicated; the money which had been collected since the previous meeting was paid in, and after a short time had been passed in suitable innocent amusements the engagements of the evening were closed with singing and prayer. It is believed that these meetings will be remembered with much interest by the young people who were privileged to take part in them.

A female prayer meeting of members of the church and congregation was set on foot by Mrs. Millard in her own house, which was continued weekly to the time of her death. Through her efforts, also, a maternal society was originated, at whose monthly meetings she regularly presided, and in which she ever felt the deepest interest. The different benevolent societies of the town always found in her an active and persevering friend. She laboured hard to promote the prosperity and increase the funds of the Bible Society, the Jews' Society, and the British School. In every good work she was among the foremost. Her motto was, "Whatsoever thy hand findeth to do, do it with thy might;" and this divine injunction she faithfully obeyed. It was constitutional in her to be active, but it was principle in her to be active for God.

This sketch of her life and character would be, however, most incomplete if it were not added that while she was thus intently occupied in promoting the interests of religion abroad, she was equally exemplary in the discharge of those home duties which none ever felt more strongly were to be, as a wife and mother, the objects of her primary concern. Her piety was the spring of a cheerfulness which rarely failed and was conspicuous wherever she moved. The happiness of her beloved husband and children she sought to promote by every means in her power. She undertook and sedulously carried on the education of the latter till they were removed to boarding school. How deep was her yearning after their spiritual welfare many extracts might be quoted from her papers to show. The following brief ones may serve as a specimen of the rest. In a book in which she recorded from time to time her feelings with respect to her children, she writes as follows. "My beloved ——— was eight years old last November, and now an eventful period in this dear boy's history has arrived—that of

his leaving home for school. He left with his papa on the 30th of March, 1853. But O the anxious feelings which follow him thither, how shall I describe them, or the fear lest evil companions should have an influence over him! And yet, O my heavenly Father, I have committed him into thy hands! Wilt thou not watch over him! The text I have given him to think about is, 'Thou God seest me.' May he ever keep it in mind." A few months before her decease, after a period of ill health, she writes, "God has seemed to have been calling to me for the last twelvemonth, saying, 'Set thy house in order, for thou shalt die and not live,' and yet how reluctant am I to obey the summons. I feel very anxious to be brought into that state of mind in which I shall be willing to live or to die, as God pleases. But O my ties to earth! How do I long to live to see each of my dear children converted. I have many painful thoughts about the future in reference to my children should I be called to leave them, and about my poor dear husband, but God can remove all these fears, and give me grace to leave all in his hands. O if he will indeed make me quite willing to bear all his will I will praise him for ever and ever. Never has he failed in fulfilling his promise to me in one single instance hitherto, and why should I doubt him now." June, 1854, "My precious boys are once more returned home from school for the holidays. I feel thankful to be permitted to see them. With what anxiety do I sometimes look at my dear children and think of leaving them in this wilderness exposed to its temptations and snares, and they not converted. O God, do permit me to see their conversion ere I am taken from them, nevertheless, if thou seest fit that it should be otherwise give me confidence to leave them in thy hands."

At the close of a lovely sabbath evening, in the month of August, 1854, this excellent woman finished her useful career, and having finished it, was suddenly called by her divine Master to her reward. She was in her wonted health, and had seldom taken more active exertion than during the previous week. On this day she filled up her accustomed place in the sabbath school, and visited and gave her usual word of loving exhortation to every class. In the afternoon, for the last time, she sat down at the Lord's supper with her fellow disciples. Before the public service of the evening she wrote a letter of affectionate counsel to her dear children, who were from home. It was the closing act of her life, a precious legacy of love to those who were so dear to her heart. She had just taken her place in the sanctuary for evening worship, when the summons of her Master came. A vessel on the lungs was ruptured. She quietly repaired to the lobby, asked for her husband, and replied to his anxious look of inquiry, "It is all right,"

walked home with him, repeated the emphatic sentence again, and once again when she had reached her couch, "It is all right," and within a few minutes of her first seizure was no more on earth. "Blessed are the dead that die in the Lord. Yea, saith the Spirit, for they rest from their labours, and their works do follow them."

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MR. JOHN STANGER, SEN.

The subject of this brief notice fell asleep in Jesus at the Scrubles Farm, Maidstone, the residence of his eldest son, on Monday the 7th May, and was buried at Bessels' Green, Kent, on Friday, May 11th, 1855, aged 79 years. The kind and wise Disposer of all events, in tender consideration for our weakness, saw fit to detach his aged servant from a large circle of loving relatives and friends—to withdraw him from a world of sin and sorrow, and to introduce his sanctified spirit to the society of the "just made perfect," by a gradual and comparatively painless process. From the last attack, which laid him helpless upon a bed of death, till the final close, a period of nearly four months elapsed. During this protracted struggle, he was very attentively and tenderly watched by his affectionate daughter-in-law, Mrs. John Stanger. During the earlier stages of this very gradual decay, no one could approach the bed-side of this aged servant of Christ without feeling it a privilege to listen to his observations, his expressed desires for their spiritual welfare, and his affectionate exhortations to embrace and to adhere to that Saviour whom, if he had not always faithfully served, he had ever most ardently loved, and whose "praise was continually upon his lips." The aged partner of this habitually devout man still survives, and did the best her infirmities would allow to soothe the sorrows of his dying hours. They had trod the chequered path of life together for nearly fifty years, and the parting was indeed painful. Resting, however, on a faithful God, she sustains the stroke with great fortitude.

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MRS. MAY.

Died, on Lord's day, May the 20th, Louisa, the beloved wife of the Rev. W. May, of Burton Latimer, aged 38.

She was a woman of consistent, unostentatious piety. Her affliction was of long duration and painfully severe, but by the grace of God she was enabled to bear it without a murmur. With the words, "Precious Jesus! precious Jesus!—Jesus, take me home!" she entered upon the sabbath in heaven, as our earthly sabbath began.

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MRS. MARTHA BRIGGS.

April 19th, 1855, died, in the 75th year of her age, Mrs. Martha Briggs, widow of the late

Mr. William Briggs, of Horncastle, Lincolnshire.

The writer regrets that he has no means of ascertaining at what period of life the venerable subject of this brief account became decided for God, or by whose instrumentality the happy change was effected. During more than twenty-five years prior to the formation of the baptist church in this place, she had known the Lord, or rather had been known of him. It is upwards of twenty-one years since her attention was turned to Christian baptism, which resulted in enlightened conviction of her duty, and prompt obedience to what she believed to be the will of her Lord and Saviour. She was baptized with three others, July 13th, 1833, and added to the church. From that time to the close of her natural life she continued a constant and persevering attendant upon the means of grace whenever her health and circumstances would admit. "She loved the habitation of God's house." Whilst the church, of which she was so distinguished an ornament, had the pre-eminence in her affection, she loved all who love our Lord Jesus Christ. The prosperity of Zion lay near her heart. Whatever dissensions she witnessed in the church of God, these things never originated with her, nor was she ever found a wedge of division; but, on the contrary, an assiduous follower of the things which make for peace. The cause of the Redeemer, both at home and in heathen lands, had enlisted the best sympathies of her nature, and at her house the ministers of Christ, during many years, had a welcome reception when visiting the place in behalf of our home or foreign missions, or any other Christian institution, as many could testify. She felt no ordinary degree of solicitude for the spiritual interests of her own children. How earnestly did she desire that the Lord would bless them and draw them to himself. In this respect the desires of her heart were in some measure realized in seeing three of them united to the church, and walking with her in the commandments and ordinances of the Lord.

All through her last illness (of six weeks duration) her mind was tranquil and serene. In Christ she had long found and enjoyed "a peace which the world can neither give nor take away." When the writer of this asked her the state of her mind, she replied, "Well, I see myself poor, guilty, weak, helpless. I have no worthiness in myself; but oh the abounding grace of God through Jesus Christ to me! 'I know in whom I have believed,' and what a mercy that now I have the Saviour not to seek but to enjoy. Never before did I feel such strong desire to depart and be with Christ. I pray the Lord to enable me patiently to wait his own time." A few days after, seeing one of her daughters weeping, she said, "Oh weep not for me! I am going a little before, and perhaps I shall be permitted to hail you on the banks of deliverance." The day before her death she was unable to articulate, but appeared perfectly composed, waiting for her dismissal, till her happy spirit fled to join the general assembly and first-born whose names are written in heaven.

REV. WILLIAM JONES OF CARDIFF.

The senior pastor of the English baptist church at Cardiff entered into rest on the 17th of May. He was highly esteemed throughout the principality, and had occupied honourably his important post nearly forty years, during the last five of which the Rev. Andrew Gunton Fuller, formerly of Bow, has been his colleague.

MRS. J. J. SMITH.

Died, at Denmark Hill, after a short illness, May 18th, Mrs. John James Smith, wife of one of the deacons of the church at Camberwell, and daughter of the late W. B. Gurney, Esq. Six children are by her removal left destitute of that maternal care and guidance which her personal qualities would have rendered invaluable.

## CORRESPONDENCE.

ON THE PROPOSED ENLARGEMENT OF THE SELECTION.

*To the Editor of the Baptist Magazine.*

DEAR SIR,—It is due to your correspondents on the enlargement of the New Selection Hymn Book, and to those who have taken an interest in their communications, that some concern about this matter should be evinced by the parties entrusted with the management of its affairs. I write as an individual trustee, and am not authorized to

commit my brethren in the trust to any opinion on the plan proposed, but it may be useful to say something to allay the apprehensions which any thought of change is likely to excite, and to elicit further opinions for the guidance of the trustees, in making the book more generally useful and acceptable. Doubtless a desire for *one* book prevails to some extent, and it is certain that a large proportion of the psalms and hymns of Dr. Watts are never used. On the other hand, many will sympathize with the sentiments expressed by Mr. Grove, in his excel-

lent letter in your April magazine, and consent to very few omissions from the whole book of the favourite psalmist. Before the publication of Mr. Elven's list I had made a selection, not presuming to decide upon the *best*, but with an ear accustomed to the very liberal use of Dr. Watts for a great many years, seeking to ascertain as nearly as might be the number in actual service. My estimated result is, that an assortment of about 300 would leave scarcely any consciousness of loss, or occasion of discontent, on the part even of those who have been used to select from the whole book. But, then, 300 would add too much both in bulk and cost. If the plan should be adopted, I suggest that a general invitation should be given to pastors and others, accustomed to the choice of hymns for public worship, to transmit their own selection, not exceeding 300, and that from these selections a reduced list of 200 or 220 should be made under the direction of the trustees, generally by the omission of those which have the smallest number of votes, and which might therefore be fairly ascribed to the preference of individual tastes, rather than to a sense of their importance to the edification of the churches. If such a selection should be regarded in the spirit of concession for the sake of the greater good, I think it might be to a great extent satisfactory.

If this matter is proceeded with it must be fully understood,

First, that the four extant editions of the New Selection must be continued as at present.

Secondly, that the additions from Watts must be subjoined; not incorporated in the present arrangement.

Thirdly, that though in some instances, and with great discretion, they may be shortened, such parts as are retained must not be altered.

Fourthly, that in addition to the consecutive numerals, there must be printed also their place in Watts, so that where the comprehensive edition is adopted they may be announced, as for example, the 700th hymn, being the 89th psalm, 5th part.

By a regard to these things the present stereotype plates would be available, so far as they extend, for the enlarged book (and without this the trustees would not be in a condition prudently to contemplate the experiment), no congregations would be put to inconvenience, and no individual in possession of the books now in use would find them less serviceable, or be obliged to purchase a new one.

It is favourable to the movement that the trustees, at their last annual meeting, determined to take the commercial management of the book more immediately into their own hands. This arrangement commenced from January last, and though there has not been time to form an accurate opinion of the result,

it is not premature to say that it will be favourable to the public, and enable us to furnish a larger book at less than a proportionate increase of price.

Yours truly, dear sir,  
Denmark Hill. W. L. SMITH.

#### EDITORIAL POSTSCRIPT.

As last year, so this, we have allotted sufficient space to the Report of the Committee of the Liberation Society to put our readers in possession of the whole document. It is thought by some of them that we do not say enough sometimes respecting passing events of a political and semi-political character; but so many of the movements which excite lively interest among dissenters resemble those of a rocking horse, which leave the rider where he was at the end of his exertions, that we think that frequent notices of what is being done or talked about are not so useful in a work like ours as an annual compendium. The report to which we refer is a carefully constructed document, and the principles which it inculcates are principles in which we cordially agree.

The Rev. J. H. Hinton is rapidly recovering from a painful accident which befell him on the 13th of May at Cheltenham. After preaching at Salem Chapel on behalf of the Baptist 'Missionary' Society, in descending from the pulpit his foot slipped, and he fell. His left arm was broken in two places, but the fracture was immediately reduced, and in a few days he returned to London, where he has now resumed his active habits.

A notice of the death of Mr. T. Hall, son of the Rev. J. Hall of Gorsley, occurs in our last, in which he is spoken of as a member of the church under his father's care. His father requests that this statement should be corrected, as his son had not made a profession of religion till near his death. We are thankful to correspondents who furnish local intelligence, and have no doubt that what was done in this case was done with kind intentions; but we must beg our friend another time to withhold his communication till he is quite sure of the truth of the facts which he wishes to make known.

A memoir of the late Rev. F. Franklin of Coventry may be expected in our next.

The correspondents of the Rev. Thomas Thomas, late of Bethel, Pembroke Dock, are requested henceforward to address him at Pembroke, as he has accepted an invitation to the pastoral office from the church there vacant by the resignation of the Rev. T. D. Jones.

The Rev. Frederick Leonard, LL.B., requests us to say that he has removed to 14, Hampshire Terrace, Torriano Avenue, Camden Road.

# IRISH CHRONICLE.

JUNE, 1855.

## PUBLIC ANNUAL MEETING.

At Finsbury Chapel, on the 24th of April, at half-past six o'clock, C. B. Robinson, Esq., of Leicester, took the chair. A hymn, given out by the Rev. H. Dowson of Bradford, having been sung, and an appropriate prayer having been offered by the Rev. S. Green, the chairman spoke as follows :—

I have exceeding pleasure, my Christian friends, in meeting with you this evening, in furtherance of the interests of the Baptist Irish Society. Among the many objects of Christian philanthropy which at this season of the year will present claims upon the sympathy and exertion of the friends of religion, I feel sure you will agree with me that there are none having superior claims upon us, as baptists, than those presented by the sister country. Long as she lain under a deadly superstition, operating at once destructively both upon her temporal and spiritual interests. The condition of that country has been one calling for sympathy from all classes of Christians. Our government have endeavoured to do something to meliorate that condition. How far they have succeeded you well know: Maynooth may probably be taken as a type of their policy. To the Christian church, however, Ireland has been and still is a scene of great interest; and all classes of the Christian church have endeavoured from time to time to send forth an agency adapted to raise her and improve her condition. All honour in this respect to our friends connected with the established church, who have done so much in preaching the gospel in Ireland. Our presbyterian friends, our independent friends, and our methodist friends, have also exerted themselves usefully in the work. But there is something, I confess,—and you will excuse me as a baptist in saying so,—in the efforts of this Society which specially commend themselves to my heart. Its agency is perfectly simple, and, at the same time, it is perfectly spiritual. Your agents

are devoted, earnest, self-denying men, who go throughout the land scattering the word of eternal truth. In their domiciliary visits, they are, to some extent, received as the friends of those to whom they read the scriptures of truth, and they then have an opportunity of applying the lessons which they teach, and of pleading with men personally on the great interests of their souls. Then you have schools scattered throughout the land, and, though these schools have met with the most unrelenting opposition on the part of the priesthood in Ireland, yet we have the hope, and it is not a vain hope, that in those schools many have been trained up for glory, honour, immortality, and eternal life. And then you have, above all things in that land, God's own appointed method of salvation to man, the proclamation of the everlasting gospel, you have in your large cities these men, who from the commencement of the year to the end of the year, proclaim that great truth by which the world is to be saved, the great truth which I hope we shall never be tired of hearing, justification through faith alone, a doctrine of all others suited to the condition of Ireland. I am happy to say, that success to a considerable extent has attended the labours of the devoted servants of this Society in that land; and though that success may not have been equal to our anticipation, it has, I think, been equal, at least, to our faith and our efforts. We are not straitened in God, but we are straitened only in ourselves. Had we been more impertunate with him, had we relied more upon the aid of his Holy Spirit, and remembered more frequently, that it is not by might nor by power, but by the Spirit of the Lord that everything must be accomplished, we might have received such a blessing that there had not been room enough to contain it. However, that a great change has come over Ireland none can doubt. I myself have been accustomed, for the last twenty years, to spend about a month there each year, and I can testify to a practical change for the better. The situation of

Ireland is one of so peculiar a character, that we cannot expect to see manifestations of success immediately. You know the condition of the great bulk of the people of Ireland; you know how fearful they are of being seen attending to the preaching of the gospel; and therefore it is that the labours of your scripture readers are so eminently adapted to meet the circumstances of the population. I may just observe, that this is not a business meeting. There will, therefore, be no formal resolutions; we have met simply to encourage one another in works of faith and labours of love; but I take this opportunity of endeavouring to press into the service of this Society any who should desire to render it their aid. Death has, as it were, been holding a carnival among us. Since we last met, many efficient labourers have been removed from our midst. Are there none in this assembly who are willing to be baptized for the dead, to step into those front ranks that have been weakened by death, and thus to come up to the battle, and to the help of the Lord against the mighty? Oh, may we have grace to follow more ardently than ever in the steps of those beloved brethren who have been removed, those who now rest from their labours, and whose works do follow them! I have great pleasure in calling upon our esteemed Secretary to read the Report; and I am quite sure that it will be a sincere pleasure to you, as it is to me, to see him taking an active part in the services in connexion with this Society—a Society which he so ably conducts, and a service which he so much loves.

The Report, which was given in our last, having been read, the chairman called on the Rev. W. WALTERS, of Halifax, to address the meeting, who rose and said, I felt at first some degree of difficulty, sir, in rising to speak this evening; but the sentiment I have selected I find to be somewhat similar to many texts that occur to us in the course of our common pulpit ministrations. It seems to be both a very wide sentiment, and yet a very narrow one. That sentiment is—

“As Christians, it is our duty to seek the spiritual welfare of Irishmen.”

When I look at the sentiments that are to be spoken to my brethren who are to follow me, I find that those sentiments bear exclusively on the duty of *British* Christians towards our Irish brethren. Now, how to speak on my

sentiment, without trenching on the ground that is to be occupied by my brethren, is the difficulty. My observations, however, will be of the most general character with reference to Christian obligation. The sentiment assumes that we are Christians. The fact that we are Christians changes not only our relation towards God, but also our position towards our fellow-men. Duties which existed not before, now have existence. We regard our fellow-men now in a light in which we never viewed them before. Having felt our own need of salvation, we feel that they need it too. Having participated in the blessings of divine grace ourselves, we feel that they need those blessings likewise; and while heretofore we may, as men and as brothers of the great family of mankind, have felt ourselves related to the inhabitants of all nations and of all climes, and have acknowledged our obligations to serve them, we now look to them in a far more important character, and we feel that we have higher classes of duties to discharge in relation to them than we have hitherto perceived. If we take the bible for our rule of instruction in relation to the duties of Christians towards their fellow-men, whether they be Irishmen, or whether they be Hindoos, or whether they be South Sea Islanders, or whether they be men at our very doors perishing in their sin, we shall find that the bible gives us to understand that as Christians we have been entrusted with the gospel of Christ in order that we may disseminate that gospel throughout the world. We are represented as lights of the world—as the salt of the earth—as cities set on hill-tops. We are to have compassion on the ignorant, and on them that are out of the way. We are to seek to convert sinners from the error of their ways, and to save souls from death; and the man who looks to Christianity as a thing appertaining merely to himself, or to some favoured few who are, he believes, the special objects of the divine regard, the man who does not consider that Christianity is a boon entrusted to him as a steward, and which he is to commend to his fellow-men for their moral improvement, such a man falls short of the true genius of Christianity, and gives one of the most practical demonstrations that he is not thoroughly impregnated with the Christian spirit. Now, my sentiment says, that it is one of the duties of Christians to seek the spiritual welfare of Irishmen, just because it

is the duty of Christians to seek the spiritual welfare of all men. The sentiment does not ignore the fact, that Ireland has political grievances, that Ireland suffers under great social disorders. The sentiment does not set aside the fact, that, as Christians, it is our duty, on all fitting occasions, to seek to remove the political grievances of Ireland, and to seek to alleviate her social miseries. But this resolution addresses itself to us as Christians rather than as citizens; and it sets before us the great and paramount obligations under which we are placed, not so much in relation to political or social matters, in reference to Ireland, as in relation, more particularly, to her spiritual wretchedness. And what is it that has occasioned so much spiritual misery in Ireland but sin; sin arising, to an alarming extent, from Ireland's Roman catholicism? Sin, the Man of Sin—the very incarnation of all iniquity—exists there in all his rife and potent power. And how shall we, as Christians, seek the removal of this evil? How shall we, as the constituents of the Baptist Irish Society, seek to promote the spiritual welfare of Irishmen, seeing that they are cursed and blighted by this terrible form of wickedness? To a large extent, so far as our principles as nonconformists will allow us to go, we should seek by our legislative measures to destroy the influence of popery in Ireland. We should seek, also, the regeneration of Ireland by employing agents competent for the work, to present the truths of the gospel in a controversial manner, and yet in a Christian spirit, before the Irish people. I know that very much is said in meetings of this sort against controversy in Ireland. Now it seems to me, that it is utterly impossible, from the very nature of the case, for our agents to labour in Ireland without labouring controversially. We will suppose one of them going into a town and preaching from the simple gospel of the Lord Jesus Christ that great doctrine to which the chairman has referred—the doctrine of justification by faith. He preaches this doctrine when he is opposed by the priests or by the agents which they employ. How is he to proceed? Is he to discontinue announcing the truth, or is he not to face openly the charge, and show that the doctrine of justification by works, or any other mode which the church of Rome adopts, is utterly false and unscriptural? I do not mean to say, that our agents

should come forth merely as controversialists; that would be a most serious mistake. Indeed, I would have them avoid it, so long as it is possible for them to avoid it; but certain circumstances may happen in the course of their mission when it is necessary that the men whom we employ as missionaries, should be prepared, should be competent, to give a reason for the hope that is in them. It is our duty as Christians to seek the spiritual welfare of Irishmen; and oh! by what solemn reasons might this duty be enforced! How might we not enlarge upon our obligations to do this! God our Father commands us to go and work in his vineyard. The simple fact that he has issued the command should be sufficient inducement for us, as children, to act upon it. He has a right to say to us, "If I be a Father, where is mine honour?" The Lord Jesus died for us, not simply that he might secure our salvation for us, but that he might make us the instruments of extolling his name, and spreading his cause throughout the world. Would to God that all of us understood Christianity and Christian obligations as the apostle Paul understood them! Would to God that all of us felt the influence of the death of Christ upon our personal living and our daily experience as the apostle Paul felt it. "The love of Christ constraineth us," said he, and he made that maxim the rule and model of his life. It is our duty as Christians to seek the spiritual welfare of Irishmen. Yes! and the time of discharging that duty is rapidly passing away. Our chairman has referred to the fathers and founders of this Society, to men who, having laboured long in connexion with our great religious institutions, have now passed into rest. All honour to their memories! God grant that a double portion of their spirit may rest upon those who are rising up to occupy the posts they have vacated; but let us remember that the days of our usefulness are every minute drawing nearer and nearer to a close. It is not simply that our fathers have gone to their rest, that therefore we should be up and doing. We ourselves are rapidly passing away from this scene of earthly activity. Just as the shadows of the evening are now drawing around us, so the shadows of death are settling gradually upon us. I commend to you your duty, then, in relation to Ireland, I commend it to you on the broad and general ground of your humanity, on the fact, that you have been



redeemed, that you are the peculiar people of God, and should be zealous of good works. I commend to you your duty in reference to Ireland, because it is the duty of the man who hath tasted that the Lord is gracious, to say to all men, "Oh, taste and see that the Lord is good; blessed is the man that trusteth in him."

The Rev. JAMES WEBB, of Ipswich, followed, and illustrated the sentiment that "As *British* Christians, it is specially our duty and interest to seek the spiritual welfare of our Irish fellow-subjects."

He said that while their object was to seek the spiritual welfare of Ireland, they were not to be unmindful of her in other respects, but they were called upon by all the means in their power to elevate Ireland in her social condition. Happily, the means that were employed to subserve the purpose of raising her from her moral degradation were those best fitted to promote her temporal interests. It was impossible to raise an immortal being to moral dignity without at the same time elevating him as a man, a husband, a father, and a citizen; and just so far as the interests of man were promoted for eternity were they promoted for the time that now is. Now, the great object of the Society was to bring Ireland out of the darkness of popish superstition. He had no fine words to speak in reference to Romanism, or to look at it with a smiling countenance. Their great and sublime object was to emancipate Ireland from the bonds of sin. It were of little avail that you strip a man of Romanism and leave him the slave of iniquity. He thought that the means adopted by this Society to effect the instruction of the young, and to make them acquainted with the records of everlasting mercy, were of the right and most hopeful kind. The hope of a lost world was the hope of perishing Ireland; and he rejoiced to find that this Society was increasing in its efforts to establish this great truth in Ireland. The meeting had been reminded that it was the duty of British Christians to promote the spiritual welfare of Ireland, and he had to try to prove that it was equally their interest as British Christians to attempt the accomplishment of this aim, not that their rule of conduct was to be limited by the amount of their interest, their rule was rather to be founded on eternal and immutable truth; but where self-interest of a proper kind was concerned, it was an additional motive for

the adoption of any particular line of conduct. Now, so closely associated was Ireland with England—so nearly was it united to England by the same form of government—so closely were the two countries related to each other by trade, commerce, habit, and daily intercourse, and by the fact that English ships were frequently manned by Irishmen,—that the interest which British Christians had in extending the welfare of Ireland became indefinitely increased. The immigration, also, of tens of thousands of Irishmen into this country would necessarily have a material influence on the moral and religious habits of our own people. In all the walks of English life Irishmen were found; they were connected with Englishmen both by land and sea, and in almost all their private and public undertakings Englishmen and Irishmen were associated. Irishmen entered into English houses as servants and domestics, and swarmed in many English towns and cities. Entering thus into close contact with the English as a nation, the Irishman must produce a certain influence upon this country. Owing to our representative system of government, it could not fail to happen that Ireland must exercise a large influence in this direction. He for one did not regard Romanism simply as a form of religion. He did his principles as a protestant no wrong if he regarded Romanism in contradistinction to every other creed, and to almost every other religious sect, as a politico-religious system; and he, therefore, believed it was not, in all respects, entitled to precisely the same kinds of treatment other religious sects might rightfully claim. Not that he would for a moment countenance persecution of the Romanist under any circumstances; but, while giving to the Romanist as much religious and political liberty as possible, he should feel perfectly justified in saying, Don't use your advantages so as to injure and cramp my religious and political liberty. Let Ireland once become evangelical and politically free, let her become sanctified by the word of God, and Britain might well hail the day. Let the two countries but be united by the grace of God, and the aggression upon popery would be successful, while many a monstrous form of evil in Ireland would yield to the moral power of the everlasting gospel, and the Canaan of God would enlarge its coasts and its borders upon the right hand and upon the left.

The Rev. JAMES MURSELL, of Kettering, said, the topic on which he had been requested to say a few words was the following:—"The object to be aimed at is the conversion of the individual to God; the proselytism of the masses, the object of others, is not adequate to the purposes we have in view." It was, in all cases, a most important thing, at the commencement or in the prosecution of any enterprise, to have the object sought for clearly and distinctly before the mind, and thus know precisely what is attempted to be done. Its success depended very much upon the constancy and distinctness with which it occupied the attention; because, when an object was vaguely presented to the mind, it was not at all likely to be zealously pursued. He considered it, therefore, to be a wise thing to have brought before that meeting an expression such as this topic makes, so that all might clearly understand the precise object which the Society had in view. That object, the sentiment declared, was not the proselytism of the masses, but the conversion of individuals to God. It would not be thought necessary that, in such an assembly, he should spend time in showing the reality of such a distinction,—that it was possible for a man to be transferred from one communion to another,—to throw off one system of belief, and that even on the conviction of his judgment, and assume another, even to turn from theoretical error, and take hold of theoretical truth, and yet not be a whit nearer to the great essential change wrought by the Holy Spirit of God, and which our Saviour spoke of when he said, "Except a man be born again, he cannot see the kingdom of God." It might not be necessary for him to guard his hearers against supposing that he had any sympathy with those new and peculiar opinions on theological matters which it was charged against some of the young divines, and, he must own, not without reason, that they had come to entertain and most unwarrantably to preach. To say that he had no sympathy with the error was to use a weak phrase, and one most inadequate to express the sentiments of his mind against a system that makes theoretical truth of little importance, that tells a man he may think pretty much what he likes if he be but amiable in his temper and sincere in his opinions. There was a sort of conjuring with vague terms, such as "consciousness" and "development," "sub-

jective truth" and "objective truth," stolen from our German neighbours, and stolen by persons who did not always know the meaning of the words they used. But, nevertheless, the conjuration they employed had this most disastrous effect—of taking away from our glorious faith everything beautiful and distinctive about it. A system like that, therefore, must be regarded by every earnest and devoted Christian with utter abhorrence; and he could not, for his own part, give expression to the aversion which he felt to a system so destructive of the reality of our religion as that. But he need not guard himself against such a misconception, when he simply said, that it is possible for a man to have yielded up error after error in theory, and be able to defend the truth with much power of learning and logic, and yet be a stranger to real conversion to God. Neither would there be any hesitation, he imagined, in the minds of any of his hearers, as to which of the two objects this resolution brought before them was the greatest, and therefore, as to which is the worthiest object to be placed before their minds, the conversion of men to God, or the bringing them over simply from one party to another. It must be felt at once, that the first implies all that is valuable in the other; because, as they were taught at school, "the greater always includes the less." "In Christ Jesus circumcision availeth nothing, but a new creature." The distinction, therefore, drawn in the topic, was, in many respects, an important one; and important for us to have distinctly before us while considering the object and modes of operation of the Baptist Irish Society. In the first place, it impresses the Society with a spirit of perfect catholicity. The spirit of proselytism is essentially a selfish one, because it seeks to advance the interests of party, and not of the church universal. It regards the accessions to another community as so much taken from itself; it looks with an envious eye upon kindred institutions instead of rejoicing in their prosperity. But as soon as we look upon ourselves simply as instruments in the hands of the Spirit for the conversion of individuals to God, we become removed out of the pale of party, and united with the company of all those who love our Lord Jesus Christ in sincerity; and we can rejoice in the success of all our brethren as really as we can in our own. If he understood the

principle and character of this Society aright, it takes little account of to what communion a man belongs, if so be that he belongs to the communion of saints; as to what church he may enter, so much as whether he be introduced "To the general assembly and church of the first-born, whose names are written in heaven." It does not spend its time in teaching men to unlearn the shibboleth of one sect and distinctly to articulate the shibboleth of another, but concentrates all its energies on the divine work of turning men from "darkness to light, and from the power of Satan unto God." And he rejoiced in the distinction made in the sentiment entrusted to him to submit, because he thought the object which is there declared to be the object of this Society is completely in harmony with their position as protestant nonconformists. He could understand why Romanists were anxious to proselyte men in masses; because religion was regarded in that system as consisting in obedience to priests, in meats and drinks, and divers washings and carnal ordinances; and is altogether a thing of externals. And the same with those who hold by the principle of a political establishment of religion. The theory of such a system is to look upon men in masses, and they were therefore consistent with themselves when they sought to lead men from one communion to another, regardless of a change of heart. He did not mean to say that this was the universal object which the upholders and ministers of a state-supported system set before themselves, far from it; but it certainly was so to a large extent. But the spirit of those protestant nonconformists who upheld this Society was perfectly contrary to this, their foremost motto and foundation principle is the spirituality of Christ's kingdom; that religion is not a thing, so to speak, which takes men in the lump, in the mass; but that it isolates a man, takes him apart, separates him from his fellows, and sets up the throne of God in the individual heart. He felt satisfied, therefore, that they were in harmony with their position, as protestant dissenters, when they said, "The conversion of the individual to God is the object to be aimed at; the proselytism of the masses, the object of others, is not adequate to the purpose we have in view." And keeping before them this distinction, he might add, is important, too, as a guide for us in estimating the amount of good that has

been done, and is being done by this Society; it was not an object, the working out of which is so likely to issue in such speedy and palpable results to a particular denomination as the object which they declared not to be their object; and there was a danger, therefore, lest they should be disappointed with the results which apparently accrue from their efforts. Because there are few signs of agitation and change, it might be thought that there was little done or doing. For his own part, he looked upon the quietness of this Society as one great omen of its strength and success. He had an excessive and growing distrust of any operations which are heralded with shoutings—attended by much sound of trumpets and the voice of words. All analogy taught him to mistrust such modes of procedure. The mightiest operations of nature have ever been the silent ones. It was not the tornado that sweeps in thunder o'er the plain that is mighty to bless, but the breeze that plays around us so sweetly, that we cannot tell whence it cometh or whither it goeth. It is not the hailstorm that fertilizes the ground, but the dropping rain and the distilling dew. The sun makes no noise as he springs forth from the east, to run his appointed and triumphant course. The same law he believed to hold good in the moral world as in the natural. He might point in confirmation to the advent and labours of the Redeemer of the world himself, who began his great work of human redemption in mystic stillness, and carried it on in quiet; and yet that was an event which affected the best and mightiest interests, both of time and eternity. We thus saw in Christ the great model of his church. It is the little stone cut out of the mountain without hands that is to fill the whole earth; it is the little leaven that is to leaven the whole lump. He rejoiced, therefore, and looked upon it as an omen of strength and success that this Society goes about its work in such a quiet way—necessarily so because of the object it thus places before itself. The meeting had been forcibly told by a preceding speaker of the peculiar claims which this mission has upon their attention; and it had always seemed to him, in thinking of this Society that its agents have to contend with very peculiar difficulties—with difficulties, in some respects, greater and more difficult to overcome than even those that stand in the way of the men who go forth

into heathen lands to proclaim the gospel. Those who go forth as teachers of Christianity to heathen countries were placed in professed and recognised antagonism to the systems they go to overthrow; but the missionaries who labour in Ireland to diffuse the pure and undefiled religion of the blessed God were confronted with a system which bears the Christian name; and not only so, but with a political system which, necessarily, by its injustice, makes protestantism to be abhorred rather than welcomed by the great body of the Irish nation. These were the sort of difficulties with which the missionaries to Ireland had to contend; and mighty difficulties it could not be denied they are. And yet with such a simple and glorious object in view as that which his sentiment declared theirs to be, there need be no fear of the results which would attend their labours. The battlements against which they are arrayed are high, and defended by all the enginery of hell; but their trust is not in the arm of flesh, and their weapons are mighty, through God, to the pulling down of strongholds. Strong in that confidence the missionaries of that Society went forth in this work, and they would not fail of its accomplishment. The day will come when not only the idols shall be utterly abolished, but when all false religion shall be swept from the earth, and Christianity be left in the might of her own beauty to go forth and captivate the nations. When the Lord the Redeemer shall be enthroned as king upon his holy hill, the man of sin shall be hurled from the throne he has usurped, and banished from the temple he has polluted with his presence, and the utterance of triumph shall be heard from the redeemed and regenerated earth, and be re-echoed by the skies, "Babylon the great is fallen, is fallen, and the kingdoms of this earth, are become the kingdoms of our God and of his Christ."

The Rev. JOHN BURNET said, he was called upon to do something, but what it was he had not been told. He had not been supplied with a text, and yet he was expected to preach a sermon. He supposed his text must be Ireland. Well, taking that, and looking at the Baptist Irish Society, he could not help expressing his satisfaction at having anything to do with its anniversary meeting. It had his entire approbation. It was his most earnest desire for the success of its operations, and could he do more than

earnestly desire its success he would most readily do it. Ireland had always been regarded by him as one of the most interesting countries in the world. It has peculiarities, and some of these peculiarities he did not hesitate to say, are calculated to make us tremble for its welfare; but, in the midst of them all, we could find the materials of mind from which we might gather up the formation of splendid national character, when sanctified by the gospel of Christ. Mr. Burnet then went on to speak of the genius of the sons of Ireland—of the wealth of its natural resources—and of some portions of its history—and added—But many changes had taken place lately in that country; especially the sale of estates, which was evidently doing much for the prosperity of the nation; and what was now required to be superadded to its social and political progress, was the pure gospel of Christ. He did not mean for a moment to say that he expected any great change to take place, as some might foolishly look for in a day. It would take a long time to regenerate a nation which for so long a time had been so grievously mismanaged; and they must be willing zealously to labour, and patiently to wait for the result. Some might be disposed to say, perhaps, that this Society had done but little for the carrying forward of the work. Let those, however, who said this, resolve that it should do more in the future in the only way it could, namely, by their doing more themselves. In this there would be no difficulty, for they were going to have a collection. If you say (said Mr. Burnet), that the Society has done little, whose fault is it? Do you suppose the committee would not be willing to appoint a thousand additional agents at once if you would let them? They do not do much, you say; then why don't you make them by giving them the means? Now, if you make a good honest collection to-night, I have no doubt that the committee will act upon that collection; and if that collection shall double the funds of the Society, I have no doubt that means will be found for expending it so as to benefit the country and bring honour to this Society; and that the committee will give you a satisfactory statement next year, when you meet together at your anniversary.

The Rev. W. B. BOWEN then gave an interesting account of his recent visit to county Mayo, which we must reserve till next month.



# THE MISSIONARY HERALD.

## ANNUAL SERVICES.

The introductory meeting for prayer was held in the Library of the Mission House, on Thursday, April 19th. The Rev. B. Evans of Scarborough presided. The brethren, Revs. A. M. Stalker, F. Wills, W. Walters, and S. Leonard, Esq. engaged in prayer.

At the Annual Members' Meeting on Tuesday morning, April 24th, J. H. Allen, Esq. in the chair, prayer was offered by Rev. J. Burton. The Reports of the Committee and Treasurer were laid on the table; the digest of the minutes of proceedings for the past year was read; and the Treasurer, Secretary, and Auditors for the ensuing year elected.

Owing to the absence of Rev. F. W. Gotch, his notice of motion could not be taken into consideration; but a Com-

mittee was appointed to confer with the Committee, to whom were referred the resolutions proposing to alter the mode of electing the Committee, and to submit the result of their deliberations to the next General Meeting.

A resolution was brought forward by Rev. W. Robinson and carried, to the effect that the time was come for re-considering the rule of the Bible Society which prevents the circulation, by that Society, of the versions made by our Missionaries, and commending the subject to the serious attention of the Committee for the ensuing year.

On the report of the Scrutineers being presented, it was found that the following gentlemen had been elected to serve as the Officers and Committee.

### TREASURER.

SIR SAMUEL MORTON Peto, BART.

### SECRETARIES.

REV. FREDERICK TRESTRAIL

EDWARD BEAN UNDERHILL, Esq.

### COMMITTEE.

REV. JAMES ACWORTH, LL.D.	Bradford.
JOSEPH H. ALLEN, Esq.	Brixton.
REV. JOSEPH ANGUS, D.D.	London.
J. L. BENHAM, Esq.	London.
REV. CHARLES M. BIRRELL.	Liverpool.
REV. WILLIAM B. BOWES.	London.
REV. WILLIAM BROCK.	London.
REV. J. T. BROWN.	Northampton.
REV. J. J. BROWN.	Reading.
REV. W. F. BURCHELL.	Rochdale.
RICHARD CARTWRIGHT, Esq.	London.
REV. HENRY DOWSON.	Bradford.
REV. B. EVANS.	Scarborough.
RICHARD FOSTER, Esq.	Cambridge.

REV. F. W. GOTCH, M.A.	Bristol.
REV. N. HAYCROFT, M.A.	Bristol.
REV. JAMES HORSY, D.D.	London.
REV. DANIEL KATTERNS.	Hackney.
REV. W. LANDELS.	London.
REV. JOHN LEECHMAN, M.A.	Hammermith.
REV. C. J. MIDDLEDITCH.	Frome.
REV. JAMES P. MURSELL.	Leicester.
REV. ISAAC NEW.	Birmingham.
REV. THOMAS F. NEWMAN.	Shortwood.
THOMAS FEWTESS, Esq.	London.
REV. T. POTTENGER.	Newcastle.
REV. WILLIAM ROBINSON.	Cambridge.
REV. JOSEPH RUSSELL.	Greenwich.
REV. ISRAEL M. SOULE.	Battersea.
REV. EDWARD STRANE, D.D.	Camberwell.
GEORGE STEVENSON, Esq.	Blackheath.
REV. CHARLES STOVEL.	London.
REV. F. TUCKER, B.A.	Manchester.
W. H. WATSON, Esq.	London.
REV. JAMES WEBS.	Ipswich.
REV. T. A. WHEELER.	Norwich.

The Rev. J. Price, of Montacute, closed the meeting with prayer.

The Annual Sermons of the Society were preached on Wednesday, April 25th,

in the morning at Bloomsbury Chapel, by the Rev. J. P. Mursell, of Leicester, from Isaiah vi. 6, 7, 8; and in the evening at Surrey Chapel, by the Rev.

H. S. Brown, of Liverpool, from John xiv. 12. The devotional exercises were conducted in the morning by the Rev. W. Brook, and in the evening by the Revs. E. R. Hammond, of Town Malling, and John Penny, of Coleford. We are happy to announce that Mr. Mursell's sermon is shortly to be published.

## ANNUAL MEETING, THURSDAY, APRIL 26.

The Sixty-third Annual Meeting of the Society was held in Exeter Hall, under the presidency of James Kershaw, Esq., M.P.

The proceedings were commenced with singing and prayer by Rev. J. Prichard, of Llangollen.

The Chairman addressed the meeting as follows:—My Christian friends,—I hope I need not detain you with any apology for having at the request of the Committee of this Society consented to take the chair on the present occasion. I thought it due, when I was first invited to take the chair, not lightly to refuse. It was desired to confer upon me this honour—for an honour I certainly regard it—and I was therefore willing to consider the case, though at all times I must confess I feel the greatest objection to speak before a public meeting. It was moreover intimated to me by the Committee, that in the selection of the individual to occupy the chair to-day it was desired to exhibit that catholicity of spirit which ought ever to exist among those who, though of different denominations, are labouring in the same spirit to promote the same great ends in the field of missionary labour. I hope, then, that I have not been presumptuous in taking the chair to-day; and I have not only in my own name, but so far as I may be permitted in my humble person to represent the body to which I belong, I have to wish you, in their names, the utmost and ever-growing success. Perhaps if I make a few references to some portions of the history of the Baptist Missionary Society, they will not here be out of place. This Society was the first in point of time of all the institutions sustained by the different bodies of nonconformists in this country; and, at the period of its formation, in 1792, the two older institutions of the established church had accomplished, and, indeed, attempted, but little for the conversion of the heathen. Major Scott Waring, a most vehement opponent of missions, in commenting upon the establishment of your Society and other societies, makes the following observations:—"For the first time the subject of evangelizing the natives of India was mentioned in parliament, by Mr. Wilberforce in the Commons, and by the bishop of London in the Lords; but the clauses were withdrawn by consent. In that year it was that the English missionaries were for the first

time sent to India. Were they sent by either of the venerable societies of our church? No; they were smuggled out, in violation of the law, by a sectarian missionary society, instituted in 1792, and from another sectarian institution"—referring to the London Missionary Society—"in 1799, but which did not send out a single missionary to India until 1803." Now, as this Society was the first to commence its labours in India, so in that mighty empire its greatest triumphs have been achieved. The pamphlet already quoted states, that on the 24th of August, 1806, the following message was delivered to Mr. Carey, the head of the baptist mission, from the governor general,—that as government did not interfere with the prejudices of the natives, it was his request that Mr. Carey and his colleagues would not. The request, when explained, amounted to this: they were not to preach to the natives, nor suffer the natives to preach; they were not to distribute religious tracts, nor suffer their people to distribute them; they were not to take any step, by conversation or otherwise, to persuade the natives to Christianity. The reason alleged for this treatment of missions was, that it was believed that your sending out missionaries to the heathen would disturb the tranquillity, and perhaps endanger even the existence of that great empire. These extracts exhibit in a remarkable degree the spirit of those times, and the great devotion of your Society in those early days. The writer goes on to say: "We must use, therefore, every possible means to counteract the efforts of those disaffected persons who have misled our native troops and our native subjects. The only effectual means of obtaining this desirable object are by the immediate recall of every English missionary, by putting an immediate stop to the gratuitous circulation of the scriptures in India, and by directing that the clergy in the pay of the Company in India should in future confine themselves to the care of the souls of their fellow Christians." There was indeed a singular inconsistency in these opponents of missions; for while they declared the object to be fraught with the utmost danger, they at the same time expressed the conviction that they would prove utterly Utopian. The same writer says: "In India the missionaries and the liberality of the

Bible Society can produce nothing but mischief. No man can have resided long in India, if he possesses common observation, without a conviction in his mind, that the most bigoted catholic of the fifteenth century was not more fully convinced of the pope's infallibility than the Hindoos and Moham-medans are of the truth of their respective religions." Again, he adds: "I am most confident that success, by circulating the holy scriptures, and by encouraging missionaries, so far from being probable, would be impossible." The anti-missionary writers of that day were scurrilous in the extreme. You have heard how that venerable man, Dr. Carey, was treated. I feel, however, that I must not detain you with matters more particularly in reference to India, but refer you for a single moment to the commencement of your mission in Jamaica. That mission was commenced, I think, in 1813, and it soon attained very considerable success. I will not dwell upon the different periods of its labours, but simply state, that the encouragement which the Committee of this society received was matter of gratitude to God, to you, and to all the Christians of Great Britain, who observed the course of that mission in the West Indies. I will not refer either to the number of your converts to Christianity in that country; in your last report, I believe, it is stated, that there were at that time some 38 churches, and more than 18,000 members of those churches; and I cannot help referring for a moment to the efforts which were made by your faithful missionaries in exposing and bringing to light the horrors of slavery. By their direct appeals to the Christians of Britain, they exercised, through the grace of God, an influence in this country, and over the legislature, that soon extinguished slavery in the West Indies; and to your honoured missionaries we are for the most part indebted for the abolition of that cursed system. Why, if those faithful men had done nothing more than abolish that system, they would have deserved the thanks and the gratitude of the country; but in addition to this, they have brought thousands upon thousands to the cross of Christ and to the feet of their Redeemer. But at this time of day, and especially in an assembly such as this, I need not stay to defend Christian missions. They have, as you have seen, engaged the support and the sympathy of the Christian church for a period of more than fifty years, and now I believe I may say that they are among the most noble institutions of your country, and that they will remain permanently to dignify and to adorn the land. They have been supported by the holiest and best of men—the warmest friends of humanity, liberty, and religion. I think I see on this platform around me to-day a body of men, who, for talent, wisdom, piety, and zeal, may be compared with any assemblages of the

same kind in the world, and the sanction of their names is a guarantee to the excellency of our cause. I trust that this society will continue to prosper in their hands, and that we shall have reason to be thankful in future years, more than even in those which are past, for its efforts and for its success. To be unconcerned or inactive in this great cause were, with our professions, the badge of our inconsistency, and, with our avowed convictions, the proof of our unfaithfulness. I had intended to address to you some other observations, but I will not do so at the present moment. I therefore beg to call upon the Rev. Dr. Angus, who will read the report.

The Rev. Dr. ANGUS, in the room of the Secretary, read the report.

Sir S. M. PEARO on presenting the cash account said,—I feel, dear Christian friends, that on the present occasion I may be pardoned if, in addition to simply reading the balance-sheet, I occupy your time for not more than five minutes. In accepting, as I have done, at the unanimous request of your Committee, the office now of sole treasurer, I cannot, in justice to my own feelings, or to that respect which is due to the memory of my late beloved colleague, do less than for one or two minutes refer to the fact of his decease. He was no ordinary man: for twenty years, in holding the office of treasurer of your society, he devoted himself to its affairs in no ordinary way; and it is due to him that I should say, that during the time I have been his colleague, amidst much affliction, he has so devoted himself to the interests of that Society, as to leave me scarcely anything to do. His piety was of no ordinary kind. An eminently wise, practical, and holy man, his life seemed to me a practical commentary on the text, "Brethren, remember the grace of our Lord Jesus Christ, who, though he was rich, yet for our sakes became poor, that ye through his poverty might be made rich." In following Christ his aim was to be like him; and pity, benevolence, and love for his fellow man were the ruling characteristics of his life. And although he has left the society of those whom he loved on earth, what a blessing it is to feel, that nothing which occupied him on earth, in respect to our mission, needs a feeling of change in heaven. He is now the associate of those whose greatest delight is to see the return of the repentant sinner.

The Rev. J. C. HARRISON: Mr. Chairman, my Christian friends,—I am sure that we have all listened with deep sympathy to the very touching reference which has been made by your present treasurer to your late treasurer, and that we all feel thankful that one so worthy to pronounce his eulogium has taken his place. Most sincerely do we wish for him the same career of holiness and



usefulness as that which his predecessor has enjoyed. And we have listened, with great satisfaction, to the brief and comprehensive abstract of the Report; for sure I am, that the record of the labours, and the encouragements, and the successes of our worthy Christian missionaries, ought to speak to the heart of every Christian man, and ought to form the strongest arguments for the increase of our liberality and our prayers.

I have much pleasure in submitting to this meeting the first sentiment; and although, if I had chosen my own turn, I should certainly not have taken this very prominent position, yet I feel that when we put our services at the disposal of a great Society, we ought to do so without reserve, and just take the position which may be assigned to us. Moreover, as I am in some sort a stranger among you, and belong to another, though hardly to another, denomination, I feel that, as in the case of our honourable and excellent chairman, your secretaries, in giving me this position, bring into the fore-front the catholic feeling with which you are pursuing the operations of your Society; for although you hold your distinctive peculiarities, and on all fitting occasions have no hesitation in avowing them, yet still you feel that the missionary field is one so vast, and its wants so pressing, that you cannot dispute about minor points here, but gladly welcome any Christian brother who holds the truth as it is in Jesus. The resolution which I have to submit is this:—

“This meeting has heard with satisfaction, from the Report which has been read, of the progress of the gospel in those districts of Bengal where the missionaries of the Society are labouring, and regards the spiritual destitution of the greater portion of it as a reason for renewed exertion on the part of the churches to enable the Committee to send out additional labourers to occupy this important field, and carry to the perishing heathen the bread of life, which cometh down from heaven.”

Sir, the very mention of Bengal carries us back in thought to the earliest days of your Society, and to those honoured men who were its founders; and could we but catch more of the spirit which they displayed when they led the van of nonconforming missions from England, we should feel no fear at all about the prosperity of your institutions. And I know of nothing which is more likely to keep alive our zeal in missionary operations, than the study of those great and good men, who, with nothing to encourage them but the force of their principles and the promises of their God, conceived the vast design of evangelizing the heathen world. It is very evident, sir, that they had souls that firmly grasped and duly sympathised with the very spirit of the gospel. They turned to that gospel no hasty glance; they gave to that gospel no divided allegiance; they looked upon its magnificent purpose, its wise and glorious

truths, its benevolent spirit, and they delighted in the whole. They felt that other systems fell far short of this; they just touched the very surface of society, where all men are so very different from each other, and therefore were but partially applicable, whereas this goes to the very heart of society, seeks not simply to reform, but to renew, and therefore is fitted for the whole family of men. If this gospel, then, which they felt was so complete, could only be diffused through the wide world, would it not be to all men as life from the dead? And if they could be but the humble instruments in first commencing this work,—if they could but give the first impulse to the churches, though they might never see the fruit themselves, it would be a thing worth living, yea, worth dying for; and even if they did fail in this attempt, failure here would be far worthier than to stand looking coldly on the perishing heathen, without an effort to serve them. But we are quite sure that failure was a thought which very seldom glanced across the minds of these men. Their faith in the gospel was as firm as their conception of the gospel was magnificent. They did not say, “This would be a glorious thing if it were true,” they said, “It is a glorious thing, because it is true.” With masculine understanding they had examined the evidences of Christianity; with loving hearts they had welcomed its truths; by blessed experience they had proved that it was the word of God; and with this conviction their duty was plain,—they must obey; and, therefore, conferring not with flesh and blood, they prayerfully addressed themselves to their great work. Their commencement was small; to the eye of sense it appeared almost absurd. When they looked at the myriads who were lying in the darkness of heathenism,—when they thought of the dangers that must be braved, the obstacles that must be overcome, the prejudices that must be vanquished, before one soul could be instructed and saved,—and when they looked at their first collection of £13, and their second collection of about £70, they could hardly wonder at the scornful sneer of the worldling, or of the ill-concealed smile of some of their less enthusiastic friends. Well, if the means were very disproportioned to the end, and if they received little encouragement either from the church or the world, a voice unheard by the multitude, but distinctly heard by them, said to their inmost heart, “Be not afraid; only believe.” That voice was obeyed; and, in these days of speculation and questioning, when it is thought a high achievement, a somewhat splendid and shining virtue, to doubt, it is quite refreshing to look back upon their rock-like faith. Persuaded that there is in truth inherent and irresistible power, that whatever is divine must ultimately prevail,

they judged of the probable success of their enterprise, not by the amount of instrumentality which they had at command, but by the omnipotence of the principles they were permitted to wield. To those who doubted or smiled, they said, "Who hath despised the day of small things?" That tiny leaflet, which just rises above the soil, shall, in the course of years, become the monarch of the forest; that narrow rill that bubbles up from the fountain, shall swell into the mighty river that shall carry fleets on its bosom; that feeble infant that slumbers in the arms of the aged Simeon, shall become the wonder-working Redeemer of mankind; and this humble mission that you despise, based on the truth and promise of God, shall encircle and conquer the world. You judge by the eye of sense—we by the eye of faith; you look for the success of your enterprise from the wealth, and influence, and power of man—we, taught by a diviner wisdom, take as our rule, "Not by might, nor by power, but by my Spirit, saith the Lord of hosts." Oh, sir, let this spirit but prevail in our churches,—the noble comprehensiveness, the strong faith, the yearning compassion of your Careys, and Pierces, and Fullers, and Rylands, and Sutcliffes,—and then there will never be wanting a band of ardent and youthful volunteers to go down into the well, as Fuller said, nor a noble phalanx at the top to hold the rope!

But, sir, your Report speaks of the present state of Bengal now, more than fifty years after these efforts, which were begun in so much faith and prayer. It seems there are in connexion with your denomination in Bengal about 1,500 persons who are in church fellowship, chiefly drawn from the ranks of heathenism—a number which represents, of course, about five or six times as many nominal Christians, who are under training, and a corresponding proportion of children who are in schools. Now, how would your fathers rejoice if they could witness these results! and with what eagerness would they wish to give themselves anew to the work! But if they could, again, see the fruits of missions to India in general, they would find still greater cause for exultation. I have not the very last returns; but I remember reading, in 1852, from the report of Mr. Mullens, that there were at that time about 19,000 members in church fellowship, amid a community of 112,000 native Christians; that in schools of various kinds there were about 79,000 children and youths, presided over by 443 missionaries and 668 catechists; making altogether 1,141 labourers. And when, besides all this, it is recollected that, since the commencement of your operations, infanticide is punishable by law; the Suttee is abolished; government patronage of idolatry is nominally, and for the most part really withdrawn; that the native can be-

come a Christian without forfeiting his inheritance; that brahmins are (a thing once unknown) obliged sometimes to resort to secular callings; that temples are seen sometimes in ruins; and that many high-class Hindoos are beginning to lose their faith in their own religion, though, alas! without transferring it to any other,—do not all these things give token that there is a hidden work advancing far wider than that which meets the eye, and that, if we are faithful, what is now witnessed will be only like the first crumbings of the mountain which are prophetic of its growing instability, possibly of its sudden fall?

But then, sir, how do these facts increase our responsibility and drive us anew to the work? When God gives us great and growing success in any of our operations, he thereby most distinctly beckons us onward; he puts his seal to his own work and thus encourages us still to advance; and if, when he is giving us success at every step, and is thus saying to us, "You are in the right track, pursue it with still greater ardour,"—if, then, we hold back, or show anything like indifference, why we are guilty of disobedience to our great Leader, besides inflicting a grievous wrong upon souls who are waiting for our instructions. Nor is this all. We have put the Hindoos around our missionary stations into a new position; we have thrown some light upon their darkness; we have rendered them dissatisfied with some of their absurd and gross superstitions; and it will be unjust and cruel if we now draw back, without leading them into the full enjoyment of the great salvation. We have done so much that we must do more.

Nor let any suppose that the Christian churches at home will be soon released from their missionary responsibilities—that the multiplication of native agents, and the self-government and self-support of native churches, and the aggressive labours of native Christians, will soon enable us to retire from our work. We are all acquainted with the history of Western Christianity; we know how soon after the death of the apostles Christian teachers corrupted the gospel by the infusion of their philosophic and pagan beliefs; how heresies rapidly multiplied; how in the process of years the Greek and the Romish churches emulated each other in the grossness of their superstition, until the light was almost extinguished; and when Christianity takes a deeper root in India and China, what is to prevent the history of Western Christianity being repeated in the East? But, sir, the missionary enterprise is one from which we ought not to wish to retire, and of which we ought never to grow weary. It is quite an honour to be engaged in it at all. Why, sir, if you only look at its present and immediate bearings, without any reference to the eternity beyond,

you will at once see that there is nothing which is destined to move society so deeply, and nothing which will exert so wide an influence upon the whole history of the world. I know that there are many who, in forecasting the future, turn their eye to the progress of trade, and the extension of civilisation, and the character and tendencies of human governments, and the influence of war, and scarcely ever glance upon operations so quiet and unostentatious as ours. But, just as it is not the most startling and striking phenomena of nature, the thunder, the hurricane, and the earthquake which produce the most lasting results, but those quiet and noiseless powers which are ever acting, yet scarcely noticed, so it is not those brilliant events in which statesmen and philosophers delight, but the silent movement of the kingdom which "cometh not with observation," which will most affect and transform the world.

Perhaps, sir, there was never a time in which events were more calculated to secularize the spirit of the church, and never a time in which the church needed to have the tone of its piety more exalted, or to exert a stronger faith, self-denial, and prayer. That vast events are at hand in the forming of the character of which the church ought to take a prominent part none can doubt. Facilities will probably be afforded for exertion; doors will be opened which we might enter; and the question returns, Are we prepared to take advantage of these opportunities? While governments and people are straining every nerve in carrying on this war, and the politician and the merchant are on the watch to turn to account every opening that presents itself, is the Christian church alive, awake, earnest, waiting the commands of her Lord? While these pioneers, the warrior and the statesman, are filling up the valleys, levelling the mountains, clearing the forests, are the spiritual husbandmen prepared to sow the seed and reap the abundant harvest? Let it not be that the church shall be found wanting when her hour shall come. And depend upon this, that that which shall make the church equal to her position shall be a new infusion of the missionary spirit,—that spirit which animated the breasts of your noble forefathers,—the spirit of fealty to the gospel, faith in God, and yearning pity for souls. Let the cultivation and strengthening of this spirit be the present work of the church. Let the temporary excitement of these meetings be followed by deep, calm thought, prolonged and earnest prayer. Everything around us seems to say, "Let not your hand be slack." Voices from the myriads that now crowd the earth's surface, from the north and the south, and the east and the west,—voices from the depths below, voices from the heights above,—voices of anguish and despair, voices of

triumph and joy,—all say, "Go forward!" And one voice, which we cannot, will not, must not resist, says, "I have loved you, and given myself for you;" "Ye are not your own, ye are bought with a price, therefore glorify God in your body and spirit, which are God's."

The Rev. T. A. WHEELER: I am very sorry to find, sir, that in some quarters these public meetings are looked upon with disfavour, and are either misunderstood or misrepresented as occasions of boasting, and opportunities which we gladly seize somewhat unworthily to court the alliance of the world. I need not say that with such sentiments I have no sympathy whatever, and hail with delight the celebration of these anniversaries. We are furnished by them with opportunities of dwelling upon secondary motives to Christian sympathy to which elsewhere we cannot so fully appeal, and by the public proclamation of our proceedings and our prospects, we challenge the attention and criticism both of the church and of the world; a matter of unspeakable advantage to us—far if, shut up within our several denominations, our societies seclude their plans and the results of their labours from public attention, they are sure to grow feeble and sickly. Let all be open and free, the sympathy of the church will give vigour to our growth, its criticism will correct our errors, and the very scorn and opposition of the world, though it may make our societies rock like forest trees in a storm, will only make them strike their roots deeper into the compassionate and benevolent feelings of our nature—a soil the fertility of which they can never exhaust.

It has been, sir, by the wise, the unostentatious, and persevering adoption of such a course, that we have corrected many prejudices and exposed many cavils. The fear that in such operations as these we were presumptuously intruding upon the purposes of the Most High God—the hobgoblin with which our forefathers, good men! sometimes frightened themselves, and tried to frighten us, is well-nigh wholly gone. The subtle, enlightened, and high-born philosopher of the East, who, by his learning and his dialectic skill, was to confound and put to shame the truant tailors and cobblers whom we sent to preach to him the gospel of Christ, has succumbed to the power of the truth; and the witty and sophistical arguments to which our chairman has just alluded, will never more be revived. We never hear, now-a-days, sir, of the enviable condition of lands where men are found in a state of nature, without laws, without commerce, sustained by the spontaneous products of the soil. The veritable lands of the blessed they were represented to be, surpassing the dreams of poets and philosophers; for the statements which have been made on this and similar plat-

forms, the observations of those who have known them and inspected them, have only shown that they were the abodes of villainy and atrocity.

Of all these objections there is only one that survives, that is, that the energy and the property of these societies should be expended at home. I cannot divest my mind, sir, when I hear that objection, of the feeling, that it in some measure springs from an over-estimate of the importance to us of the land of our birth. Patriotism is a noble virtue; but it is not worth all that men sometimes rate it at. We know to our cost, that ambitious kings and intriguing politicians, under pretence of appealing to it, have fomented discord and kindled the torch of war. Even now we have so lately lost our antipathy to those who were misnamed "our natural-born enemies," that we are intoxicated with joy at the interchange of friendship with our nearest neighbours. My Christianity does not teach me to regard my countrymen absolutely less, but it does relatively less. It makes me feel that all men are my kinsmen, and all men have a claim on my compassion and my regard. What matters it whether a man be a Hindoo or an Englishman—whether he be born within the four seas or in the plains of Bengal? If I know his necessity, and have power to succour him, how can I withhold my succour? And to him who rebukes me on the score that I am not patriotic, I will say, "Go to! I will learn my patriotism from the story of a certain man that went down to Jericho and fell among thieves."

These societies, sir, however, are expressions of pity—an emotion which in its exercise is determined by the urgency of the appeal that is addressed to it, which in its course of charity moves now here, now there, as from this quarter or that there arises a cry for help. You cannot—it is useless to attempt it—you cannot dam up the stream of our benevolence till there is no more want and no more need at home. At the very first, though faint sound of some great ruin from abroad, it will burst your barrier, and spread its beneficent influence, if need be, to the poles. Pity measures no distance; feels no toil; counts no cost; it hears but one language; it sees but one race; it will be bound in by no pre-conceived plan, and hampered by no cold calculations of duty; for even he who picks his way over the field of carnage, to seek out some fallen kinsman, shall be arrested in his progress by many a groaning form, and stoop to do for foeman that which he sought to do for friend; while, it may be, some more piercing wail of anguish still shall reach his ear, as he pursues his errand of benevolence, and with hasty strides he shall pass even fatally wounded comrades to seek out and relieve some dying foe. We are not insensible to the fact that there are

districts of our country destitute; we do not wish to hide from ourselves, that in every large place you may go into alley after alley, and street after street, where no sight meets the eye but filthiness, that expresses the filthiness of the mind, where no language meets the ear but oaths, blasphemy, and the foul utterance of obscene lust; we do not want to forget that there are thousands and millions of our fellow countrymen who are absent from our public worship; but aggravate all these evils a thousand-fold, and then you have not conjured up a scene which for tragic horror can for one moment rival that which meets your eye in the East. If you could commission the destroyer to spread his wings in darkness, and passing over this isle, beat down every sanctuary, take from every family the word of God, and by some fell enchantment make every soul insensible to the influence it has once exerted, you would not then gaze on a ruin so vast as that which meets you in the single province of Bengal alone. We may well, then, be appealed to, Mr. Chairman, in relation to these operations. We are told sometimes there are heathens at home. We practise on ourselves not unfrequently by rhetorical phrases. I ask, where, in this land, are the fruits of heathenism, if it is to be found at home? Where, under pretence of worshipping the most high God, is perpetrated all manner of lewdness, the abhorrent progeny to which heathenism has ever given birth? For false religion has shown itself powerless to lift up man from his degradation, and the result has been that his corruption has dragged it down to its own level, and it has become the patron of vices which it could not root out. We hear of heathen at home. Where at home? Under the awful sanctions of religion, by the terrors of the world to come, are men commanded to regard their ministers as incarnations of Deity, to expiate their sin by bloody rites, and to commit murder for sacrifice? And we ask, where, in heathen lands, either in ancient or modern times, those things have not, to a greater or to a less extent, prevailed? We know that there are to be men found around us who are indulging in all evil, who are given up to the prosecution of all sin; but even they themselves recognize it as such, and it is still branded as such by those who witness it. It was left the sole distinction of heathenism to take the great moral actions of men, and in respect to them call virtue vice, and find the people believe it. Not even the reeking putrefaction of rank herbage, as it lies rotting on the soil at the subsidence of some flood can be half so pestiferous and fatal as the miasma which a life so universally evil must throw off. Is there a spot, sir, in this land of ours, within an hour's walk, in which the knowledge of the truth could not be obtained? Can you point to a district in which

the poor conscience-stricken sinner could not, in the course of a single day, learn the knowledge of that great remedy by which God's mercy saves a ruined world!

But how is it abroad! In this province of Bengal, twenty millions are to be found without a single resident missionary among them. Darkness has settled over the land, through which shines no beacon, glimmers no star—a denser darkness than brooded over Egypt of old. And what have we done to remove this evil? We have sent out as yet eight men only, as a response to the appeal that has been made to us. What have we done in relation to the vast districts that outlie the boundary we are now contemplating? Little or nothing. And how are we to do it? We must be stirred up to do it by the same course which our fathers took, who were wiser often in their generation than some of us who make light of their memories, and cast their theology aside. What was the plan they adopted? They appealed to this emotion of which I have been speaking. They did not deliver eloquent harangues merely on the greatness of the results that were to be achieved; they did not in argument demonstrate the duty of Christians to enter upon the prosecution of these enterprises; they did something infinitely wiser; they went and told the tale of the wretchedness of foreign lands—they went and described the condition of the people, and by such a course they seized the master key which unlocked the coffers of the rich, and did more—penetrated their hearts, and touched their most generous sympathies and wishes. I cannot help feeling, that perhaps some of us whose duty it is to convey all information to the people, to make known, from all means by which we ourselves can gather knowledge, what is actually doing, and what needs to be done in foreign lands, stand in the way of that which we would fain help to greater success. If we did but more fully communicate all that we know, I am persuaded that greater results would be obtained. We hide from the people things which they ought to know, and which, if they did know, it would not be merely a matter of logical conclusion with them to respond to, but a matter of instinct which they could not resist.

I think, too, sir, that we have, not only as ministers, but as churches, been somewhat diverted from our great work by secondary influences, which, for a time, have been at work around us. We have been distracted by the din of polemical strife, instead of regarding steadfastly the end of our calling, the salvation of souls. Men have risen up, reforming our ecclesiastical polity, and we have stood forth to battle with them against the changes which they would introduce; and in the discussions and disputes which they have thus given rise to, we have for-

gotten, in some measure, that there was a nobler work and a greater consideration—the holding forth the truth as it is in Christ Jesus; for, after all, there is much more depends upon a stout heart and a strong arm than on the shape or temper of the weapon we wield; and though we may improve our ecclesiastical arrangements, perhaps, and mend our doings in some respects, there is more depends on our hearty adoption of the means which lie within our reach, to set forth the true gospel, than on any such subordinate arrangements whatsoever. We look at the example that has been set us, and are thankful that God raised up in the church men as fit to begin and to prosecute to great success this great enterprise. Without ostentation, and without vanity, we may say, that we mean, in our day, to follow the example of our fathers; and when our time comes we will, like them, die in the field with our harness on. But there is one thing we mean to do likewise,—we mean to fall in our ranks in advance of the position where they fell.

The Rev. WILLIAM ARTHUR proposed the following sentiment:—

"This meeting has heard with regret of the return of honoured missionaries who have been compelled through failing health to relinquish foreign service, and of the probable temporary return of others. It also records its deep sense of the loss which the Society has sustained in the death of one of its Treasurers, W. B. Gurney, Esq. who for upwards of thirty years nobly devoted himself to its interests. This meeting magnifies the grace of God in him; and while taught afresh by these facts, to 'cease from man,' it desires to look up with renewed faith and dependence to Him who can fill all vacant posts, and who, in himself sufficient, liveth and abideth for ever."

It is not my honour to have had, even in a slight degree, the acquaintance of the gentleman so prominently noticed in the resolution; but, to any one in any way connected with the church of God and the enterprises of that church, particularly as affecting foreign missions, it is enough to know that the fact stated in the resolution is true—that for thirty years he had nobly devoted himself to the purposes of that Society. Remembering the scripture statement that "the memory of the just is blessed;" it is touching to think that one might so live that when he ceases (as soon each of us must) to be a man, and becomes as to this world but a memory, yet that memory may be mightier for good than a man. This is illustrated in the present case. As long as God shall give Sir Morton Peto health and grace to hold his present important office, the memory of William Brodie Gurney will be an incitement and a strength to him. It is a touching effect of the joint operation of the curse and the blessing—the curse inflicting death, the blessing turning death into immortality, that as we advance in life we are gradually educated to look to the heavenly country

as the home of our friends, the gathering place of the good. One by one, objects of natural affection which bound us to earth are removed, and invite our thoughts to heaven. I trust that the hint which has been dropped by my predecessor will be well and earnestly taken up by many of the young who are present; that they will determine not merely to bear the standard when the standard-bearer faints, but to advance the standard further and yet further, under whatever dangers and difficulties they might have to encounter.

With regard to missionary operations generally, I feel that the one great necessity of the day is men—men of the right mind. Allusion has been made to the fact that some looked upon foreign missions with jealousy, because they feared that they withdrew force from Christianity at home. My whole life, and sympathy, and activity have been identified with foreign missions; but to my brethren who are connected with Home Missions I would say: "If you ask me what is the best thing you can do for our Missionary Society, I do not say give us eloquent speeches,—you may do that, and we thank you for it; I do not say, give us crowded and applauding meetings,—you may do that and we acknowledge their value; I do not say, acquire to us the good word of the press, or the favourable eye of the legislature, or bring down upon us the smile of the great and the learned,—you may do all that, and, as far as it goes, we will value it; I do not say, bring us your thousands and your tens of thousands,—do that, for it is the Lord's claim upon you, and we will thank you for it; I say, you may bring all the eloquence in the land to adorn the cause, you may bring all the popular sympathy of the country to surround it, you may bring all the genius in this or in other nations to 'give it some place in the legislature and some respect with the press; you may give us millions a-year of your money, but you will do nothing towards the conversion of the world, unless, out of your churches, out of burning prayer meetings, and under burning sermons, you train up for us young men with hearts of fire and tongues of fire, to go and spread the gospel abroad." Then, as to the work abroad, the first great service to be done is to maintain and to extend primitive Christianity at home. I will venture to say, that, if you will answer for the conversion of England, missionaries will answer for the conversion of the world. Englishmen cannot be converted and brought to the foot of the cross in large numbers without making missionaries; the Lord will see to that. Let them but maintain the life and power of religion at home, and you will have suitable instruments for carrying it far hence.

Much allusion has also been made to the country in which I am particularly

interested—British India. When I heard of the intention of the Society to send out there twenty additional missionaries, I greatly rejoiced. I long to see the day when other churches will be prepared to follow with some worthy efforts in the same direction. I regret to find that only eight have been sent. I bless God for those eight. For my part I utterly abhor the mode of calculation frequently introduced upon platforms, in accordance with which effects were expected according to the number of men engaged. If there were only one where there should be a thousand, yet let us never say, "What is that one?" You know not what he may be. The five loaves were nothing in the disciples' hands; but, placed in the Saviour's hands, they were enough and to spare. Therefore, though the twenty men have not been sent out, let us not despair, nor think that the eight can do but little; the Lord's power resting upon each of them, might make one of them do more than a thousand. Christianity must never be called down from her own peculiar sphere of superhuman power and glory to be regulated merely by the calculations of earth. When we look at what has been done in comparison with what ought to have been done, or perhaps with what might have been done, the first impression was not only humiliating, but discouraging; but let us look at the matter in another point of view. Forty years ago the question of the East India Charter was under discussion; a few years ago it was again discussed; but the tone of feeling with regard to missions was strangely altered. It was at the former period predicted by the great thinkers of the world that the missionary enthusiasts would make a noise for a few years, send out a few consecrated cobblers, and come to a most ridiculous end. We might turn to the representatives of those men, and say,—“True, we have not done all we ought to have done, we have not done all we might have done; but we have done ten thousand times more than you and your predecessors thought we ever could do.” If we look at India as it now stands, there are millions of our fellow subjects who have never heard the name of Christ; there are tens of millions who have never seen a word of the blessed gospel; grey-headed men have been born under the British rule, have grown up, and are going down to the grave British subjects; and yet within 500 miles of their native village there have never yet come the feet of him “that bringeth god tidings, that publisheth peace.”

I believe there are some people who think that all India is tolerably well occupied by missionaries. They ought to remember that if our queen were to take her Indian empire alone she could count man for man with the Emperor of Russia, the Emperor of Austria, the Emperor of the

French, and the King of Prussia, and afterwards she would have a royal residue behind. In her empire she is sovereign over more Mussulmans than the Porte, as she is sovereign over more Roman Catholics than the pope; so that with a grace and an effect never given to any country before, this country that rules over men of every religion and protects every man's conscience, is in a position to say to Spain on the one hand, and to Turkey on the other, that the religion of a man shall not be a civil offence. With regard, however, to India, I would urge my plea upon this great Society that they would sustain and greatly extend their efforts there. They have done much; it was God's mercy and honour to them to give them the men who went there so early and who worked so well. At that time they had to meet with the contempt not only of the world but of the church; and when William Carey went out many a wise man would have said to him, "You may just as well walk up to the Himalaya mountains and order them to remove and to be cast into the sea." I would have said, and my Christian friends would have said, "that is perfectly true; this Hindooism is as vast and as solid as those mountains; but we have faith—not much, yet we have faith as a grain of mustard seed;" and William Carey said, "I will go up to the mountain;" and lonely and weak he walked up towards that mountain, which in the eye of man seemed verily one of the summits of human things, far above all power to touch or shake it; and with his own feeble voice he began saying, "Be thou removed, be thou removed!" and the world looked on and laughed. A celebrated clergyman, looking down from his high place in the *Edinburgh Review*, was much amused with the spectacle of that poor man down in Bengal, thinking in his simple heart that he was going to disturb Hindooism; and from his high place he cast down a scalding word which he meant to fall just as of old boiling lead used to fall upon a poor man from the height of a tower. He called him a consecrated cobbler. All the wise world laughed, and said he was treated as he ought to be treated. However, he went on saying to the mountain, "Be thou removed, be thou removed!" and one joined him, and another joined him, the voice grew stronger, it was repeated in more languages than one—"Be thou removed, and be thou cast into the depths of the sea!" and now there is a considerable company who are uttering that one word, "Be thou removed!" There are now living the representatives of the very men who first smiled at this folly. I ask them, "What say ye now?" "Well," they say, "you have not got into the sea yet." That is perfectly true; but do you say that the mountain, during the last forty years, has not removed? I will say that it has not stirred at all?

No man can say that it is in the same position as it was when William Carey first went up to it. It is moving fast; and I call upon you to swell that voice, the voice of God's church, which seems to say, "Be thou removed; be thou removed, and be thou cast into the depths of the sea!" Cast into those depths it will be; and a day will come when the nations of a regenerated East will write in letters of gold upon the first pages of their Christian history the name of the consecrated cobbler.

The Rev. WILLIAM BROCK: The proposition makes becoming mention of the deceased senior Treasurer of their Society. It could not but be remembered that last year he presided at the annual meeting. I do say that it is becoming of us in our annual assembly to make mention of his name honourably; for if ever a society had to thank any person bearing office in its affairs, the Baptist Missionary Society has to thank William Brodie Gurney. It was about twenty years ago he became the Treasurer, and for that long period he was indefatigable in his attendance at our business meetings, and most munificent in his contributions to our funds. He had long before that been connected with the friends of the mission in support of its operations; and there is not a single living missionary connected with the body, I believe, to whom he was personally unknown. And it would have been wrong if we had not again and again to-day made mention of his name. He occupied a position where at one time he must have been wooed rather strongly by the fascinations of the fashionable; but he refused the fashionable and adhered to the evangelical. He became a nonconformist, and continued so all his life through. He conceded to every other man full freedom of conscience, and, acting upon this principle, he took the liberty of using his own. And, committed as he was to occupations that might have absorbed him, he subordinated the secular to the spiritual, and made, as far as imperfect man can make it, the spiritual to be supreme. Blessed as he was with a large family, with all its privileges and responsibilities, and bringing them up in the nurture and admonition of the Lord, which he did most effectually,—he had a heart for his neighbourhood, and was in every sense the benefactor of his country. Many of us will remember how he used to supply himself with pleasant pages on a sabbath morning, and how he scattered them as he went from his own house to the house of God; and, if it shall be necessary to collect his letters, there will be found in every part of Great Britain and Ireland, letters second to none of a similar nature, in affectionate entreaty to those to whom he wrote them, that they would turn their hearts unto God. Thousands of our children will recollect him as a

missionary lecturer,—and some who were older than children well remember the address which he went all over England to deliver, and by which he deepened our attachment to this form of Christian effort. I know of no man upon whose tombstone you could more properly inscribe the epitaph than on that of our senior treasurer—“Having served his generation by the will of God, he fell asleep, and was gathered to his fathers.” We have to mourn to-day that he has gone from us; but we have at the same time to rejoice that his mantle has fallen upon a man of equal excellence. We bless God that we had the efficient services of the departed for twenty years, and we hope in God’s providence to be blessed for twenty years to come with the zealous co-operation of his right worthy successor.

But Mr. Gurney is gone; and our committee has taken an opportunity of warning us to cease from man, and all that would lead us to repose on that which is merely human. I certainly think it becomes us to look a little to our simplicity and our godly sincerity; it becomes us to go back in our thoughts, and recollect by what means our successes have been achieved. I am not quite sure that we have always maintained our principle, always adhered to our rule. I cannot help thinking that there have come over us in the course of fifty years certain remarkable influences and changes, the tendency of which has been rather to corrupt us from the simplicity that is in Christ. Our fathers were very familiar with opposition. Carey went to India under strict prohibition; and Wilberforce failed to get the ear of the House of Commons in reference to our proceedings; while the *Edinburgh Review* could joke about apostates from the anvil and the loom, and inquire whether it was expected that the millions of India were to be converted with £13 2s. 6d. How all that is altered now! The noble and mighty smile upon us: the governor general and the baptist missionary might go to India in the same ship; and all our missionaries might have, if they chose, contributions from the public funds. Such being the altered circumstances of the age, I fear that if we are not disposed to rely upon an arm of flesh, we are apt to regard it as a supplement to the arm of the Lord. Because our circumstances are so favourably altered, therefore we are full of hope. Now, if we are putting confidence in our altered circumstances, and not reporting in the power of God alone, woe betide us. And as the time of our prosperity was the time of our simplest and most complete recognition of our dependence upon God, I would go back to that again—to the time of earnest, wrestling prayer,—a time when we had indefatigable labouring abroad, and self-denying contributions at home.

I think, furthermore, that our very

organizations have been mischievous to us. We must of course have a missionary society,—that is a necessity of the case; but a missionary society may become a snare, it may arrest the sympathies and sensibilities of the church. At first the work had to be carried on by individuals in their capacity as Christian men, feeling the debt which they owed to their perishing fellow creatures, and the honour due to their Saviour. But, in process of time, the missionary society met them, and offered to take their contributions, and to administer them on their behalf; and this no doubt was well, constituted as we are, and considering the nature of the work; but, I do believe there is a great danger of our just giving of our money, and thinking no more of it; forgetting altogether that there is responsibility in the matter, and that the sympathies and prayers of the churches are as necessary as money. I would therefore call back all my brethren throughout the country to this, that it is not enough to have a man’s money,—you must have his sensibilities; not enough to have his pecuniary contributions,—you must have also his spiritual offerings; not enough to have his cheque upon his banker,—but his supplications before the throne; remembering that the “effectual fervent prayer of a righteous man availeth much.” Then it will not be, as I fear it is too much the case now, that organizations come between our sympathy and the world that lieth in the wicked one. I have for some time past been thinking upon this subject, and it appears to me that we have lost time, and wasted our strength. I hold that the business of the missionary is to preach Christ’s gospel, and to have nothing else to do; yet this certainly has not been the plan pursued by many of the missionaries in India of late years. In illustration of this, permit me to bring forward some passages from the life of the Rev. Dr. Judson, whose object it had been for many years to keep this point before the church. That excellent man was evidently of opinion that there was a danger of the one great work of the missionary being forgotten. It was thought that the circumstances of India were such as almost of necessity to lead to the ministers of the gospel becoming school masters, instead of proclaiming the great salvation which they were sent forth to make known; and accordingly they had occupied themselves, as Dr. Judson affirmed, in teaching reading, geography, and arithmetic, and left themselves scarcely any time for preaching the gospel at all. Similar testimony had been borne by others familiar with the workings of the missionary stations. Not long ago in Calcutta, there was a conference of the church missions, when it was declared that a very small number of the agents of that institution were actually and constantly engaged in preaching the gospel



of Jesus Christ. We are to go to the heathen, and preach among them the unsearchable riches of Christ. When I say that, I mean our missionaries are to engage in such work exclusively; and if that be done, I submit there is no time left for doing anything else. They are gone there as messengers of the churches, and they have no position in India but that which the churches give them. The churches selected them, adopted them, and sent them forth; and they have therefore just to do the churches' work, which is simply this—to beseech the world to be reconciled to God. I know that this teaching, this secular instruction, is said to be preliminary, and indirectly doing the work. But hear what Dr. Judson says besides:—"In the conduct of the missions there seems to me a strange tendency to rely on human devices, and to waste [time, money, and strength, on inferior interests. We have a great deal too much whetting of the scythe; a great deal too much building of granaries, while the ground is fallow, and the seed is lying useless for the want of a scatterer." Now, if this be true of the general way in which the missions in India are conducted, then I do say we are wrong, and it is time that we become right. Why spend our time in the preliminaries, when we may go on and address ourselves to the work itself? Why take precious missionary life and employ it in that which is said to be the indirect way of advancing the object in view, when the direct is lying at our very door? We may do a great deal of good in the school-room undoubtedly; but our place is in the pulpit, and not in the school-room. Our work is to preach the gospel to men, women, and children, in the pulpit, the bazar, or the market-place; for, while we may do good by our education of the children, it is preaching that saves men's souls—the preaching of Christ's holy gospel that brings men from darkness to light, and from the power of sin and of Satan unto God. Gentlemen, Christian brethren, I ask you to look at this matter most carefully, and to say whether we have not been departing from the simplicity and godly sincerity which ought to characterise our movements, and which did characterise the first missionaries to India. I think we have certainly got wrong here. I have heard it said, yes, and on this platform, that we have no rational hope of the conversion of the parent of heathendom. Let me read you a passage which I have seen within the last month:—"It is perfectly clear to me, that the preaching of the gospel, except to those converted already, is time, money, and labour lost." If that be so, that the [preaching of the gospel is] to be abandoned because there are a class of persons beyond the reach of its influence, then I would, were I a missionary, be down and die. If I have not mistaken the

deep-seated convictions of the denomination to which I have the privilege of belonging, we can all with one accord devoutly say, "We believe in the Holy Ghost, and that salvation is of the Lord alone." But if we say of one group of persons they are too old to be converted, of another that they are too debased, of another that they are too infatuated,—yea, if we say of any living man he is too far gone to be converted, we are limiting the Holy One of Israel and belying our great doctrine, that salvation is of the Lord. Where is "salvation to the uttermost" if the old pagans are beyond redemption? Where is "cleansing from all sin" if three-score years and ten of guilt have put men beyond the reach of the love of Christ? We have dishonoured God by such imaginings, and God has been displeased. It is for us, therefore, to retrace our steps, and put our hands upon our mouths, and our mouths in the dust, and acknowledge that we have been wrong and sinful, both in our thoughts and in our conduct. Such men as Carey, Marshman, Henry Martyn, and John Williams, did not so learn Christ. Nay, there is no basis for the doctrine which is creeping upon us, and certainly there is no justification for the practice to which we have been led. Our work is the Lord's, and it is not for us, therefore, to talk of impossibilities. It is the Lord who is on our side, and it is for us to go up to the mountain, and say, "Be thou removed, and take thyself hence into the depths of the sea." Let the Holy Spirit be vouchsafed to us—the great desideratum of this, as of all other times, and pagan infatuation, debasement, old age, and every other supposed insurmountable difficulty in the way of the conversion of India will be speedily swept away. Let us look again towards God's holy temple—let us again acquaint ourselves with the founders and the fathers of our Society, and walk as they did by faith and not by sight. They could sing—

"When we are weak then are we strong."

They could understand Milton's grand language—

"The irresistible might of weakness."

They could demean themselves as men who believed that the "foolishness of God is wiser than men," and that the Lord being on their side, it was not for them to be afraid. But, brethren, it may become a question for us whether we are not acting in such a way that we ought to be afraid. For can we expect that our labours will receive the blessing of the Most High if they are not those which he has commanded us to perform? But it has also been represented and enforced that there are departments of our baptist missionary operations which will "die of starvation," if we do not accept some assistance from the public funds. Now, is that so? I will not:

receive the statement unless the demonstration shall be so perfect that I cannot help it; but if it is so, then I say, for one—let them die of starvation. If there be a single thing connected with our operations which we cannot carry on by the free-will offerings of God's regenerated people, I say we have no business with it. We never had any business with it, and the sooner we become rid of it the better, as an evil thing which the Lord must hate. And if this shall involve our taking an inferior conventional status, let us be men enough to take it. If it be necessary to become unpopular in the estimation of the world, in order to do that which is right, let us become unpopular. Our loss of conventional status will be our gain of moral power, our suffering will be our stability, our weakness will be our strength, our feebleness our defence. He who is the head of all things to his church, seeing you decline the help of weapons which are carnal, will render unto you his help in the weapons which are spiritual, and you will find that they are mighty through God for the accomplishment of everything on which your hearts are set.

The collection having been made,

The Rev. J. BUCKLEY, General Baptist missionary from Orissa, East Indies, in proposing the third sentiment, said:—Mr. Chairman,—This is the first time I have had the honour of standing in this hall; and, as I expect before the end of the year to be holding forth the word of life in India, it may probably be the last. But I am not sorry to have the opportunity of bearing my testimony to the importance of the operations of the Baptist Missionary Society; for I know some of your missionaries, and deem them men worthy of being held in reputation; and I have carefully studied for several years Dr. Yates's Bengalee bible, and can honestly say, that in my judgment it is a faithful and pre-eminently valuable translation of the word of God, and stands at the head of Indian versions. God has greatly honoured you as a society, in enabling you to give to the perishing millions of India his precious word; and in the benefit of these labours of your agents, every missionary society in India has shared.

As the representative of the missionaries in Orissa, I am happy to acknowledge our obligations. When my predecessors entered that land thirty-three years ago, they found what very few missionaries have found in entering a new field,—the whole word of God in the language of the people, and this translation was made by the "consecrated cobbler," (to whom repeated reference has been made this morning, whose name will live when that of his reviler shall be forgotten. The tracts too that were blessed by God to the enlightenment of our elder converts were either printed at Serampore, or were translations of Bengalee tracts prepared there. It

is therefore right for a missionary returned from that land to acknowledge such obligations in the generous spirit of Christian love. I shall now be glad to enlist your sympathies in behalf of Orissa, the scene of our missionary operations. To me it appears as important a sphere for Christian exertion as any that India presents. Of this I am persuaded, that in no part of the world is the darkness denser, or the ignorance greater, or the depravity more awful. The celebrated shrine of Juggernaut, to which pilgrims from every part of India resort, is at Pooree, in Orissa—a place that has been fitly designated the head quarters of the devil's kingdom upon earth. There is a general impression abroad in this country, that this support of idolatry has terminated. Such however, I regret to say, is not the case. Four years ago it was announced in this hall that preliminary measures had been adopted for the purpose of severing all connexion on the part of the rulers of the land with this idolatrous shrine, and the information was received with general plaudits. The first intimation that reached Orissa of any thing being intended, was in the report of that meeting read by one of the missionaries at Cuttack, but a few days before the despatches were received by the local officers of government. It was at that time generally believed by the natives that the donation for the support of the idol was about to cease, and, anxious to know the impression which this report made on the people, I employed my pundit, who was a brahmin, to make general inquiry, and I found it was every where represented by those who were interested in upholding idolatry that Juggernaut had intimated to the company that he did not require their support any longer—a plain proof that there is no reason to fear an insurrection from terminating this connexion with the temple; as some Europeans, little understanding the native character, have vainly supposed. One man indeed said with some indignation, "Do you think that our god will receive the money of those foreigners? It is true he has condescended to do so for some time, but he has told them that he does not require it, and will not receive it any longer." But when, a few months after, it was found that there was no immediate prospect of the donation being withheld, another story was set abroad and generally received by the people, that Juggernaut had one night in a moment crossed the great sea and appeared to the Company, and to their astonishment had said, "And will you dare to withhold my money?" and they, anxious to be on terms of friendship with so powerful a being, had at once agreed to continue their support. It is high time that this connexion with idolatry should entirely and for ever cease. Again and again have the missionaries been taunted with

this. "Ask that fellow," said one of our hearers to another, "what the government give so many thousand rupees for, if Juggernaut be not divine." The present is a very suitable time to sever this connexion with idolatry. The Rajah of Koorda, who was the superintendent of the temple, and in fact the high priest of Juggernaut, died in January last. It was his office, on the day on which the idol was brought out of the temple, to sweep the car on which the god was placed; and his son who should succeed him is a leper. According to the rules of the temple, no leper can engage in its services, and it seems likely that this will involve the priests in some difficulty,—the more the better. Another circumstance may be mentioned. This year Juggernaut will get a new body, and the old one will be thrown aside as useless. This takes place once in about twelve years, and it is said that the man who takes out of the old image, and puts into the new, what renders it, after the brahminical formula has been used, divine, always dies a few days after. It is to be hoped that the magistrate of the district will this year exercise all that vigilance which is certainly called for.

The mission with which it is my privilege to be connected has been described as a preaching mission. All the missionaries labour to acquire at the earliest period the language of the country, and when they have acquired it, it is their great work to go here and there preaching to the heathen the unsearchable riches of Christ. You will ask me, what is the result of more than thirty years' labour? I should answer, knowledge is increased, inquiry is excited, the prejudices of the people are diminished, and the priests are less regarded. An incident in illustration of the latter point may be mentioned. Two or three months ago, Mr. Miller, one of my colleagues, was crossing the Mahanuddi, which is the principal river of Orissa, in a boat with many of the pilgrims, and a pilgrim hunter, who was a brahmin. The pilgrim hunters go to different parts of India for the purpose of enticing pilgrims to the shrine. And I was informed by a gentleman, that he believed there were at least 4,000 of these missionaries of Juggernaut in different parts of India. Alas! there are not 400 Christian missionaries of all societies in India. Mr. Miller heard them speaking one to another about himself, and speculating as to what was his profession, &c. He honestly told them that he was a missionary; that it was his work to expose the folly and sinfulness of idolatry, and to direct them to the Lord Jesus Christ—the only Saviour of sinners. On reaching the other side, he overheard the conversation between the boatman and the pilgrim hunter, who was very anxious to leave the boat without paying any money. "You know," he said, "I am a Brahmin, and I will give you my blessing

instead." "I value your blessing very highly, very highly indeed," said the boatman, "but I must have the money." The Brahmin tried again. "I will give you a little of the Mahaprasad (the holy food), and you know of what value it is;" (the sacred food is what has been presented before the idol, and it is afterwards sold for eight or ten times as much as the ordinary rice.) "Oh," said the boatman, sarcastically, "I know that the holy food is very valuable, much more so than I can express; but I must have the fare, and you shall not leave the boat till you have paid it." Very reluctantly the Brahmin gave the money. Now, there is hope for India when the Brahmins, who have been the greatest curse of the land for twenty centuries, are less regarded—their blessing less desired,—their curse less dreaded.

Do you ask as to spiritual and saving results? For six years my predecessors laboured in Orissa without witnessing any saving fruit, and they were ready sometimes to give it up in despair, but one text greatly encouraged them. It was this: "They sung a new song, saying, Thou art worthy, for thou wast slain and hast redeemed us to God by thy blood, out of every kindred, and tongue, and people, and nation;" and they reasoned in this way, if the song of the redeemed is to be sung by men of every tongue, and people, and nation, there must be some from Orissa, and we will labour on in the hope that we shall be instrumental in gathering them. They lived to see the fruit of their toil; they have finished their course and entered into rest; and are now doubtless singing, "Worthy is the Lamb that was slain," with a goodly band, from dark, idolatrous Orissa.

To another interesting feature of the mission I will briefly refer. Notwithstanding what has been said this morning about schools, I am not ashamed to say that we have schools in Orissa, and that I regard them as an important and useful part of our operations. With us the course pursued has been that the missionary has gone forth to preach the gospel, and the missionary's wife has attended to the school. God has committed to our mission as large a number of destitute orphan children as to any mission in India, and we desire to train them for Him. Many of these children were rescued from a horrid death among the Khonds—a barbarous tribe inhabiting the hilly tracts of Orissa. Eighteen years ago the Khond country was for the first time entered by Europeans, and it was then discovered that for many generations human sacrifices had been perpetrated amid the most revolting circumstances, as a part of their religion. As I referred to the shortcomings of the government in regard to its connexion with idolatry, I am happy that I can speak with unmixed satisfaction of their benevolent exertions in the cause of suffering humanity. From the time the sacrifices were

discovered down to the present, they have employed officers to suppress them; and it is pleasing to state that about 2,000 who were doomed by cruel superstition to be cut to pieces, have been rescued: a measure of success which proves that the God of mercy has smiled on this work of mercy. Many of the children thus rescued have been placed in the mission schools, and are being trained for Christ. Others in our schools are the children of parents who died on the Juggernaut pilgrimage; or were received in a time of famine. The Lord has in many instances rendered the instruction given an effectual blessing. One instance shall be briefly given. Joanna was a young person trained in the school, and became in early life a disciple of Christ. She was baptized and added to the church; and, after pursuing for a year or two a course of consistent piety, was called to her heavenly home. When near death she placed her wasted arms round the neck of the missionary's wife, who had watched over her, and said, "Oh, mother, I've been thinking how kind it was of Jesus to send you and others to this heathen land to tell us of his love! You have been more to me than my own mother, for she could not have told me, as you have, of the love of Christ. Don't weep for me, mother; I am going to the land where all tears are wiped away. Christ is precious. It is all light with me." And thus she expired. Remember my friends that you are committed to the spiritual conquest of India. The difficulties are much greater, as they appear to us in India, than you can suppose; but if they were a thousand times greater than they are, what would they be before Omnipotence! "Who art thou, O great mountain? Before Zerubbabel, thou shalt become a plain, and he shall bring forth the head stone thereof with shoutings of grace, grace unto it!"

The Rev. CHARLES VINCE, of Birmingham, in supporting the sentiment, said—In rising to speak, I feel that I am a practical illustration of Mr. Wheeler's statement, that unknown men are beginning to occupy the field; and I am certain that before I have spoken for a great length of time, you will find that the "young men" need to be sustained by your sympathy and prayers, or they will not accomplish that heroic work, to which Mr. Wheeler has pledged them. I know not that one should lament that, by the lateness of the hour, brevity is imposed upon him; for, indeed, by ordinary minds there can be nothing done in the way of novel arguments and fresh aspects of the missionary question, which may require lengthened explanation or protracted appeal. Not many have the power of originating new persuasive forces; we can but reiterate the arguments and appeals of former days. The old sculptor in the Scottish story went round with mallet and

chisel, not to grave new inscriptions on the memorial slabs, but to re-touch and revive the time-worn sentences that told of departed worth and the duties of the living. So our work at these annual gatherings is not so much to reveal something new, as to revive the old impressions of Christian duty and devotedness, which are so liable to be effaced by the hurrying footsteps in the hot and breathless pursuit of the world. And surely none need seek a work more honourable than that of re-touching and preserving the impressions, so deeply graven on the heart of our denomination by the skilled hands of our baptist forefathers. It would be strange if to-day we had to learn our duty for the first time. We have all left that low ground where ignorance can be pleaded as an excuse for indolence. We have reached that state of enlightenment, so favorable for the discharge of duty, and yet so full of responsibility and so fraught with danger.

The sentiment I have to support relates to most familiar truths, which are constantly corroborated by new experiences, that for existence and success our societies are dependent on the divine blessing. That is a wise arrangement which has made prayerfulness the topic to be insisted upon immediately after the collection. This brings labour and devotion into that close connection, which it is our sin and weakness in the least degree to sever. We never need to be more reminded of our dependence, than when we are making sacrifices and putting forth effort. Severed from prayer our exertions are very apt to become arrogant and profane, they degenerate into mere ostentatious bustle, noisy and little worth as the pharisees' charity. Toil there must be; the spiritual temple cannot perhaps be reared amidst the majestic silence that characterised the building of Solomon's house for God. But one thing we can and ought to secure, that in the sacred structure the noise of axe and hammer shall not be heard above the voice of prayer. Hearts to pray ought ever to increase in proportion to hands that work; and the sound of labour should blend with, and be lost in, the ascending volume of supplication, that secures the blessing of the Lord to establish the work of our hands. There is a prevalent scepticism that looks upon prayer as the foe to labour. Facts brand the suspicion as a libel. Work is more likely to stifle prayer than prayer to repress activity; if two men start together, the one with an undue estimate of labour, and the other with a disproportionate bias toward prayer, it will be found that the prayerful man learns to work and so authenticates his petitions long before the working man learns to pray, and so sanctifies his exertions. The present is pre-eminently a time when it behoves the Christian church, to give the great-

est practical proof of her unshaken faith in the efficacy of prayer, as the power that brings down to earth the blessing that raises it to heaven. Very recently an atheistic writer asserted that Christians were losing their belief in the profit of prayer, and he expressed great joy at the prospect of the church speedily abandoning supplication. However, mistaken in his opinion he was most consistent in his exultation, for he who would have a godless world has one guarantee of it in a prayerless church. Let us see to it, that from these festivals we return to our homes and churches more than ever imbued with the spirit of devotion, and impressed with the truth that eighteen centuries of eventful history have brought to light no new truth for us to proclaim, and no new power for making the old truth successful: the gospel of Christ is still our only message; the Spirit of God the source of our success, and prayer the appointed means for securing this promise of the Father.

It is strange there should be a necessity for insisting so much upon the doctrine of divine influence, as if it were a disheartening doctrine. The fact that the excellency of the power is of God is our only and sufficient hope that the glorious eras in the history of the church will return upon us with renewed and augmented splendour. Sad, indeed, would our hearts be, if as we read of the past we believed all was done by human strength, for we might well doubt the possibility of human strength ever attaining such skill and achieving such wonders again. We rejoice in the conviction that all was done by that Power which fainteth not neither is weary; but abideth the same yesterday, to-day, and for ever. As one walks in a gallery of art, rich in the works of the master minds of the past, he cannot but sorrow, as he remembers that the power which created those works of genius has perished. The hand that wielded the pencil or chiselled the marble into an almost living likeness of the human frame, has now mouldered into dust: in the records of the past, we find men taken out of pagan cities and from the depths of wickedness, and moulded into the likeness of the divine beauty that was in Jesus. We are thankful, that Paul did not accomplish this, that Apollos was not the skilled and mighty worker in this transformation. If they had, we might despair of such changes now: the Spirit of the Lord changed these men from glory to glory into the image of Jesus. We may expect the same things still, for the Spirit of the Lord is not straitened.

May I be allowed to say one word as to the funds? As prayer is necessary to make exertions successful, so is effort necessary to prove the sincerity of prayer. One cannot help feeling jealous for the ancient honour and pre-eminence of Christian motives to liberality. In these days we see motives, not exclusively Christian, stimulating men to large and costly sacrifices. What a noble sum the spirit of patriotism has recently raised in our land! Shall patriotism outstrip piety? Shall love of country and sympathy with temporal distress do what love to Christ and anxiety for eternal interests are too weak to accomplish? In ancient days patriotism could do much, but Christian love could do more: the man that proudly said "I am a Roman," might feel his citizenship a stimulus to heroic deeds; but he that could say, "I am a Christian," realised thereby a mightier influence, impelling him to move in paths of difficult duty and self-denial, where the other could not follow him. We would see the old motive wielding its wonted power and acquiring its ancient pre-eminence. We rejoice to see the leaven of Christian benevolence leavening the whole lump, and filling the world with a spirit of self-sacrifice unknown to ancient times; but the church must keep the fore-front position. The men that learn philanthropy at the cross of Christ ought to be most proficient scholars. The magicians of Egypt did some marvellous things in imitation of Moses, but there were some works done by the man of God which they could not do. While the world is learning to imitate the church in works of love, let there be some marvels of self-sacrifice on the part of Christians, which the world by its enchantments shall be too weak to accomplish. Love to Christ and the world he died for, must rise above all other motive powers, as the mountain swells sublimely above surrounding hills, and towers so high above them that its shadow falls upon their summits. Men and brethren, we know our duty;—may we have strength to do it. There is but one alternative for us;—we must either gird up ourselves for hard work, or prepare our backs for the many stripes awaiting the servant who knoweth his Lord's will and doeth it not. Let us be up and doing; that by our zeal, under the divine blessing, the story of God's love may travel round the world like the morning sun, to awaken slumbering life and clothe the waste places with beauty.

During the proceedings of the meeting devotional services were conducted by the Rev. Dr. Wills, of Norwood, and the Rev. Joseph Davis, of Portsea.

# QUARTERLY REGISTER

OF THE

## BAPTIST HOME MISSIONARY SOCIETY.

JUNE, 1855.

### ANNUAL MEETING.

The annual meeting of the society was held at Finsbury Chapel, Monday evening, April 23, W. W. PHILLIPS, Esq., of Pontypool, presided. After prayer by the Rev. J. PRICE, of Montauete,

The CHAIRMAN then rose and said,—Ladies and gentlemen, I have much pleasure in occupying the position which I have the honour and privilege to do on the present occasion. It is now four years ago since the committee invited me to take the chair at this anniversary, and I was then prevented by severe indisposition; but when the offer was repeated, I felt much pleasure in responding to the call. Having been for many years connected with the mission, I hope I may truly say I have not failed to feel an interest in it; but as I am surrounded by a number of gentlemen more competent to advocate its interests than I am, I have thought as a Welshman, coming out of Wales, I might occupy the few minutes during which I shall address you more advantageously by referring to the dark condition of Monmouthshire forty-five years ago, when we commenced our operations there. Myself and about four others went from Pontypool, and the first meeting we held was in Cardiff, which then contained only a small population, and where the first baptist place of worship had been just erected, which was the first nonconformist place of worship that was erected in that town; and I will mention an incident that will convey to you some faint idea of the condition of the people of that place. There were two ministers to preach, but there were not more than nineteen or twenty people to hear them. At the close of the service we repaired to a humble dinner, and after dinner one of the gentlemen present told us of an incident that I think you will be a little surprised at. Having referred to the baptist chapel as the first nonconformist place of worship that had been erected in the town, he mentioned that the body of a child had been interred in the burial-ground attached to the place, but the grave-digger, it would seem, not being very much experienced in his occupation, was required a week after the funeral to disinter the body in order to place it in what was considered to be the right position for rising at the great day of resurrection. I just mention this as an instance of the superstition that prevailed in that part of the country at the time of the establishment there of the Baptist Home Mission. The county of Monmouth—the northern and east portions—the agricultural parts—is a very fertile country, but the people were in a state of dreadful spiritual darkness. One of the first agents

employed there was Mr. Marmaduke Jones, who was appointed by the local institution I have referred to; and amidst great difficulties and much ridicule he maintained his course for many years, and was the means of effecting a great deal of good. But some of what are called the great folks of the place opposed him to the utmost, of which I will give a very striking proof. One of the farmers lent him the use of a barn to hold services in: there were some great folks in the neighbourhood who kept a pack of hounds, and they bethought themselves of a scheme to overturn the poor man and his congregation by getting a fox and trailing it through the fields in the neighbourhood of the barn, and right through the middle of the barn; and whilst the poor man was in the midst of his address, there came a pack of hounds right through the barn at full cry. But we have reason to be thankful that a different state of things exists at the present day, and I do not lay claim on behalf of this society for all the credit of this change. Happily there have been a number of faithful men of the established church set over that land, and the agents of other religious denominations have also been very zealous in their services in this good work. I have been through the district when there was scarcely a cottage that had not an old horse-shoe nailed up over the door to keep the witches out, and even upon the turnpike gates the same thing was to be seen. But I am happy to say that a new state of things has arisen in that country; it has become an altered place. The parish where I live I remember when it contained only 1,000 inhabitants: they now number more than 20,000. We therefore need more instruction now than in the days to which I have referred. Happily, my countrymen are not now disposed to remain together without having places of worship and men to preach to them. But there are a number of iron-works all around; a number of Englishmen come there, and they are not so well provided for in this respect; but little churches are provided at the iron-works, and I am happy to say that your institution has assisted several of them, and I have no doubt that in a few years these churches will not only be self-supporting, but will be able to give you some help, instead of requiring it at your hands. It gives me very great pleasure to take a humble part in this good work. I have known this institution for many years, and I trust to the end of my days I shall never be otherwise than a friend to the Baptist Home Mission.

The Secretary, Rev. S. J. DAVIS, then

read an abstract of the report (which is now ready for circulation) from which it appeared that there are 102 principal and 119 sub-stations; that 340 persons have been added by baptism to the missionary churches; that the number of weekly hearers is about 18,000; that there are 103 sabbath schools; 1054 teachers, and 7,786 scholars. The treasurer, J. R. BOUSFIELD, Esq., read the balance-sheet, from which it appeared that the income last year was £4,450 13s. 10d.; and the expenditure £4,778 18s. 1d.; leaving a balance against the society of £327 4s. 3d.

The Rev. J. HIRONS, of Brixton, then came forward and said,—I have been requested to move the following resolution:—

“That this meeting desires to express its gratitude to Almighty God for the measure of success which has attended the labours of the agents of the Society during the past year; that while it values their ordinary efforts, it regards with special satisfaction their open-air and other special services; that it cordially sympathises with them in their toils and discouragements; and that the report on which these sentiments are founded, an abstract of which has just been read, be printed and circulated under the direction of the Committee.”

It seems to me, Mr. Chairman, that the resolution I have just read is made up of four points. In the first place we are desired to express gratitude to Almighty God for the measure of success which has attended the labours of our brethren the agents of this institution during the past year. We are called upon to be glad because of the success which our brethren have been enabled to achieve. You have heard from the report that during the past year 340 persons have been baptized, and if you divide this sum total by the number of principal stations, which is about 100, you will find that the average for each church is quite equal to the usual average of increase of our Baptist British churches. Now this fact is to me one of exceeding interest, and I think a very important one. It proves—does it not?—to demonstration that our brethren the agents of the Society have not been permitted to labour in vain. But the first part of my resolution calls upon us not only to feel joy but to cultivate gratitude. We are not only to be glad that this success has been achieved, but we are to render thanksgiving to Almighty God as the author of this success. You perceive, my friends, that the Committee of this Society believe, what I trust you all believe, that the success of all spiritual effort depends upon the outpouring of the Spirit of God. We who have been the recipients of divine mercy are privileged to be the medium of communicating that mercy to others; but man would labour in vain if God did not condescend to bless his labours. Man sows the seed, but it is God who grants the harvest. I come now to the second part of this resolution, and that calls upon us to take notice of the special efforts, the out-door services, and other special efforts of the agents of this Society. I think the Committee have exercised a wise discretion in making this an important part of the subject matter of the resolution. I think that we should do well

as ministers to bear in mind that the pulpit is not the only place where the gospel can be preached. I don't think that any man can prove that Jesus Christ or any of his apostles ever preached in a pulpit, using the word in the way we moderns use it. We read that they preached to many people; that they were very much attached to open-air services: we read that they preached on the mountain-top; that they preached in the porticos of the temple. We read also that they preached in fishing-boats, and standing on the sands of the shore, and in the market-places; and our brethren, the agents, are in this respect closely imitating Christ and the first preachers in standing in the open air, under the canopy of heaven, and there inviting people to receive the blessings of the great salvation. You have already heard from the report that many out-door services have been held during the past year, and that God has eminently blessed them. No wonder; because they are the means of God's own appointment. We ought to rejoice in these special services; they have done a great work, and the master hath blessed them who gave his command, “Go into the highways and hedges and compel the people to come in.” Just let me notice for a moment the third part of the resolution which calls upon us cordially to sympathise with the agents of the Society in their toils and discouragements. What are the discouragements? There is a general discouragement connected with the indifference of many of our hearers to the great truths which we are privileged to preach; but that of course is a discouragement common to all who are called to proclaim the gospel. But let me remind you of two or three discouragements which I think are peculiar to the agents of this Society and similar labourers in the vineyard. First, there is a material discouragement. You have heard of that ancient philosopher who said (meaning, no doubt, to account for some extraordinary phenomenon) that “nature abhors a vacuum.” Now, my friends, if you could only see the purses, the pantries, and the wardrobes of the village pastors, you would be inclined to think that nature does not so much abhor a vacuum as this eminent philosopher asserted that she does. Then there is the literary discouragement. If they have not much money for food they cannot have much for books. Our brethren love books, and are anxious to enjoy the apostolic injunction, “Give thyself to reading.” Our brethren delight in books, and they would be glad of a few of your spare books as well as a few of your spare sovereigns. Then again, these brethren in the rural districts are looked upon as interlopers, and some parties would be glad if they could be turned out of the villages like other vagrants. Then what are you and I to do? It is for us to cheer these brethren. They are doing God's work: we are to honour them for their Master's and for their work's sake—for be sure of this, amid the revelations of the last great day, the humblest of these our brethren who have been the instruments of

converting souls to God will have more honour accorded to him than the most successful conqueror—for it is said—"He that is wise shall shine as the firmament, and he that turneth many to righteousness as the stars for ever and ever." One remark upon the last head of my speech, and I have done. The constituents of this society believe that nothing but the gospel of the Lord Jesus Christ can avail for the miseries of the world. We don't give men a stone when they ask for bread; we don't give them ecclesiastical millinery when they cry for meat. "We preach Christ and him crucified" as the only hope of the sinner's salvation. It may be but a little river compared with some institutions which have a "local habitation and a name" in this great metropolis; but this Society, like the larger ones, has the same tendency and aim; for just as all the rivers of the earth, whether mighty or small, tend towards the ocean and empty their waters into the great deep, so the intention of all these institutions is to hasten that blessed time when "the knowledge of the Lord shall cover the earth as the waters cover the sea."

The Rev. T. F. NEWMAN, of Shortwood, in seconding the resolution, said:—I think the report to which we have listened is both encouraging and admonitory. We are encouraged by the marks of divine approbation and the tokens of God's blessing with which our missions have been favoured, but at the same time I am sure every Christian heart will respond to the sentiment, that if something has been done, a vast deal yet remains to be attempted and accomplished. I sympathise most fully in the remarks made with reference to the engagements which have been spoken of as special, I mean the outdoor preaching of the brethren. I know that it demands a great amount of moral courage to penetrate a dark village, unsupported and unsupported by the countenance and presence of Christian friends, to take your stand in the midst of the population, and make an effort to gather them around you, one perhaps standing at the door, another peeping from the window, and scarcely any coming into proximity to you. It is a thing which requires a moral heroism which very few possess, and I honour our brethren for that branch of their work more than for any other department of labour in which they have been engaged. And I trust they will be made to feel through this association that the sympathies of our Christian friends are with them in that work; and if they have again to struggle as they have had to do, the affections, the thoughts, the prayers of a considerable body of Christians will attend them; and in answer to their supplications they may hope for their Master's presence and blessing. I know of no other mode by which large masses of the population can be reached. In our day it has been said, and said with some confidence too, that the pulpit has lost its power. In some quarters this has become quite a cant term, but the men who use it do not like the searching power of the pulpit. It is nevertheless quite true that many men will not

enter within the walls of the sanctuary. Whether their prejudices are well founded or not I will not pretend to say in reference to the friends of religion, but this we do know, that unless the light of truth is brought in contact with these men's minds by some other means than the preaching of the gospel in the sanctuary, that light will never reach them, and those minds will never be irradiated with it. Therefore I most ardently wish and most fervently pray that our brethren may find that in their outdoor labours they are sustained by the deep-felt sympathies of the Christian church, and that they are remembered in all their labours at the throne of grace, but more especially in consideration of that branch of their Christian efforts. But when we speak of the success which God has been pleased to grant, the question naturally arises, "Cannot your agencies be multiplied?" Is our own Home Missionary Society to be restricted within the narrow limits by which its operations are now prescribed? I think this would not be the case if some serious causes did not exist. I am inclined to think that the deep necessities of the case are but partially understood, that those who are in the enjoyment of religious privileges, being far removed from the scenes of ignorance in other parts of the empire, I am prone to think that those thus situated do not realise the thrilling fact that thousands and even millions of their fellow countrymen have no means, in the middle of the nineteenth century, of evangelical instruction. We know the appliances have been multiplied in late years. We know that the instrumentalities have been augmented. We know that a better spirit pervades the church in respect of these efforts; but still I believe there are Christians enjoying all they wish in connection with the means of grace, who never ponder upon the fact that those who are the subjects of the same crown, those born on the same soil, and living on the same seagirt isle, are as destitute of the means of spiritual instruction and knowledge as if they lived in some of the distant climes. Then again, is there not scepticism as to the adaptation of the means employed? I don't think superciliousness is confined to the baron, the squire, and the rector. I think some of our brethren are not honoured as they ought to be by some of the wealthy members of the church, and even by those who occupy a more prominent position in the ministry; nor do I cast the entire blame of this upon the laity alone. And then I believe, moreover, that the spirit of Christian devotedness is not at present cultivated to that full extent to which it might be; and if this were the case there would be a deeper interest in all the home operations as well as the foreign operations designed to promote the kingdom of Christ and the triumphs of his gospel throughout the world. There is a want of heartiness in all spiritual matters. It has been remarked with reference to the report, "Who will read it?" If a right spirit existed there would be an anxiety to obtain the report of all the evangelical institutions, to know what is doing,



what has been done, and what are the prospects of Britain, and what the prospects of India. I trust it will not be a transient feeling which is now awakened, but that the practical results of this evening's meeting will be that many of you will become more and more earnest supporters of the Baptist Home Missionary Society, and at the same time will become missionaries yourselves. If Britain is to stand, and not decline as other nations of the earth have done, her preservation will be owing, under God, to the religious education of her people; to the prevalence and power of those great truths which God has designed not more to save man for eternity than he has to bless them on their way to eternity. (The resolution was then put by the chairman and unanimously adopted.)

The Rev. F. TUCKER, of Manchester, then rose and said—My Christian friends, I am requested to say a few words in moving the following resolution:—

"That while this meeting is thankful for the Christian agency employed by this and kindred institutions, and for the measure of success which has attended their operations; considering that multitudes both in the manufacturing and mining districts are still estranged from God and exposed to influences hostile to spiritual life, and that only the gospel of Christ, divinely blessed, can save them; it would encourage the Committee to persevere in seeking, by every appropriate method, the evangelization of the people, and would stir up both itself and the churches generally to increased liberality, personal effort, and reliance on the grace of the Holy Spirit."

I am happy to take a part in the proceedings of this evening, and happy also to bear my humble testimony to the value of this institution. In country districts you labour almost entirely alone. Your dioceses are the highways and hedges of the land, and you supply the supplemental labour that is called for. The Master has spoken, "Preach the gospel to every creature." I have sometimes thought how much reason we have to be thankful that there is such an express direction included in that great command. If the Lord had said simply, "Go into the world, and do the utmost amount of good that you possibly can;" if the commission had ended there, what conflicting opinions there would have been amongst various schools and grades of philanthropists; what debates and disputations it would have given rise to in committees and in meetings; but all these are superseded by the Master's own words, "Preach the gospel." That is the instrument for doing the greatest possible amount of good in this perishing world; and if the Master has said this it is for us immediately and implicitly to obey the behest. In the kingdom of Christ we are not the legislators, but only the executors; we are not plenipotentiaries, but humble and willing servants of the crown in our own fixed and settled departments. And what a blessing it is, too, that this gospel supplies all the instruments which we really need! I know there are men in this city, as in other parts of the land, who say they have got a head of the bible, that it was a very good and useful book about a thousand years ago; but that now it is old-fashioned and somewhat obsolete. Got a head of the bible! I am persuaded I speak the sentiments of every minister here that we never dream of such a thing! A head of the bible! We find the bible perpetually a-head of us. Whatever progress we make in spiritual acquisitions the bible is there before us; so that our journey is like that of a traveller going up the mountain side: on reaching one acclivity he finds a higher altitude above him—

"Hills peep o'er hills, and alps o'er alps arise."

I have no doubt humanity is making vast progress, and I for one hail from my heart every step in the progress of humanity, progress in commerce, science,

and legislation; I rejoice in the boundless field that lies outstretched before the race to which I belong; but I cannot admit for a moment, that, whatever progress humanity may make, there will ever be any need for a new revelation of the mind and will of God in order to keep pace with humanity's progress. While I thus speak, I beg with some diffidence to say, I think it a sacred duty that we all the staunch influential friends of the bible, cultivate over the spirit of the bible in our sympathies with our fellow men in all that pertains to their temporal welfare and their immortal interests. I say I think this is a sacred duty. We are the only following the example of our blessed Master. And I deem it a truth, also, that there is no invention really promotive of the present interests of humanity but may be traced to its source to the great Father of mankind. I hope the time is passing away when Christian people are afraid, or rather were afraid, of any possible amount of intellectual culture. For myself I think it a duty to look boldly at science in her full-orbed glory, and claim her as an emanation from the Father of light, from whom every good and every perfect gift cometh down; and whilst I do so I boast of the possession of a higher illumination, for I have the light of the knowledge of the glory of God, in the face of Jesus Christ. Afraid of intellectual culture! My friends go much the other way. I am not afraid of knowledge, I am afraid of ignorance. I am not afraid of useful invention, I am afraid of brutal self-indulgence. I am not afraid of the calm features of Minerva, as she looks down from the portal of an Athenæum or Mechanics' Institute—but I am afraid of the Red Lions, the George and Dragons, and the Millers and his Men, which form the designations of so many styles of drunkenness and of dissipation. My opinion is this—you may give the people peace and plenty—you may give the people mental culture—our "sons may be as plants growing up in their youth—our daughters may be as corner-stones, polished after the similitude of a palace—but if you want to bring the people to the highest amount of blessedness, then we must add, "Yea, happy is the people whose God is the Lord." Look at the great tide of emigration going forth to other and distant lands. The names of Canada and Australia are words which few can doubt will be mentioned by-and-bye as we now mention the names of England and France; and how much of that great tide is controlled by persons who come under the description of those who are visited by the agents of this society. Oh! that as they go to those distant lands, they may go as those went who crossed the Atlantic some two hundred years ago, and founded that great republic, the strength of which was not in her commerce—not even in her intellectual culture—but above all, in her respect and reverence for religion. You are sending out to Canada the fathers and mothers of future legislators and statesmen. See to it that you endow them with that love of righteousness which exalteth a nation, and a hatred of that sin which is the reproach of any people, &c.

The Rev. J. PENNY seconded the resolution, which was put by the Chairman, and unanimously adopted.

It was moved by the Rev. T. POTTERSON, of Newcastle; seconded by the Rev. A. M. STALKER, of Leeds—

"That the thanks of this meeting be presented to the treasurer, the other officers of the society, and the committee, for their services during the past year; that J. B. Bousfield, Esq., be the treasurer; that the Rev. S. J. Davis be the secretary; and that the following gentlemen be the committee for the year ensuing." [The names of the committee for the current year were added]

The proceedings terminated by the singing of the doxology.

THE  
BAPTIST MAGAZINE.

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JULY, 1855.

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MEMOIR OF THE LATE REV. FRANCIS FRANKLIN, OF COVENTRY.

It is a little more than two years since a short notice of the death of the Rev. Francis Franklin of Coventry was inserted in this Magazine, and, at the same time, an intimation was given, that some further account of him might be expected. Since then, personal illness and repeated family bereavements have prevented the fulfilling of that intention; notwithstanding the long interval, however, it is felt by friends too numerous and sincere to be disregarded, that as Mr. Franklin's residence and ministry in Coventry extended through a period of fifty-four years, some distinct record of him should appear, and it is in obedience to this suggestion, that the following particulars have been recorded. It is hoped also that some of the features of a long life spent in the service of God and of his people, may be regarded with pleasure and advantage by readers of this periodical, who were not personally acquainted with the deceased.

A fragmentary outline of his early history, written by himself some few years ago, an preserved among his

papers, forms the proper introduction. He says,

"I was born at Mursley in Buckinghamshire, December 9, 1772. My parents, whose memory I revere, and for whom I cherish a strong affection, were William and Mary Franklin. My mother's maiden name was Payne. My father and she were in humble circumstances, but by industry and the blessing of God, all the time I knew them, had enough and to spare, and were what would be called in a country village very respectable people. They had seven children, of whom I was the last. My father was a very powerful man, and very active. He regularly attended his parish church, where at that time little was to be heard that would inform him either what God was, or what he himself was—what was heaven or what was the way to it. He once heard a sermon in a dissenting meeting when visiting me in Coventry, and heard it from Mr. Lascon of Guernsey, and this was the only one he ever heard in such a place. For some few years before his death, he was

greatly reduced in circumstances, but died much esteemed, in the year 1816, and I think in the eighty-seventh year of his age. My mother's death, thirty-six years before, was probably hastened by the death of two of my brothers in one year. She withered away. I remember her walking to and fro the house, and exclaiming, 'Why art thou cast down, O my soul? and why art thou disquieted within me?' She was a devoted mother. I remember with what delight she called to my father to see my first copy-book; how pleased she was to hear me read Thomas à Kempis' 'Imitation of Jesus Christ,' as I knelt before her while she was sewing. Often did I wonder what she could see in it; but it may be she got more good from what was then called in the house, 'the little blue-lidded book,' than many have done from a library. My dear parents lived, and so died, up to what has been emphatically called, 'the light they *had*,' and I think hopefully of them, particularly of my mother, though no doubt with filial partiality towards both. As to myself, when a boy, I was very volatile and lively: was deemed a little unusual in my attainments, especially in reading, &c., but was not much inclined to application or hard work, and withal was very irritable. This, however, as I grew up, somewhat abated. It was in this part of my early years, that two or three times I was in danger of death from falls. After leaving my village school, kept by an aged woman, I went to a school at Swanbourne kept by Mr. Thomas Henley, and then to one kept by Mr. Joseph Hunt at Winslow, three miles from my native village. Whilst I was at these schools, two things in particular occurred, which made a strong impression on my mind. A young man committed a sin to my certain knowledge, which occasioned me more soul distress than anything else in my life.

O may it appear that God has forgiven it, and all the sins which may have grown out of it. None but the Omniscient God can tell the results of *our* sin. The other circumstance of importance to me was this, a young man, or rather a boy, asked me one Sunday to go with him to Little Harwood. This is a village two miles from Mursley, and where at that time the Rev. Edward Griffin preached, an evangelical clergyman. Vast numbers of people came from the surrounding villages to hear him. I was then, I suppose, about twelve years of age, and certainly received impressions never to be forgotten, whether saving or not, God only knows. The largeness of the congregation—the singing—the extemporaneous praying and preaching, altogether amazed me. The text was Romans i. 18. The sermon was designed, as I learnt many years afterwards, to counteract the leaven of antinomianism, which a family that had come from London, and was visiting in the neighbourhood, was busily infusing. I don't remember ever taking notice of any sermon I had ever heard before; but this took a great hold of my spirit. To this church I went a great many times, till I was fourteen years of age; but though I increasingly admired the man of God in his preaching, committed forms of prayer to memory, and ere long employed my own language in supplication as well as I could, yet I am ashamed to say, the sin of my nature, and the temptations by which I was surrounded, often overcame me, and for this I desire now to live habitually in the exercise of repentance towards God. There was sinning and praying alternately, so that to this day I can never make much account of my then religious feelings or exercises. In walking to and from Winslow school, I would endeavour to read the scriptures as did Mr. Griffin, and to pray, if by myself; but once detected in this by

my school-fellows, who had run before and hid themselves, I was much ashamed.

"I pass on now to the time of my removal from my father's house. I left home on Lord's day, September 8, 1787. My brother-in-law, Thomas Bowler, accompanied me to Oxford, where I was introduced to my cousin, Mr. John Payne, a cabinet and chair-maker. I was bound apprentice to my cousin some time in 1787, my father and a friend coming to Oxford for the purpose. My religious impressions did not leave me, nor did I leave my sins altogether. For some time I attended our parish church, but occasionally heard the Rev. James Hinton, from whom I got as much or more good than from any other minister. My master and mistress were not professors of religion. May it appear that God wrought the needed change in them, and accepted them at last. While an apprentice, I read a great deal at nights, especially Mr. Whitfield's sermons; these were useful to enlarge my mind, and at times powerfully to excite it. If I have had any readiness or fluency of expression, I am indebted to that truly apostolic man for it. Mr. Hinton's ministry was much enjoyed by me, both on the Lord's days and week day evenings, when I was indulged with hearing him, which was but for a few evenings about Lady-day and Michaelmas. For two years, it may be, I sat by myself in the chapel at the door, with the exception of a poor object from the workhouse; and oh! how I enjoyed Mr. Hinton's prayers at that time. Mr. Hinton kept a boarding school, and I was often sent to fix up the desks, and do other work. On one of these occasions Mr. Hinton asked if I had any companion. I had none then. Mr. Hinton; however, mentioned to me Mr. Isaac Alden, a servant of the Duke of Somerset, then at Christ Church, and Mr. John Curtis. These young men were blessings, and yet their company

proved a snare to me: for whereas for years before I could scarcely be drawn from reading at home; now I could hardly be kept within. I loved them much, and certainly found no such social attractions anywhere else.

"The first time I ever engaged in prayer before any one, was before Mr. Isaac Alden, in his master's room in Christ Church, and I was baptized with him and eight more, at Abingdon, in April, 1793. The church at Abingdon was then under the pastoral care of the Rev. Daniel Turner, whose assistant, the Rev. John Evans, preached on the occasion from 'Adorning the doctrine of God our Saviour in all things,' and Mr. Hinton baptized. This was a memorable day. My dear friend Isaac Alden since then has had a large and interesting family, served the office of deacon honourably for many years in Oxford, and died highly respected by all about him. I don't know that any baptized with me are now alive: may none be missing when the Lord comes to make up his jewels!

"After I had joined the church in Oxford, I very much enjoyed my pastor's ministry, and with very few exceptions this was the case with the whole church and congregation. As a people, we never wished to see any one else in the pulpit, and when we did, we felt disappointed. All Mr. Hinton's pastoral engagements were profitable to me; but especially his addresses at the Lord's table, these were deemed pre-eminently excellent; and as many as can remember them, so deem them to this day. Mr. Hinton once told me that if he perceived his people to get dull, he depended more upon that ordinance as a means of re-quickening them than upon anything else whatever. Mr. Hinton had a good share of happiness with his people generally, but there were always some few proud, restless, antinomian spirits, who greatly harassed him, these.

however, gradually departed. Mr. Hinton had strong solicitations to leave, and take the charge of a larger and wealthier church : but to none of these did he long listen ; and at last, after having spent an interesting life to himself and to many more, died, at his son's house in Reading, aged sixty.

"Having broken through the difficulty of using my voice in prayer in the hearing of brother Isaac Alden, I did venture occasionally to pray in the vestry when asked, but with much trepidation. I cannot forget my confusion and distress to this day, and did then and do now very much wonder that any one could benefit by such means, yet my friends professed to be profited, and I believe were glad of my company. Some parts of my experience and conduct at this time may be useful to others if referred to, especially these following things :—I would wake at a very early hour on a Lord's day with pleasure—pleasure felt the night *before* because the sabbath was so nigh, and whereas on other mornings I could scarcely keep awake while dressing myself, on sabbath mornings if awake by four o'clock I could not sleep for joy. I was grieved as each service was ended that the time *would* go. One of the deacons, Mr. Thomas Pasco, was a man much blessed, and was made a blessing. He for years superintended a prayer-meeting in the vestry, an hour before public service in the morning. These meetings will never be forgotten by me ; they were not numerous but piously attended. The good leader, who at all times carried the elements of blessedness in his soul, and these visible in his countenance, would occasionally ask at the close of a line or a verse, 'It is so ; is it not, my friends ?' He gave me a Greek Testament with copious notes in two volumes. When the night of a Lord's day came, and I was wending my way home, where there was little or

nothing congenial to my sentiments or experience, much distress was felt that the sabbath was over ; and on one of these occasions, thinking that our good minister divided his discourses into what are called 'heads' of discourse, for our help and benefit as well as for his own, I did resolve that the next Lord's day morning I would endeavour to think of the division and treasure it up in my memory. I wish *all* young people would do so, for from that time which I shall always remember, I could always carry sermons away and keep them in my memory. About this time the church was in a prosperous condition, as is noticed in the life of Mr. Hinton, written by his son Howard.

"My experience and conduct after my baptism were far from being entirely consistent. The enemy of souls, I believe, was permitted to take advantage of my constitutional dangers, and thus he too often overcame me, but through the riches of grace I was enabled to pray against them with cries and tears, and often to humble myself on account of them. During this time, and until I went to Bristol Academy, I was deemed a very spiritual young man, and I think was rendered a blessing to my companions. I was out of my apprenticeship, October 8, 1794 : but before this time my pastor had spoken to me about the work of the ministry. He took me one evening into his dining-room, and in a most prudent, kind, and cautious manner said, 'I have had some thoughts that God has given you a talent, which, if properly cultivated, might, under a divine blessing, be of some use in the church of God. Now don't be terrified on the one hand, nor unduly elated on the other. Do pray over it, and pray much ; and we will endeavour to do the same.' To this hour I think frequently of the prudence with which this short address was conducted. From the time I first heard the Rev. Edward Griffin of

Little Harwood, and I think before then, I was accustomed to consider the work of the ministry as the most honourable on earth; probably the appearance of the large congregation in church, and the great reverence paid to the office of the minister, &c., &c., were among the reasons for this opinion; but these were not *all* the reasons. Before the good minister, named above, had been heard at all, I would commit to memory certain portions of the Liturgy, and repeat them in the garden on my return from church. But now having been spoken to by my pastor, my mind was necessarily more taken up with such thoughts than ever it had been. But I think even now, it would have been better had it been longer and more powerfully engaged. Mr. Hinton informed me of good Mr. Newton's opinion as to proofs or evidences of a call to the work of the ministry,

"First. Undoubted and eminent religion.

"Second. An earnest desire for the work.

"Third. Promising gifts or talents. And,

"Fourth. An evident opening in providence for the exercise of those gifts.

"As to the first, I believe my dear friends thought better of me than I did of myself. With respect to the second, as has been intimated, I wish my desires had been more ardent, probably my energies would have been more thrown into the work in that case, and I should have been better fitted to contend with the difficulties necessarily attendant on the work. Often do the words recur to my recollection, 'What hast *thou* to do to declare my statutes?' One thing I hope was true, that I did not give my thoughts to this high and holy calling for worldly gain. That base motive never had, nor has it now, a place in my heart.

"My master and mistress were pleased

that Mr. Hinton should take notice of me; but two things they could not like, my reading so much, if I was at home in the evenings, nor my spending so many evenings *from* home with my friends. Not that they were spent improperly; yet, alas! both they and myself were very faulty in many things. . . .

"About this time, I occasionally accompanied my minister on a sabbath evening or a week evening into a village, to hear him preach, and also because it afforded an opportunity for conversation. He advised that I should try to compose a sermon, and gave me a text, it was Judges xiii. 22, 23. I have very little recollection of it, except that it was a poor thing. The first time I spoke from a passage of scripture, and which was before a few of reputation in Mr. Hinton's parlour, I succeeded, I believe, to the satisfaction of my friends. Text, 1 John iv. 19. The next time was before the whole church in Mr. Hinton's school-room, and whether it was because I had not sufficiently prepared, or the number of the people being larger than before, or because I was a little vain, I cannot say (it may be the first and last of these reasons were the principal), but I did not speak more than ten minutes before I was so confused that I was obliged to desist, and wept much. This mortified me; but Mr. Hinton endeavoured to console me, and I do not remember that I ever attempted to speak again before I left for Bristol.

"I wish I could reflect on the time that elapsed ere I went to that city with more satisfaction, as having been employed in the best way it could. Towards the close of February, 1795, I arrived at Dr. Ryland's, in North Street, where I was kindly received and kindly treated. My pecuniary resources were few, *therefore* I walked in short stages to Bristol. At that time the Rev. Joseph Hughes was Dr. Ryland's assistant in the pulpit at

Broadhead, as well as classical tutor in the academy. He died a few years since, pastor of the baptist church, Battersea. When I arrived at Bristol, the following brethren were there, or they arrived while I was there: — Ward, Angus, Watts, Mabbatt, Daniel, Kilpin, Flint, Williams, Marshman, Jenkins, Jenkin Jones, Evan Jones, Thomas Thomas, William Thomas, Aspland, Page, Mannerling, these, I believe, are all dead now. Brethren Morgan, Trotman, Coles, Case, Coxhead, Keeley, and Humphrey are, I believe, living.\* I went to Bristol to obtain knowledge of various kinds, that, under the blessing of God, my gifts, whether natural or acquired, might make room for me. We were not, with three or four exceptions, like the sons of opulent parents, who ere they enter their colleges have received a thorough classical education. When we entered, very few understood the English grammar properly."

Here the narrative abruptly terminates, and we are left to other sources of information in tracing out Mr. Franklin's subsequent career. An entry in the church book of Cow Lane chapel, Coventry, dated about the close of the year 1798, records that "application was made to Dr. Ryland, the president of the Baptist College, Bristol, for a young man to assist its aged and revered pastor, the Rev. John Butterworth;" and that Mr. Franklin was sent accordingly, as a probationer for a few weeks. On his way to Coventry, December 23, 1798, he preached at Cannon Street, Birmingham, for the Rev. Samuel Pearce, who was then very ill; and on the Tuesday following, which was Christmas day, the late Mr. Ward, of Serampore, divided the services with him at the same place. "On Thursday evening the 27th," he says in a stray scrap,

"I first saw my well-known and tried friend, Mr. Booth." He was always very fond of recurring to their first interview. On alighting from the coach, the inquiry was interchanged, "Is your name Franklin?" "Yes." "Is your name Booth?" "Yes." "Then we are right;" "and," he used to add, "it has remained right ever since." From that hour was dated a friendship as true as it was lasting. Mr. Booth was spared to witness Mr. Franklin's jubilee, though too feeble at the time to take part in the services. He died about two years before Mr. Franklin, full of days and full of the admiring esteem of all who knew him, in the ninetieth year of his age.

Mr. Franklin's first sabbath at Coventry was December 30, 1798, and his first sermon was from Psalm xxxiv. 3, "O magnify the Lord with me, and let us exalt his name together." His services meeting with acceptance, he received a call to become co-pastor with Mr. Butterworth, to which, after some consideration, he acceded; stating the following as among the reasons which governed his decision: — First. Some evidence that good had been done. Second. A prospect of still greater. Third. His love to the people, and Fourth. Their apparent attachment to him. His ordination took place June 11, 1799, Dr. Ryland, Andrew Fuller, and other honoured men taking part in the services.

The reader will find no difficulty in gathering from Mr. Franklin's own sketch, what were the characteristics of his subsequent career as a minister of the gospel. Having entered on the work with no other idea than to be a "labourer together with God," he gave himself up to its duties without reserve. At the period of his settlement, a heavy debt on the chapel which had been built a few years before, weighed on the people, and he readily yielded to the

\* This enumeration shows the date of the manuscript to be far back.

request that he would exert himself for its removal. For this purpose he travelled from town to town, and village to village, mainly on foot, or, as he used to say, in apostolic style, and plied his errand with such diligence and address, that it was not long before they had to congratulate one another on the entire liquidation of the debt.

On the 5th of November, 1799, Mr. Franklin married Miss Rebecca Dyer, a sister of the late much esteemed Secretary of the Baptist Mission. This union, which was in every respect a happy one, was destined to be of long duration, Mrs. Franklin still surviving at the advanced age of eighty-two. Of their ten children, three died in infancy, and two in adult age. The first of these two was their fourth daughter Eliza, the youthful yet matured companion of the Rev. Andrew Leslie, at his first entrance on missionary work in Bengal. A short memoir from the pen of her widowed husband, who, at the time we write, is the pastor of the church at Circular Road, Calcutta, bears a fragrant yet just testimony to the unusual excellencies of her character. She died of virulent cholera, in less than two years after landing in India, and before she had completed her twenty-first year. Her mourning husband found an invaluable successor to her labours, in the only child of the preceding missionary, the Rev. John Chamberlain. She had received Mrs. Leslie's instruction during her brief career in India, and on a visit to this country in 1841, formed a high estimate of the character and endowments of Mr. Franklin, towards whom, and towards Mrs. Franklin, she has never ceased to testify a filial reverence and affection.

The next bereavement was that of their eldest son James, a young man of ardent piety and promising talent; he had devoted himself to the work of the ministry, and in intention, or desire at

least, to his sister's sphere of labour in India. With this in view, he would occupy himself in the noon-day sun, and practise other forms of preparatory effort. But God had provided some better thing for him. He was seized with a fatal illness before he had accomplished a single term of study at Bristol College, where he died at the age of twenty years and two days, surrounded by the affectionate attentions of his fellow-students, who mourned for him as for a brother.

It has been already intimated that his ministry of more than fifty years in Coventry presents few remarkable events. None, indeed, except such as in the training of a large family, and the sustaining with considerable increase a tolerably effective church, were the natural and gratefully acknowledged indications of the presence and favour of God. His was a course of humble, self-denying, practical labour. He set out with one end in view, and never lost sight of it—entering fully into the sentiment of the great Robert Hall, and often quoting it, that “until men are brought to Christ nothing is done.” This it was which gave to his preaching that deep spiritual tone and determined plainness, which so distinguished him. He felt he had to do with men's souls, and he *would* be understood. No man was ever more conscientious in the preparation of his sermons, in almost every instance writing them over twice. He was much at home in cottage visitation and preaching, often being as richly blessed in his own soul, and as fully engrossed in his subject, while addressing a few poor people, as when surrounded by a numerous congregation. For this reason it was, that his village labours were so attractive and pleasant both to himself and his hearers. It was evident to every one, that he delighted in the gospel, “the glorious gospel of the blessed God,” and wished others to be happy in



it too. As to his own people, it might with truth be said, "he naturally cared for their state." Living in close proximity to the chapel, it was his custom to spend many hours there alone, and it is known to his family, that when any member of the church or congregation occasioned him anxiety from any cause, it was his habit to enter the pew usually occupied by such an one, and there, on his knees, spread out his case before the Lord. No wonder that his pulpit ministrations possessed so much seriousness, and breathed the spirit of affectionate solicitude for all who heard him.

If Mr. Francis was remarkable for any one thing above another, it was for his spirit of prayer. This seemed to be the element in which he lived, and after nothing did he so labour in connection with the church, as the producing and maintaining of a similar spirit among its members. His attention was much fixed on the prayer-meeting, as furnishing one of the best, if not *the* best and truest gauge of the church's piety. Nor did he labour for this in vain. It was his privilege, and has often been the privilege of others, to retire from the Monday evening meeting with the feeling that *God* had been there, and that it was no vain thing to wait upon him.

As a baptist, he was one of the heartiest in his day. Entertaining the firmest conviction that the views he held on that subject were according to truth, his mind never wavered, nor did he shrink at any time from the most open and manly avowal of them. Baptismal seasons were with him most solemn and impressive. He entered the baptistery with the air of an apostle—and often expressed himself as having no more doubt that he was treading in the footsteps of the early church, than he had of his own existence. In no other part of ministerial duty did he exhibit such decision and dignity, or so truly magnify his office. To hear of the

ordinance being desecrated by coarseness, or the absence of Christian decorum, was to him most painful. None who ever witnessed the service as he conducted it could go away without feeling that it had appealed to their deepest religious emotions, and claimed a serious attention.

Mr. Franklin's visits among his people were frequent and familiar. His conversation was original, entertaining, and profitable; and many of his sayings are cherished as axioms. It was his constant endeavour to infuse into every company a devotional spirit, so that it became as natural to introduce the scriptures and prayer before separating as it is with most people to exchange the usual salutations.

He was peculiarly easy in adapting himself to the circumstances of those on whom he called, was soon at home with them, and they with him. As to his general activity, it was so well known, that his presence as a pastor, preacher, or friend, might always be reckoned on wherever duty called him. No distance, no weather, no considerations of personal convenience, would permit him to disappoint a congregation either in town or country. Favoured with a constitution peculiarly enduring and elastic, he could walk long distances, and converse with all he met without fatigue, accosting them not with the customary remarks about the weather—a practice he always denounced and avoided as unworthy of a Christian minister—but with something just fresh from his thoughts, generally on a passage of scripture, so introduced as would be almost certain to originate pleasant and profitable talk. This habit was both to himself and to others a perennial source of enjoyment, the more so because he was equally affable and unreserved with all classes of persons. Often has he elicited the whole history of some poor wayfarer whom

he had joined on the road, and made him feel ere he had parted from him that he had indeed been in improving society.

The reciprocal influence of this habit of sympathy with his whole district, doubtless, helps to account for the number of religious interests with whose rise or establishment he was actively and happily associated. Rugby, Wolston, Wyken, Attleborough, Kenilworth, Dunchurch, and Wyken in its renewed and settled state, all more or less partook his nursing care.

On his first coming to Coventry, Mr. Franklin enjoyed the intimacy of the late Rev. George Burder, the venerable author of "Village Sermons," &c., &c., who was at that time pastor of the congregational church meeting in West Orchard. But his most esteemed privilege of this kind was his long and uninterrupted friendship with the excellent man who succeeded Mr. Burder, the late Rev. John Jerard. For no less a period than forty-eight years did these two devoted men of God labour together in this city, the one as pastor of the independent church in West Orchard, the other as pastor of the baptist church in Cow Lane; and it was Mr. Franklin's delight to testify, that on no occasion during those years of brotherly intercourse had there been the slightest misunderstanding or shyness between them. Pleasant in their lives, they were not in death long divided, Mr. Jerard's decease having preceded Mr. Franklin's by scarcely a year and a half.

In this spirit of brotherly co-operation with other ministers, and unobtrusive diligence in his own peculiar sphere, he laboured for more than forty years without the interruption by illness of a single sabbath. About this time, or perhaps a little earlier, he laid aside the use of notes in preaching; and finding considerable pleasure in his

newly acquired liberty, hoping also that his people would be benefited as well as himself, he never resumed them. But although he thus secured the unfettered expression of his ideas, and a freer exercise for his emotions, which was to him a great gain, yet the heavier stress upon his memory which followed this change of habit brought on after a few years such a degree of giddiness and general sense of insecurity as excited his alarm and that of his friends, and led shortly afterwards to that inquiry for a co-pastor which was favoured to issue in obtaining the invaluable instructions of the Rev. John Watts. These were enjoyed during a period of nine years, and are remembered with high and affectionate appreciation.

The closing week or two of his life was the only period during which he was entirely incapacitated from visiting his friends. On the morning of the sabbath but one preceding his death he had heard a sermon by Mr. Rosevear, the present pastor of the church, which was in every respect most fitted to his circumstances and feelings, from the text, "Even down to old age I am He, and to hoary hairs I will carry thee." His pallid appearance as he occupied his usual place that morning was remarked by many, and as he stood with solemn interest while Dr. Watts's beautiful 92nd psalm was sung, beginning, "Lord, 'tis a pleasant thing to stand," the attention of the congregation seemed fixed on him, especially when the last verse was sung,

"Laden with fruits of age, they show  
The Lord is holy, just, and true.  
None that attend his gates shall find  
A God unfaithful or unkind."

Tears accompanied the singing of that verse, and a chastened presentiment of the approaching departure of their aged minister pervaded the minds of many of his friends. It was as though both

they and he had listened to his funeral sermon.

On the following Friday, which was the 5th of November, and the fifty-third anniversary of his wedding day, his family met to spend the evening with him, and, as the event proved, for the last time. Shortly after tea, having prayed with more than usual intensity, yet with tremor and exhaustion, he evinced signs of great restlessness, and asked to be led up to bed. His family separated soon afterwards; but before midnight were recalled—alarming symptoms of bronchitis having shown themselves. And now commenced a death-bed scene, so honoured by the great Master he had served, and so instructive to all who witnessed it, that it can never be forgotten. The whole interval till the early morning of the next Friday, when he died, was spent in those exercises in which he had most delighted—prayer, preaching, exposition, and repeating the psalms and hymns of Dr. Watts.

If on the increased difficulty of breathing which betokened to others a mortal change, he felt impelled towards that thought, it was under the triumphant banner, "They overcame him through the blood of the Lamb, and by the word of his testimony," for these were the words which he was illustrating with more than former energy, when his family gathered around his bed forty-eight hours before his passing away, to witness as was thought a mortal struggle.

But no struggle awaited him. His often repeated quotation,

"My days of praise shall ne'er be past,  
While life, or thought, or being last,"

was fully proved. A few minutes before his death, and after other sacred exercises, he proposed singing a hymn, and went inaudibly through eight verses. The word "Father" alone could be ascertained; he was aware of it, and exclaimed, "Only my voice fails;" and then he was borne by angels to Abraham's bosom.

## THOUGHTS OF A STUDENT AT TRINITY COLLEGE, DUBLIN, ON THE BAPTISM OF INFANTS.

I HAVE carefully read several treatises for and against infant baptism, since my mind was first led to inquire on that subject by the controversy carried on in the establishment, of which I was then a member, concerning infant regeneration in and by baptism.

I feel deeply indebted to Dr. Carson, and perhaps more deeply to the Hon. and Rev. Baptist Noel: but I do feel still more deeply indebted to the simple study of my own Greek Testament.

When God enabled me to ask direction at that source without any consideration of parties or consequences, then the question appeared to me a *very simple question indeed*. And the statements of

that New Testament seemed to me to be *only lucid—only light!* From that New Testament I have learned, and I believe that, by the blessing of God, I am prepared to *prove*,

I. That the New Testament baptisms were by *immersion*.

II. That only persons professing that they *had believed*, and therefore forgiven—therefore saved, were baptized.

In the New Testament I have not been enabled to discover one particle of warranty for the sprinkling, or in any other form the baptism of infants.

I could not then discover that infants "who are conceived and born in sin," who come to the font in a state of

death, and under the curse of God, who remain in that state up to the moment of baptism, are *by the baptism and in it*, "made members of Christ, children of God, and heirs of the kingdom of heaven." Nor could I ever learn that the unconscious babe was "for his part faithfully to promise by his godfathers and godmothers, who are his sureties, until he come of age to take it upon himself, that he will renounce the devil and all his works, and constantly believe God's holy word, and obediently keep his commandments."

Nevertheless as I was sprinkled when a babe by a minister of the establishment, so was I afterwards *taught to repeat* that "My godfathers and godmothers had promised and vowed three things in my name:" that I should renounce—that I should believe—that I should obey.

Educated as you were, in connection with baptists, you can scarcely imagine my surprise when I could not find one particle of warranty for any part of this whole system in the New Testament.

Trained up to love and admire the establishment and its services, and *really loving* those of its ministers with whom I had any connection, I searched, and searched, and searched, and hoped that in the end I would be able to make out *somewhere* that the church *had authority* for all this; but I could never find any authority!

In the New Testament I have learned that the Holy Spirit finds persons dead; makes them alive; enables them to believe; makes Christ their *own*; makes them feel that he is so; then the vows of God are upon them. Love arising from union with Christ, and acts of devotedness arising from love, find their proper places. Amongst these acts of devotedness comes that of submitting to baptism; for Jesus commanded *believers* and only believers to be baptized.

If I was dissatisfied with infant bap-

tism as practised in the establishment, I am thoroughly disgusted with it as carried on amongst the independents.

I was always told by evangelical men in the establishment, that baptism merely admitted to outward fellowship, and I repeatedly gave that answer to Roman catholics. Independents baptize infants, yet do not admit them to fellowship. Here I could not but see a flat contradiction.

Then *the shifts* to which the independent ministers are driven to account for the ceremony when they are called upon to perform it, would be truly amusing, if it were not that they are trifling, whether they intend it or not, with a *simple* Christian ordinance.

In Zion Chapel one minister said that the baptism was to dedicate the infant to God, as Hannah had dedicated Samuel.

I just thought, "did Hannah sprinkle Samuel?"

Again, I asked myself, "Is he perfectly certain that God will accept the gift?" *Hannah was.*

But cannot persons pray to God for their children without sprinkling water in their faces?

Another minister in the same chapel said, "We should enter upon the solemn service of baptizing this infant with that awful reverence with which we should approach every institution of God."

I said to the church member who sat next to me, "Is that babe entering into the service with solemn reverence?" "Has he one idea on the subject?" "He is certainly more deeply concerned than any other person present!"

The same minister prayed most devoutly for *some especial spiritual blessing* for the babe whom he was to sprinkle. When asked afterwards if the blessing for which he prayed was "baptismal regeneration," he replied in the negative. Yet if he prayed not for that, for what

did he pray ! Does God bestow *any great spiritual blessing other than regeneration* upon a person dead in trespasses and sins, before he *bestows that blessing* ?

Another minister in that same chapel declared, when baptizing an infant, that baptism "*did not confer any benefit upon the infant* ; that he leaves the font just as he approached it ; that baptism, as far as infants are concerned, was instituted to remind those who might witness the ceremony, and who had previously been really regenerated by the Holy Spirit, *that they had previously been regenerated* ; that it was specially intended for the benefit of the Christian parents."

Now just consider such an account of the institution ! Such a reason for the institution of such an ordinance ! And then again, would not the sprinkling of a great doll answer all the purposes ? I am satisfied that the simplest, the easiest, and the most effective protest

which can be given against all such subterfuges, and against that whole apostate system which gives rise to them is the act of *submitting* to the ordinance of the Lord Jesus.

Mrs. — and myself do therefore join in the request that you will baptize us.

We are well aware that such a step, cannot, even in *this country and at this day*, be taken without cost. We expect in some way or ways to suffer ; to suffer, perhaps, *even from those who sincerely believe in the Lord Jesus*.

But we have, we trust, counted the cost. We see where duty lies ; we know what our dear Redeemer and our own consciences require of us ; and by the blessing of God we mean to do our duty.

"When we cannot see our way,  
We will trust and still obey ;  
He who bids us forward go,  
Will not fail the way to show."

Dublin, Dec. 16, 1854.

## SKETCHES OF WEEK DAY EVENING SERMONS. No. I.

For we brought nothing into this world, and it is certain we can carry nothing out.

1 TIMOTHY vi. 7.

THOUGH this statement is plain and indisputable, it may call to our remembrance several important truths, and furnish a basis for profitable meditation.

1. It may remind us of our original dependence. At our entrance into the world we were destitute and indigent. Food and raiment were required, but we had brought none with us, and immediately after our arrival we needed gratuitous supplies. How humbling is the fact ! We brought into this world nothing.

2. But how great are our obligations to God's providential care ! Our wants have been supplied day after day and year after year, so that though we had

nothing to begin life with, we have not been left destitute of anything that was essential to our maintenance. He who feeds the birds of the forest and adorns the field-flowers has been generous to us. Nothing, absolutely nothing did we bring into this world with us, and yet all our urgent wants have been supplied. Surely this should lead us to look to the same benefactor for future good as has shown us unmerited kindness from the very first, and to trust implicitly in every intimation that he gives of his merciful intentions ! Surely this should fill our hearts with thankfulness and submission to his will. How lamentable is the ingratitude which we

have displayed towards him to whom we have been indebted for all that we have ever enjoyed! "Bless the Lord, O my soul, [and forget not all his benefits."

3. We are reminded of the transitory character of our present residence. We are in the world now, but we are soon going to leave it. We are strangers here and sojourners, as were all our fathers. We resemble travellers in a stage-coach. When we entered it, we found some who were in before us. After a while one got out, and then another got out; at length we get out ourselves, leave the remainder of our associates behind, and know no more of what becomes of them. However much we may feel ourselves at home, however much we may be pleased with our companions, we must ere long depart and leave the world, as bare and penniless as we entered it.

4. We are reminded of the vanity of earthly possessions. A nobleman may build a mansion, fill it with furniture adapted to his taste, embellish it with costly paintings, and surround it, like

Solomon, with trees producing all kinds of fruit, but not one of these much-loved acquisitions can he carry with him. The things of the world, however much he prized them, will remain in the world when he departs. The man who was called the owner will be gone; but some other owner will occupy his place; it is certain, according to the expressive language of the text, he brought nothing into this world, and *it is certain* that he can carry nothing out.

5. Finally, let us think of the importance of laying up for ourselves treasures in the world of spirits. There is coin which is current in the region to which we are going, though silver and gold are there utterly disregarded. Precious faith! this gives permanent union to the Saviour, and assures us of the blessings which flow from his everlasting friendship. Unable as a believer was when he left this world to carry out of it the least particle of earthly good, he will not find himself poor in the state on which he is entering; rich in faith he is an heir of the kingdom which God has promised to them that love him.

## OVER-EXERTION.

I WAS sorry to hear that you had been unwell from over-exertion. I hope ere now you are better. Take care; for there is only a certain quantity of friction which our frames can bear, and all beyond that prematurely wears out the system. I am also disposed to say another thing, dictated merely by a regard to your utility, that I look with a little fear at your address, "*Church Missionary House*," &c. Do not misunderstand me;—it is no fit of jealousy, either of your church or its mission. But I am somewhat afraid that residing there in the house, and being practically a secretary always at hand, you will have your head and time absorbed by

that kind of business, and not have sufficient spirits left to prosecute studies, and make preparation for your congregations. Did I not fully believe that you consider others as engaged with you in the cause of proclaiming salvation, I should not venture to suggest any such thing, but you are aware that there are many points in which the clergyman and the dissenting minister have to go the same road; and my experience and observation have strongly impressed on my mind the need of a regular portion of time for study and preparation, with the mind so far at ease as to be able to look round and notice the bearing of subjects, and

bring out of its treasury things new and old. Otherwise we are compelled to take what is readiest, and by habitual preaching this stock will soon be exhausted; repetition becomes inevitable (of matter if not of sermons), and congregations either complain or suffer. The mind wants food as well as the body; and the minister's mind must have time to expatiate, to find, and to view carefully, different subjects, in

order to bring forward a useful variety, or declare anything like the whole counsel of God.

Do not give this point up. Excuse my bluntness. Your respectability as a minister depends on it. I know something of it by experience; and it is a sad feeling to come to the house of God and offer there only the dregs of the mind.—*Kinghorn to Bickerteth*, 1816.

### THE COLISEUM AT ROME.

As regards the Coliseum, architects, I believe, do not much admire it; but to myself, who did not look at it with a professional eye, it seemed as if I had never seen a ruin half so sublime. I never grew weary of gazing upon it. It rises amid the hoar ruins of Rome scarred and rent, yet wearing an eternal youth; for with the most colossal size it combines in the very highest degree simplicity of design and beauty of form. To stand on its area and survey the sweep of its broken benches, is to feel as if you were standing in the midst of an amphitheatre of hills, and were gazing on concentric mountain ranges. How powerfully do its associations stir the soul! How many spirits now in glory have died in that arena! The Romans, we shall suppose, have been occupied all day in witnessing

mimic fights, which display the skill but do not necessarily imperil the life of the combatants. But now the sun is westering: the shadow of the Palatine begins to creep across the Forum, and the villas on the Alban hills burn in the setting rays, and the Romans, before retiring to their homes, demand their last grand spectacle, the death of some poor unhappy captive or gladiator. The victim steps upon the arena amid the deep stillness of the overwhelming multitude. It is no mimic combat; he is "appointed to death." This lets us into the peculiar force of Paul's words,—“I think that God hath set forth us the apostles last, as it were, appointed to death; for we are made a spectacle unto the world, and to angels, and to men.”—*Wylie's Pilgrimage from the Alps to the Tiber*.

### GOETHE AND SCHILLER.

GOETHE and Schiller have had no worthy successors, their faults have been reproduced more freely than their merits; and German literature represents a mixed chaos of poetry and metaphysics, where the poetry has all the enigmatic darkness of the highest philosophy, and the philosophy all the airiness and misty vapour of unsubstantial dreams. The whole nation, like the mock Socrates of Aristophanes,

is a worshipper of “the everlasting clouds.” But “the true light,” the light of the gospel, will one day, and that not a late day, pierce through these clouds, and dissipate these unsubstantial shadows; and Germany free, and free because religious, will re-commence a new existence, and more than realize the fondest anticipations of Schiller and of Goethe.—*Passing Thoughts*, by James Douglas.

## DR. RICE'S ADVICE TO A DESTITUTE CHURCH.

THE people in one of the out-parishes in Virginia wrote to Dr. Rice, who was then at the head of the Theological Seminary in Prince Edward, for a minister. They said they wanted a man of first rate *talents*, for they had run down considerably, and needed building up. They wanted one who could *write* well, for some of the young people were very nice about that matter. They wanted one who could visit a good deal, for their former minister had neglected that, and they wanted a man to bring it up. They wanted a man of very *gentlemanly deportment*, for some thought a great deal of that. And so they went on describing a perfect

minister. The last thing mentioned was, they gave their minister three hundred and fifty dollars; but if the Doctor would send them such a man as they described, they would raise another fifty dollars, making it four hundred dollars.

The doctor sat down and wrote a reply, telling them they had better forthwith make out a call for old Dr. Dwight in heaven, for he did not know of any one in this world who answered this description. And, as Dr. Dwight had been living so long on spiritual food, he might not need so much for the body, and possibly might live on four hundred dollars.

## HYMNS BY THE REV. DAVID IVES.

THE Lord hath chosen Zion  
For his own dwelling place;  
And fixed a gracious eye on  
Her persecuted race;  
This is my rest for ever,  
Here shall my throne remain;  
I've wished it long, and never  
Will I depart again.

I'll raise her low condition,  
And glory round her shed;  
I'll bless her large provision,  
And fill her poor with bread;  
I'll feed the souls that hunger  
And thirst for righteousness,  
And they shall pine no longer,  
In unrelieved distress.

I'll clothe, with full salvation,  
The priests in her employ,  
And cause the holy nation  
To shout aloud for joy;  
For there have I appointed  
Success to David's line;  
The lamp of mine anointed  
In brilliancy shall shine.

All rebel opposition,  
Shall utterly decay;  
All gloomy superstition  
Be wholly chased away;  
But on his head shall flourish  
The royal diadem,  
To beautify and nourish  
His own Jerusalem.

BRETHREN, we are Abraham's seed.  
If in Jesus we believe;  
Heirs of promise we may plead,  
Promised blessings to receive.

Born of God the Father's will  
From Jerusalem above;  
We, his children, have the seal  
Of the Spirit of his love.

Many Abraham's kindred claim  
Who in Sinai's bondage dwell,  
Boasting of a Saviour's name,  
While they do the works of hell.

If we Abraham's works avow,  
And are strong in faith as he,  
We the bondmaid disallow,  
We are children of the free?

We'll prepare to meet the scorn  
Of the false professing race;  
Those who of the flesh are born  
Persecute the heirs of grace.

On thy mercy and thy power,  
God of Abraham, we rely;  
Keep us in that awful hour  
Destined all the world to try.

May we from the rich repeat  
We obtain at Calvary,  
In that liberty stand fast  
Wherewith Christ has made us free.



## REVIEWS.

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*Learning and Working. Six Lectures delivered in Willis's Rooms, London, in June and July, 1854. The Religion of Rome and its influence on Modern Civilization. Four Lectures delivered in the Philosophical Institution of Edinburgh in December, 1854. By FREDERICK DENISON MAURICE, M.A., Chaplain of Lincoln's Inn. Cambridge: Macmillan and Co. 1855.*

WE have sufficiently expressed in a recent review of another work by Mr. Maurice our feeling of the unsatisfactory nature of his peculiar theology. But we are glad to meet him now on other ground, and in connection with an enterprise which, whatever opinion be formed of its ultimate success, and the likelihood of its doing much to bridge the chasm now existing between working men and the other ranks of the community, has certainly been conceived and carried forward in a noble and generous spirit.

The working-men's college in Red Lion Square was opened, we are told, at the beginning of last November, when about 140 pupils entered the different classes. To Mr. Maurice himself is naturally assigned the place of Principal. Mr. Ruskin's name sheds lustre on the drawing class. Sixteen or seventeen other gentlemen, some of distinguished attainments and reputation, and some, as he says, differing widely from him in opinion, are also his coadjutors. The experiment of a working college had already been made in Sheffield where it had taken shape under the conduct of a dissenting minister, and "so eminent a person as Dr. Lyon Playfair had proclaimed it as one of the greatest movements in modern scientific education." But Mr. Maurice himself has evidently

something far more solemn in his mind than any matter of mere science.

"It may be determined, in the counsels of Providence, that the professional men of England, as well as the upper classes of England, should not have this honour. It may be that every good which the labourers get is to be won for themselves. If such a sentence has gone forth, I can only regard it as the most fearful handwriting on the wall, 'You are weighed in the balance and found wanting.' The kingdom which your cultivation would give you, so long as you used it as God's servants for the use of his children, is taken from you because you have accounted it your own." —P. 169.

The first series of this volume, delivered in Willis's Rooms was intended to announce and explain his undertaking to such an audience as was likely to meet there, and it opens with a comparative lecture on "Juvenile and Adult Learning." He states unflinchingly the difficulties in his path, briefly reviews the history of schools in Europe, refers to those of the middle ages, and the old strife between the universities and the monastic orders, and to the times of Alcuin and Charlemagne, as bringing out forcibly "the truth, that a right education is the result of the collision and conflict between the practical intellect and the meditative intellect, that no true spark comes forth till the one is struck by the other." He notices an indication of the period.

"It is one of the ironies of history, which I have no doubt has often been alluded to. Lincoln College was founded in 1427, for the purpose of training theologians to exterminate the principles of Wycliffe. Its founder

"was Richard Fleming, who had been a Wycliffite himself. Among the theologians, whom his bounty raised up to exterminate the notion that Christianity might be taken out of its scholastical forms, and presented directly to the body of the people, was John Wesley. The wills of founders, it would appear, may sometimes be defeated without the interference of commissioners and cabinet ministers." —P. 29.

The second lecture treats of the "pretty alliteration of Learning and Leisure," but inquires whether they really have any more to do with one another than Macedon and Monmouth, and whether cricket and rowing do not go hand in hand with the highest scholarship in places where manual labour is not compulsory; points out what was the Benedictine rule; exhibits Giotto, when yet a boy, before he was taken to be the inmate and pupil of Cimabue, "While his flocks were feeding around, intently drawing on a smooth fragment of slate with a bit of pointed stone the figure of one of his sheep, as it was quietly grazing before him;" and passing on to brief but beautiful notices of Dante, Milton, Samuel Johnson, and others, he comes to a conclusion of this argument with a solemn warning.

"The question has been greatly discussed in our day, what is the force of the apostolical injunction, 'If a man will not work neither let him eat,' and under what limitations it is applicable to us. There is a more terrible sentence still of which we should seek diligently to avert the execution upon ourselves, and upon those who have all they need of outward consolations. If any man will not work neither let him think."—P. 71.

The four other lectures of this series are entitled Learning and Money Worship incompatible—Learning the

Minister of Freedom and Order—The Studies in a Working College—and lastly, the Teachers. Treating of the first of these Mr. Maurice indicates very sombre views of our present condition, as leading the labourer to believe that money is the measure of worth. "If you will only acquire these fragments of physical information, who can tell that you may not be as rich as Sir Richard Arkwright? If you will but let your children swallow these lumps of divinity, there are examples without end of well-behaved boys who were sent to college, and became in due time prebendaries and deans, to say nothing of richer stalls that may be reserved for them in some other state of existence." And again,

"The truth must be spoken. We are becoming a nation of gamblers. Life is beginning to be regarded as a shuffling of cards, as a throwing of dice. We do not ask what we are to do, but what is likely to turn up, if we make such and such a cast. Handicrafts, trades, professions are to be undertaken upon a calculation of chances, not from the sense of a vocation."

And the lecture ends,

"The calamity will be averted if you will resolve to teach the hardest hands that they were created for other uses than these. God will give manhood to the nobles and gentlemen of England, when they assert that the highest manhood, and therefore that gentleness and nobility may be called forth in those who are not of higher origin than our tinker poet Bunyan, or than that illustrious Scotsman of our day Hugh Miller, who are not richer in this world's goods than were the fishermen of Galilee."—P. 98.

The second series of lectures making up this volume, on a topic not selected by Mr. Maurice himself but chosen for

him, most appropriately we think, by the Institution in whose rooms they were delivered, forms a parallel course to those given previously there by Ruskin on Architecture, and Kingsley on Alexandria, both of which are now well known. Rome in its Youth, Rome under Greek Teachers; Rome at the beginning of the New World; and lastly, the Influence of Rome and Germany upon Modern Europe come successively under review. Starting from a passage in Dante which seems to him to indicate the principle that we may trace in all nations which have risen from insignificance to greatness some providential purpose, some leading character and tendency, signs of which will be apparent in the very opening of the history, and will be conspicuous as we approach its catastrophe, he proceeds,

"Every one must be aware in himself of a certain vagueness and perplexity, when he contemplates the influence of Rome on the destinies of mankind. What is this gigantic fatal power, so unlike that which we observe in the empires of the East, not denoted by a few sweeping conquests, not raising huge walls, and palaces, and temples, that vanish out of sight, and after a number of ages give back a few scattered memorials of themselves to new races which have forgotten them, but which rises quietly and majestically, winning miraculous victories by steady foresight and intelligible means; amidst all changes of time and circumstance preserving not merely an identity of name, but of essence; never perishing in one form till it has left an heir of its greatness; in its ruins discovering that skill and energy which the nations of the western world confess to have been at work in the formation of their own habits and institutions? . . . Then our thoughts are recalled to the portentous crimes that marked the ac-

quisition of this power, and the exercise of it; crimes which we can limit to no period, of which the Republic furnished examples as startling as the Empire; and which we want no other testimonies than those of the historians, poets, divines of the middle ages, to prove were not less when the city of the Cæsars had been changed into the spiritual capitol of Christendom. Must we accept the most horrible of all conclusions—that the course of the world has been under the dominion of some daemon, by whom occasional good is permitted, only to make the evil system he has ordained more conspicuous and more inevitable?"—P. 210.

This wonderful stability and growth of old Rome—whence was it? Niebuhr says it was the veracity and fidelity of their religion. He cannot mean the pagan worship. Mr. Maurice then goes exploring, and finds this veracious and honest element in the religious character of old Rome to be the fatherly authority, and the sacredness of family life. "Nowhere were wives so highly honoured as in Rome." But it was especially the authority of the father which was the ground of Roman government, the source of Roman reverence for law; alike the secret of Roman dominion and Roman freedom. It is not merely the titles and institutions grounded upon it which meet us at every turn. We have struck against a gnarled and fibrous root which is spreading itself out in all directions. He finds witnesses to it everywhere in their traditions, their history, their poetry. Æneas carrying his father out of the burning ruins; the worship of Vesta; the reverence of the Penates; the expulsion of the Tarquins; the acts of Brutus and Virginus; the deliberations of the Senate carried on under the name of Conscript Fathers, and the augury and divination with which the city were

founded are all brought to bear upon fatherly authority, and the purity of the Roman house. On the other hand, Gibbon begins his *Decline and Fall* with Augustus, from whose time "the annals of the palace were a series of domestic crimes on the part of those who were called fathers of their country," so that when Nero did at length startle what remained of conscience by murdering his own mother, it was only the climax and consummation of a succession of horrors. The household of Marcus Aurelius was the most melancholy of spectacles. The civilization which the barbarians broke in deluge over and swept away was "a civilization exhausted of its civility."

"It was a civilization which demanded all religious sanctions to uphold it, all religious impostures to make the different parts of it cohere."

Mr. Maurice carries us to Antioch, Carthage, Constantinople, that we may see how rotten the whole state of things had become. But we have not space to follow him through the vast historical range he travels over, as we confess ourselves unable to do justice to the exceeding gracefulness and beauty of his details. A vigorous protest is made against the well-known sneer of Gibbon respecting the various modes of worship, as "all considered by the people as equally true, by the philosophers as equally false, and by the magistrate as equally useful." He shows clearly that there is nothing like adequate warrant for the charge of that monstrous wickedness which he imputes to the most eminent men of the Republic as of the Empire. The last lecture examines the statement of Robertson, that the Roman world passed away in the fifth century, and that the origin of modern society is to be sought for in the woods of Germany, and pays a noble tribute to the German Reformation, and the divine deliverance effected then for

the world through the old Saxon faith and reverence, "from a state of things which had become more utterly immoral, heartless, and godless than that of any period in the world's history; except, possibly, the reigns of the first seven Cæsars." We cordially recommend the volume to our readers.

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*Creation's Testimony to its God; or, the Accordance of Science, Philosophy, and Revelation: a Manual of the Evidences of Natural and Revealed Religion, with especial reference to the Progress of Science and Advancement of Knowledge.* By THOMAS RACE, Author of "*The Incarnation*," "*The Deity*," "*Heber*," &c. London: Longman and Co. Small 8vo. pp. 424.

*God and His Works; or, the Existence of God in Harmony with Human Conscience.* By Rev. THOMAS ROBERTS. London: Partridge, Oakey, and Co. 8vo. pp. 185.

THE controversy which has been provoked by the modern assailants of the truth of the inspired records has turned out greatly to their disadvantage. They have been foiled or defeated upon every question they have raised. In attacking Christianity upon the historical side, they have called forth a spirit of critical inquiry, which has shown that her historical basis is *superior* to that of any of the works of antiquity. Their efforts to overthrow her by scientific reasonings have served to bring out more clearly the perfect harmony between her revelations and the facts of physical science. While in more than one instance among the later opponents of the supernatural element in Christianity, the hypothesis by which they had hoped to explain away all miracles has needed nothing short of a *miracle* to save itself. It is our conviction that the disciples of disbelief have taken nothing by their recent attacks upon the evangelical records. The advantage is on the

other side. It is *now* found that these records, with all they contain, must be received unmutated and as a perfect whole. Christianity is now proved to stand upon the strongest historical ground—while it is shown that in her substratum the natural and the supernatural are so deeply imbedded—the miracles and the facts so wondrously *cohere* that nothing but *force* can separate them. Thus that piecemeal criticism by which it was hoped to split her into a thousand mutilated fragments, has resulted in proving her marvellous unity; and the effort to cast her out of the pale of humanity as dead has revealed anew her glorious and manifold life. And further we believe that all reasonable ground of doubt is being taken away by the rigid criticism and impartial inquiry which the disciples of the truth have not hesitated to apply to it; and if the rules of evidence which govern our judgments in other departments of human belief are to govern us in the matter of religious faith, then no man who makes pretensions to sound scholarship or to a philosophical spirit can now logically or honestly refuse to give credence to apostolical Christianity. Indeed, the spirit and habit of doubt are now rapidly passing away from the ranks of scholars and well educated men, and are descending to the half educated and artisan class. It is to this latter class that the appeals of the apostles of scepticism are now chiefly directed, and among them they find most favour. From this ground, too, we are sure they will soon be driven; for the credulous eagerness with which the working classes have received the mission of infidelity is an augury of good—an evidence of the awakening of mind, and a proof that when the ministers of the gospel of Christ go forth earnestly to their mission of truth, armed with that twofold power of philosophy and faith which

Christianity knows so well how to combine, they will pluck the spoil out of the hands of atheism, and give it to him whose right it is.

We hail every book which gives a candid statement of the objections which have been urged against the whole or any part of revelation, and which attempts their refutation with equal candour. The works at the head of this notice comply with these conditions, and we thank the respective authors for their valuable and independent testimony to the truth. They reach the same conclusion but by different routes. Both are arguments for the existence and attributes of God, but the one is of the concrete and the other of the abstract line of proof. Mr. Ragg deduces his proof from the accordance of the idea of a God and his attributes with the inductions of physical science. Mr. Roberts draws his argument from the harmony between the idea of God and the human consciousness.

Mr. Ragg tells us his book "was written though not exactly designed for the Burnett competition, but that the author, requiring a wider range for the development of his plan, destroyed his chance of a premium whatever that chance might be, by what would be called in legal language 'travelling out of the record.' He felt, whether rightly or wrongly, that he had a mission to fulfil; and to have allowed merely pecuniary considerations to have interfered with the full performance of that mission would have shown but little gratitude for the mercy which snatched him 'as a brand from the burning.'" From the last sentence we imagine that the author himself has passed through some of the perilous phases of doubt. If so we rejoice with him that he has found the truth, and that he has so full a consciousness of the mission that

truth has imposed upon him. He moreover asks us to bear "in mind" that it is the production of one who "started in life as a humble mechanic; and that his means of culture have been those of self-culture only: and that, in the course of providence to whose arrangements we must all bow with becoming reverence, he has hitherto possessed no opportunities of study save in the hours which are usually devoted to relaxation and repose." He really need make no apologies for his book, for it is a clear, logical, and eloquently written book. It condenses in an admirably popular manner, a wide range of reading drawn from resources altogether out of the reach of the common class of readers. Nor does it lack original thought and criticism; while its healthful tone and deep moral earnestness must give it weight and power among the working classes of this country.

Mr. Roberts' book was suggested by his hearing a lecture, on "the moral innocence and intellectual truth of atheism!" and when written was submitted to the judgment of Dr. Harris, whose encouragement led to its publication, and to whom it is dedicated. It is a compact and well reasoned production, severely logical both in form and argument, and as such will no doubt have a high value set upon it by men who can think.

W. J.

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*Hymn Tunes sung in the Church of the United Brethren. First collected by Chr. Ign. La Trobe. A new and enlarged Edition, arranged in four parts for the use of Choirs. With an Introduction, containing an Outline of the Progress of Church Psalmody, and Brief Notices of the Composers of the Tunes and Chants. By P. LA TROBE. London: sold by W. Mallalieu. Pp. 96.*

*The Scottish Psalm and Tune Book. Edinburgh: Paton and Ritchie. 16mo. Pp. xii. 322.*

*Continuation of the Union Tune Book, a Selection of Tunes and Chants, suitable for use in Congregations and Sunday Schools. Arranged by J. T. COBBIN. London: Sunday School Union. Tunes, 111; Chants, 36.*

*The People's Service of Song; a Tune Book for the Pew. The Harmonies revised by George Hogarth, Esq., Author of "Musical History," &c. The whole edited by JOHN CURWEN. London: Ward and Co. Piano-forte and Full Score Edition, price 7s. 6d., cloth; paper covers, 5s.*

*Congregational Church Music, Part II. Anthems, Hymns, and Chants, for Public Worship. London: Ward and Co. 1855. Tunes, 24; Chants, 22.*

*Congregational Church Music; a book for the Service of Song in the house of the Lord. General Psalmody. Treble and Alto. London: Ward and Co. Tunes, 170.*

*Congregational Church Music; a book for the Service of Song in the house of the Lord. General Psalmody. Tenor. London: Ward and Co. Tunes, 170.*

*The Choral Book; a selection of Sacred Music, for the Sanctuary and Social Circle; arranged for Four Voices, with appropriate Psalms and Hymns. By JOHN LEECHMAN, Jun. London: Hamilton, Adams, and Co. 16mo. Tunes, 150.*

THOUGH we can do little more at present than recite the title pages of these numerous publications, even that may be acceptable to some of our friends. The desire for improvement in congregational singing is prevalent and strong, and a little information respecting works which are making their way in different circles will be deemed better than none.

The church of the United Brethren has long been celebrated for its superiority in musical performance. From the earliest times in which it carried

on separate worship, it cultivated the science as well as the practice of psalmody. A large collection of its favourite tunes was published in Germany about seventy years ago, and in 1826, a large portion of these was presented to the English public by Mr. C. I. La Trobe, whose labours closed about ten years afterwards, but who was known as the author of some musical compositions of high reputation, and an editor who had conduced much to the popularity of others. Since his decease, his son, Mr. P. La Trobe, has continued to tread in his steps, and it is to his persevering energy that we are indebted for the publication before us that bears the family name. He tells us that "in executing the commission given him some time ago by his brethren to prepare for their use a new edition of the Tune Book first published by his honoured father, the editor has had two objects principally in view, and he trusts he may add, continually at heart. On the one hand, he has been desirous to enrich the existing collection, by the insertion of really fine, appropriate, and useful melodies, and to render the whole more generally interesting and attractive, by an alteration in the mode of arranging the tunes, and by the addition of a few introductory notices and remarks, which might not be altogether unacceptable to the general reader. On the other hand he has been anxious to contribute towards the preservation among us of the ecclesiastical style of psalmody, and the devotional character of song, by which our congregations have hitherto been distinguished, and to encourage and assist our young organists in cultivating a nearer acquaintance with those master pieces of choral harmony of which the brethren's

church possesses so rich a store." This work cannot fail to give pleasure to scientifically musical families, and to those congregations whose taste is sufficiently elevated and simple to secure their approbation of the style of composition which it exemplifies.

The Scottish Psalm and Tune Book is adapted exclusively for those who use the Scottish version of the psalms. The number of persons who do so on this side the Tweed is very small, and we earnestly hope that it will not increase. Only think of a congregation of professed Christians reading "for their instruction" the fifth chapter of Matthew, and then singing,

" Their teeth, O God, within their mouth  
Break thou in pieces small ;  
The great teeth break thou out, O Lord,  
Of these young lions all."

Portobello is the name of the tune to which docile angels are supposed to listen complacently while these petitions are poured forth from benevolent hearts in northern latitudes.

Some of these publications being reprints, or continuations, do not need to be described ; but there is one that ought to be distinguished from the rest. Mr. John Leechman's Choral Book is remarkable for portability and cheapness. It contains one hundred and fifty tunes—enough for practical purposes in almost any congregation—and these are well selected. Words are subjoined, generally taken from Watts or the Baptist Selection. It is published under the sanction of the compiler's father, the estimable pastor of the baptist church at Hammersmith, and we have been told that a great improvement in the singing has been effected in his congregation by its use.

## BRIEF NOTICES.

*Joseph Kinghorn, of Norwich; a Memoir, by MARTIN HOOD WILKIN, with Introductory Chapter, Preface, &c., by SIMON WILKIN.* Norwich: Fletcher and Alexander. London: Arthur Hall and Co. 1855. 8vo. Pp. 480.

The copious extracts which have been given from these pages have not answered all the purposes for which we intended them if they have not excited among their readers a desire to possess the whole work. Mr. Kinghorn was one of the most eminent baptists of his generation, and though the memoir would have found more readers had it been published while his contemporaries generally remained to welcome it, it will be doubtless read with pleasure and advantage by many now. Mr. Wilkin senior tells us in the preface that his revered friend, on his decease, had committed to his care some five thousand letters and notes, varying in character from the brief note of invitation to the folio sheet of closely written and closely thought theological, philological, or philosophical discussion. How he could rest so long with these treasures in his exclusive possession is a mystery to us, which his apologetic observations have not solved. We are glad, however, that his son, "more zealous," as well as younger, has in this particular supplied his father's omission. The work is executed very creditably, and we wish for it an extensive circulation. We knew and esteemed Mr. Kinghorn while he was living, but we esteem him more highly now than we did before our perusal of this volume.

*Evangelical Missions. A Discourse delivered on Wednesday Morning, April 25, 1855, in Bloomsbury Chapel, London, on the Sixty-Third Anniversary of the Baptist Missionary Society, by J. P. MURSELL, of Leicester.* London: B. L. Green. 8vo. Pp. 42.

When the time arrived for the performance of this service, Mr. Mursell was labouring under such heavy domestic affliction that some of his friends thought it would be prudent to defer it to another year. The firmness of Mr. Mursell was, however, equal to the undertaking; but he deemed it best to depart from the usual mode of pulpit address, committing the discourse to writing, and reading it to the audience. An earnest wish for its publication ensued. It is a very elaborate sermon, of which the commission given to Isaiah when his lips had been touched with a live coal taken by one of the Seraphim from off the altar furnishes the text.

*The Death of His Saints Precious in the Sight of the Lord. A Discourse delivered in Elder Street Chapel on Occasion of the Death of the Rev. William Innes, D.D., on Sabbath the 11th of March, 1855, with a Sketch of his Character.* By JONATHAN WATSON, Edin-

burgh. Edinburgh: William Innes. 8vo. Pp. 24.

Mr. Watson takes occasion to remind his friends that the God and Father of our Lord Jesus Christ takes pleasure in receiving home his dear children; that the death of the saints brings to a close their course of preparatory discipline for the society and occupation of the blessed; that the death of every saint is a fresh victory won over sin, Satan, death, and hell; and that the death of believers must be dear in God's sight inasmuch as they sleep in Jesus: they die in union with his dear Son. From the whole he draws practical and consolatory observations, and closes with such a description of the character of Dr. Innes as none but a man of the highest excellence deserves, and none but an intimate acquaintance and friend could give.

*Dr. Innes and his Times. A Discourse delivered on Occasion of the Death of the Rev. William Innes, D.D., in Charlotte Chapel, Edinburgh, on Sabbath Evening, March 11, 1855. With a Brief Sketch of his Life.* By ALFRED C. THOMAS. Published by Request. Edinburgh: William Innes. 24mo. Pp. 86.

This tribute to the memory of Dr. Innes could not fail to be acceptable to the church in Charlotte Chapel, whose long experience of his kindness as a neighbouring minister had greatly endeared him to them. The discourse contains interesting particulars of the public life of Dr. Innes, who was born in 1770, at Gifford, in Haddingtonshire, where his father was minister of the established church. He formed in 1810 the church in Elder Street, where he laboured with many tokens of divine approval for forty-five years.

*The Divine Love. A Series of Doctrinal, Practical, and Experimental Discourses.* By JOHN EADIE, D.D., LL.D., Minister of the United Presbyterian Congregation, Cambridge Street, Glasgow, and Professor of Biblical Literature to the United Presbyterian Church. London and Glasgow: R. Griffin and Co. 1855.

Though the author disclaims for these discourses any critical aspect, and says they are meant for ordinary readers, the educated and intelligent will find them worthy of their perusal. They treat of love, a delightful subject, in a delightful manner; the love of God to the world, the love of Christ to the church, the love of the Father to the Son. These and kindred topics are discussed with good sense and in a thorough evangelical spirit. Though small and unpretending the volume is worthy of the author of a "Commentary on the Greek Text of the Epistle to the Ephesians."



*Select Works of THOMAS CHALMERS, D.D. LL.D. Edited by his Son-in-Law, the Rev. William Hanna, LL.D. Volume IV.* Edinburgh: Constable and Co. London: Hamilton, Adams, and Co. 1855. 12mo. Pp. 744.

This volume contains fifty-four Congregational Sermons, the subjects of which, and the manner in which they are treated render them invaluable to a young pastor looking forward to the sabbath, being calculated to refresh his own spirit, and suggest to him suitable topics of discourse.

*Passing Thoughts. By JAMES DOUGLAS of Cavers. Part First.* Edinburgh: Constable and Co. London: Hamilton and Co. 1855. 8vo. Pp. 134.

The failure of eyesight having led the venerable writer to avail himself of the reading powers of his friends, a few remarks which he made, apparently with that intention, have been taken down, and are thus ushered into the world. The subjects are Goethe—Rousseau—Humboldt—Italy—Cousin and Eclecticism—Grecian History. The general reader will find much in these *Passing Thoughts* to interest and instruct him.

*Geology: its Facts and its Fictions; or, the Modern Theories of Geologists contrasted with the Ancient Records of the Creation and the Deluge. By W. ELFE TAYLER, Author of "Hippolytus," "The Dead Sea," "Popery and its Crimes," &c.* London: Houlston and Stoneman. 1855. Pp. xiii. 270.

We have always felt with the author of the "Old Red Sandstone," that "there are no calculations more doubtful than those of the geologist;" and have, moreover, had a deep, settled conviction that there must be some easier and truer mode of reconciling revelation and science in relation to geological facts, than either the earlier or later geologists have suggested. We hail Mr. Tayler's work, therefore, not so much for what it is in itself, as for the results we trust it will secure. The former part of the book is a compilation from various authors of the facts of geology; and although the compilation is brief, it is very concise, comprehensive, and clear. In the second part, entitled, "*The Fictions of Geology*," are discussed the various theories of Sir Humphrey Davy, Hugh Miller, Sir Charles Lyell, Dr. Pye Smith, Professor Hitchcock, and others; and an attempt is made to show the inconsistency of such theories, both with reason and scripture. This attempt is in many respects a successful one, and might have been rendered much more successful if our author had given the subject a greater amount of attention. According to his own acknowledgment, his examination of it is one recently instituted, and he must be prepared to accept blame for so prematurely publishing his conclusions. As it is, however, we value the work, and strongly sympathize with its great design. W.

*Select Letters and Remains of the late Rev. W. H. Hewitson, of Dirleton. Edited by the Rev. JOHN BAILLIE, Linlithgow. Two Volumes.* London: James Nisbet and Co. 1853. 12mo. Pp. xvii. 352, 357.

The Rev. W. H. Hewitson was a holy and an able minister in the Free Church of Scotland. He was called while yet young from his labours, to his reward. The editor of the volumes before us published a brief memoir of him a year or two ago, which has already passed through several editions. These letters and remains fully sustain all that is said in that memoir touching his piety and gifts. The Letters are lovely specimens of Christian correspondence; and the Sermons and Fragmentary Thoughts exhibit habits of close thinking, intimate acquaintance with the human heart, and ardent love to the Redeemer and the souls of men. To ministers and private Christians the volumes must prove alike interesting and useful. W.

*Julamerk: a Tale of the Nestorians. By Mrs. J. B. WEBB, Author of "Naomi."* London: Clarke and Beeton. 1854. 16mo. Pp. v. 489. Price 2s.

This book possesses a value beyond the mere excitement of its various plots and scenes. It conveys much interesting information touching the Nestorian Christians; sheds considerably light on the domestic and religious life of Oriental Jews, and is pervaded by a spirit of evangelical piety. It belongs to a class of works prepared especially for travellers, and to such we can recommend it as a cheap, pleasing, and instructive companion. W.

*Augustin the Happy Child. From the French of Madame CLARA MONNEROD.* Edinburgh: Thomas Constable and Co. London: Hamilton, Adams, and Co. 1855. 12mo. Pp. 371. Price 3s. 6d.

We do not remember having ever read a book more thoroughly adapted to delight and benefit intelligent children than "*Augustin*." It should have a place in the library of every nursery, and wherever it is found we venture to say it is a chief favourite. W.

*The Omnipresence of the Deity, and other Poems. By ROBERT MONTGOMERY, M.A. Author of "The Christian Life," "Luther," &c. Twenty-eighth Edition, Revised and Corrected, with numerous Additions.* London: 24mo. Pp. viii. 300. Cloth, 4s.

The author who is able to place on his title-page the words "Twenty-eighth edition," cannot require our commendation to keep up his spirits. If the poetry of this popular writer is not to our taste—and we cannot affirm that it is—it is evident that it is to the taste of thousands of purchasers, which is to Mr. Montgomery of far greater importance.

*The Sanctuary, a Companion in Verse for the English Prayer Book.* By ROBERT MONTGOMERY, M.A., Author of "The Christian Life," "Omnipresence of the Deity," &c. London: Chapman and Hall. Pp. xiv. 357. Calf, 5s. 6d.

"I love my Prayer-book, for it breathes  
Of heaven and holiness to me,  
And round awaken'd conscience wreathes  
The echoes of eternity."

This is the first verse in the book. When the reader has mastered this, and feels that the echoes are wreathed round his conscience satisfactorily, he may proceed:—

"Three bulwarks round the church are thrown  
By Word, or Sacrament, or Grace,  
And in our Liturgy we own  
That each retains a glorious place."

These two specimens, both taken from the first page, are as many as we can afford to give on the present occasion; and perhaps the ingenuity of our readers may be sufficiently exercised if they set themselves to find out what the three bulwarks are which Word, Sacrament, and Grace are engaged in throwing.

*The British and Foreign Evangelical Review.* No. XIII. June, 1855. Edinburgh: Johnstone and Hunter. 8vo. Pp. 237. Price 3s. 6d.

The original articles in this number, which has just reached us, are on the Physical Atlas—Maitland's Reformation—The Mission of the Church—Rome and Sardinia. An Article on the Philosophy of History is from the Presbyterian Quarterly Review—one on the Book of Haggai from the Quarterly Review of the Methodist Episcopal Church—one on the Religious Character of Lord Bacon from the Biblical Repository—and four others from the Biblical Repository.

*Buds of Hope: the Poetical Remains of* ESTHER PEARSON. *With Biographical Memoir by* John Cooper, *Wattisham, Suffolk.* London: Nisbet and Co. 1855. Pp. 66. Cloth, gilt.

These pieces show extraordinary maturity of mind as well as poetical talent in one who died in the seventeenth year of her age. They are strongly impregnated with evangelical truth.

*A Brief Memoir of the Life and Death of* THOMAS HENRY HULL, *late Student at Stepney College, London. With a Sketch of his Intellectual Character, and two of his Sermons.* London: Samuel Bagster and Sons. 16mo. Pp. 72.

The subject of this affectionate memoir, the second son of Mr. Hull of Blockley, was born at Watford, where his father was called the pastor, in 1834. He gave early indications of superior powers and desire for usefulness; but his health failed, and his relatives were called to surrender him before he had completed his twenty-first year. His elder brother has reared this monument to his memory.

*The Music of the Cross; or Songs of the Ransomed. Destined to celebrate the praises of Atoning Love. Especially adapted to the* VOL. XVIII.—NEW SERIES.

*Lord's Supper.* By DAVID IVES. London: Houlston and Stoneman. Pp. 360.

Mr. Ives has been for many years the pastor of a baptist church in the heart of Buckinghamshire. Surrounded by an agricultural population, he has adapted his style to their necessities and tastes, and we doubt not that this has proved profitable and advantageous to many. We have given two specimens on page 415, from which a more correct notion of their character can be formed than from any descriptive remarks.

*Sought and Saved. A Prize Essay on Ragged Schools and Kindred Institutions.* By GEORGE JAMES HALL, M.A. London: Ragged School Union, 1, Exeter Hall. 16mo. Pp. xvi. 256. Price 1s.

Respecting the support of these institutions the writer says, "Ragged Schools and schools in poor rural districts, coming between the two, should be met half way; the government paying half the expense, and the other being raised by voluntary contributions." With regard to the difficulty of securing attendance, in perfect consistency with this, he says, "Try all the powers of persuasion first; and if this fails, fall back on compulsion as your last and only chance." . . . "We shall fail unless persuasion can be followed up, if need be, by compulsion, kind entreaties by legal penalties, love by law."

#### RECENT PUBLICATIONS, Approved.

[It should be understood that insertion in this list is not a mere announcement: it expresses approbation of the works enumerated,—not of course extending to every particular, but an approbation of their general character and tendency.]

The Balm of the Covenant, applied to the Bleeding Wounds of Afflicted Saints. First Composed for the Relief of a Pious and Worthy Family Mourning over the Deaths of their Hopeful Children, and now made public for the support of all Christians, sorrowing for the same, or any other account. By JOHN FLAVELL, Preacher of the Gospel, Dartmouth, 1680. Ancient Reprints, No. 3. London: Houlston and Stoneman. 24mo., pp. vii. 56. Price 6d.

Thoughts on Prayer, resulting from a View of the Beauty and Holiness of the Divine Character. By the Author of "The Age," and "The School Boy's Manual." Designed as a Sequel to the Work of the late Mrs. Wilson on the love of God, written at his request, and entitled, "The Great Commandment." London: Seeleys. 24mo., pp. viii. 80.

Our Boys: What shall we do with them? By G. E. SARGENT, Author of "Moralities for Home," "Domestic Happiness," &c. London: Groombridge and Sons. 24mo., pp. 112. Price 1s.

The Coral Necklace. By CHARLOTTE O'BRIEN. London: Office of Family Economist, 32, Paternoster Row. 24mo., pp. 32. Price 2d.

The Eclectic Review. June, 1855. Contents.—I. Sea Side Books. II. Gilchrist's Life of Ety. III. Gillilan's Third Gallery of Portraits. IV. British Fossils, and what they Teach. V. Westward Ho! VI. Dalton's British Gulana. VII. Buckingham's Autobiography. VIII. Anti-Maynooth Agitation. Brief Notices. Review of the Month. Literary Intelligence. London: Ward and Co. 8vo. Price 1s. 6d.

# INTELLIGENCE.

## ANNUAL MEETINGS.

### RELIGIOUS TRACT SOCIETY.

The fifty-first annual meeting was held in Exeter Hall on Friday evening, May 4th, the Earl of Shaftesbury in the chair.

The Rev. P. J. Saffery read an abstract of the report. It gave a brief sketch of the Society's operations during the year, in the printing and circulation of religious publications in various parts of the world, as France, Germany, India, Burnah, China, Polynesia, Madagascar, Australia, and other distant lands. In noticing the home proceedings, a tribute of affectionate respect was paid to the Society's late invaluable corresponding secretary, Mr. Jones; also the losses sustained by other deaths were referred to; likewise the efforts on behalf of those engaged in the present war, and for emigrants, colportage, city and town missions, the formation of libraries in schools and destitute districts, &c. On the ordinary receipts of the year, the benevolent income had attained an increase of £928; the legacies received amounted to £6,098. The grants of money, paper, and publications to India, the British colonies, and foreign countries, together with the gratuitous issues for Great Britain and Ireland, amounted to £10,187 16s. 5d., being an excess over the ordinary receipts of £2,219 5s. 5d. The sales for the year reached the sum of £67,101 12s. 8d., being an increase of £3,700 17s. 7d. The total receipts amounted to £86,200 10s. 10d., being an increase of £2,787 9s. 1d. The number of publications circulated in the year was 28,292,194, showing an increase of 915,619, and making the entire issues of the Society, in 112 languages and dialects, including the issues of foreign and affiliated societies, sustained or nourished by the parent institution, about 678,000,000. The report concluded by commending the Society to the sympathy, prayers, and liberality of the Christian public.

### LONDON MISSIONARY SOCIETY.

The Earl of Shaftesbury presided also at the annual meeting of this Society, held May 10th.

It appears from the report that the number of missionaries employed by the Society, and sustained by its funds, is 160. Of these there are connected with the missions in Polynesia, 32; in South Africa and Mauritius, 40; in the West Indies, 19; in China, 15; and in India, 54.

In three of these distant regions—Poly-

nesia, South Africa, and China—the missionaries of this Society were honoured to plant the Christian standard, and to invite the help of brethren who now share with them their toils and their reward; and from every field whither these champions have been led by the Captain of salvation, and in which they maintain the good fight with the rulers of the darkness of this world, we hear their cry of holy exultation, "Now, thanks be to God, who always causeth us to triumph in Christ, and maketh manifest the savour of his knowledge by us in every place."

In the department of translations our brethren, by the grace of their divine Master, have been honoured to take their full proportion; and in these learned labours they have invariably received the valuable co-operation of the British and Foreign Bible Society. Of the five several versions in which they first gave to the people the symbols of thought and the structure of language, one only is unfinished. The third edition of the Tahitian bible is now preparing for the press. The printing of the second edition of the Raratongan bible further revised by the Rev. William Gill, is just finished. The Samoan bible is now being printed at our mission press in the islands. The revision of the Malagasy bible, by the Rev. D. Griffiths, is in progress; and the Sichuan bible would ere this have been completed, had not Robert Moffat been compelled for a time to relax in his labours of translation.

In India the Rev. B. Rice, who had been associated with the agents of other missionary societies in the revision of the New Testament in Canarese, had the happiness, before he embarked for England, to see that important work finished; and the Rev. Messrs. Wardlaw and Hay are laboriously prosecuting the same object in Telooogo.

In China, the Rev. Dr. Medhurst, with the Rev. Messrs. Stronach and Milne, completed the translation of the bible into the Mandarin—the pure and standard language of the empire—two years since. Mr. Milne was compelled by failure of health to return home; but Dr. Medhurst and Mr. Stronach have since been engaged in preparing a version in the Mandarin colloquial. Our mission presses, both at Shanghai and Hong Kong, are fully occupied in providing for the British and Foreign Bible Society, a large proportion of the million of New Testaments which the Christian public of England are anxious to present to the Chinese people.

The number of native agents employed by the Society, including schoolmasters,

scripture readers, evangelists, and pastors, amounts to about six hundred. In the appointment of these agents our missionaries select the most suitable men in their congregations; but their qualifications are only limited and inadequate; and to meet this deficiency training institutions have been formed in India, China, and the islands of the South Pacific. The course of study extends to four and five years, and includes both mental and theological exercises best adapted to prepare the students for the services which await them. There are at present, in these different seminaries, about 100 students; and those who have already enjoyed the advantages they supply are found most efficient labourers in different branches of missionary service.

Although the directors have been favoured with many occasions for joy and thankfulness they have, nevertheless, been subject to painful anxiety from the inadequacy of the Society's income to meet its annual liabilities. The deficiency on the year amounts to £5,408 3s. 6d., which, added to the excess of expenditure on the year preceding, forms, at the present moment, a *bond fide* debt of £12,912 17s. 6d., an oppressive burden, which it will require the united and generous exertions of the directors and their constituents promptly to remove.

But in this announcement the directors are relieved by the fact, that the deficiency does not arise from any diminution in the ordinary contributions of their friends, but chiefly from a large decrease in the amount of legacies,—a source of income always precarious, and which, for the present year, falls short of the average of the last fifteen years to the extent of £3,940.

#### Cash statement.

The entire income of the Society for the past year has been as follows:—

Contributions from Great Britain, &c.	£45,319 17 0
Legacies .....	1,930 14 9
Contributions raised at the missionary stations .....	12,424 18 8
	<hr/> £59,665 10 5

#### CONGREGATIONAL BRITISH MISSIONS.

The following is the chief portion of a paper read by the Rev. T. James, on the 11th of May, at the annual meeting of the Congregational Union, to which the "British Missions" are affiliated.

The Directors regret to state, that, like most other religious and benevolent institutions, the British Mission Societies have been seriously affected by the pressure of the times. Increased taxation, diminished trade, and the high prices of provisions consequent on the fearful war in which the country is engaged, have crippled the resources of the

churches, and lessened the amount of their contributions. The total received during the year is £4,415 15s. 3d. This amount has been appropriated, according to the instructions received by the donors, as follows: to the Home Missionary Society, £1,576 1s. 2d.; to the Irish Evangelical Society, £1,053 8s. 7d.; and to the Colonial Missionary Society, £1,786 5s. 6d. This shows a deficiency, compared with last year, of £623 12s. 10d. It is with extreme regret the Directors have to report any deficiency. The work itself, in each department of the missions, has increased, and is still increasing, and it occasions them heartfelt sorrow when they are compelled, as they often are, to return a negative response to the earnest solicitations addressed to them from every part of the missionary field for additional labourers. Were the resources of each of the societies three times as great as they are, they could be advantageously expended, with a confident expectation of a gratifying result.

The Home Missionary Society has persevered in its course with unabated vigour. In many an agricultural district the faithful missionary continues his zealous and self-denying labours amid great difficulties and much opposition. Pseuysism, worldliness, ignorance, and vice, present obstacles all but insuperable to the progress of evangelical truth. The only source of hope is found in the assurances of Him who hath promised that his word shall not return unto Him void. Nor have destitute towns been overlooked. In many cases temporary aid has been afforded, by which congregations have been gathered and churches have been formed, which have ultimately become self-sustained, and have united with their brethren in diffusing the gospel in the regions around them. Neither have the young been neglected. Many thousands of children have been collected in sabbath and day schools, and are taught to lip the praises of that Saviour who hath said, "Suffer little children to come unto me, and forbid them not, for of such is the kingdom of God." Numerous copies of the scriptures have been circulated, and tens of thousands of tracts distributed. It only requires that the system of means adopted and pursued by the Society could be extended throughout the country, and the promised outpouring of the Holy Spirit be realised, and the moral wastes, over which the Christian philanthropist mourns, would soon become as the garden of the Lord. The income of the Society during the past year has been £4,605, which, with the sum of £2,047 14s. 3d. in legacies, makes a total of £6,653 9s. 3d., and its expenditure £6,400.

The Irish Evangelical Society still holds on its way, notwithstanding the many discouragements with which it has to struggle. Perhaps in no part of Christendom does the

priesthood of the apostate church of Rome hold a more despotic sway over the minds of her votaries. Watchful against the least departure, or seeming departure, from the absurd and superstitious practices enjoined by the system, they will resort to the most violent and vindictive measures against the delinquent, as if to inspire terror in the minds of observers, and to confirm the notion too generally entertained of their absolute power over the eternal destinies of men. It is by such a terrific system as this the faithful missionary of the cross is opposed. It is found to be far more difficult to contend against a corrupted Christianity, than even against the absurdities of pagan idolatry. What is popery but paganism disguised under the garb of Christianity? Under such circumstances, the Committee of the Irish Evangelical Society would implore their friends not to form too sanguine expectations of great and rapid success as the result of its efforts, nor indulge in a feeling of disappointment if they have not to speak of the accession of members to their churches. Still, amid much that is discouraging, there are some indications of the dawn of a brighter state of things. In some districts the power of the priests seems to be shaken,—a willingness to listen to the preaching of the gospel is manifested,—a readiness, and even anxiety, for scriptural instruction is evinced; while the political and social changes that have taken place within the past few years justify the belief, that a crisis in the history of our unfortunate sister country is at hand most favourable to the efforts of all who seek her spiritual regeneration. This is not, then, the time for slackening efforts for the evangelisation of Ireland. On the contrary, all who are concerned for the advancement of pure and undefiled religion, should listen to the voice of Divine Providence, which calls them, in a louder tone than ordinary, to be up and doing, for the time to favour that land seems to be fully come. There have been twenty-two agents employed by the Society during the past year, who, as pastors, missionaries, scripture readers, or schoolmasters, have faithfully and diligently striven to disseminate the principles of the gospel of Christ. The income of the Society during the year has amounted to £1,577 17s. 3d., and its disbursements to £1,837 2s. 3d.

The colonies continue to attract a large measure of public attention. Parliament is intent in devising constitutions for their government, merchants in supplying them with the necessities and even the luxuries of life, which they have done to an extent that has unhappily occasioned great embarrassment to all the parties concerned. The Committee of the Colonial Missionary Society desire with equal zeal to provide for the spiritual necessities of these rapidly increasing communities. They deeply lament, that the

resources placed at their disposal have been inadequate to meet the urgent appeals which have been addressed to them from Australia, the Cape of Good Hope, and British North America. During the past year they have been able to send but two additional agents, and selected two others, who, in a few days, will depart to their destination. More than 100 brethren are now faithfully labouring in the different colonies of the British crown, the greater part of whom were either sent out by the Society from Britain, or trained for the ministry in the country. A large proportion of these are now entirely independent of the Society, and not a few are zealously labouring with it to extend the gospel to the "regions beyond." The income of the Society for the past year has amounted to £5,353. Though this is a considerable advance on its average income until the last four or five years, it is still far below the necessities of the case. The Committee have therefore resolved to exert their utmost energies to raise the income of the Society to £10,000, which, with the generous aid of the churches in town and country, they think it may not be difficult to accomplish. The expenditure for the year has amounted to £6,060. The Committee felt intensely the disadvantage of commencing another year with a debit balance. They have, however, the utmost confidence in the zeal and liberality of the churches; and feel persuaded that the deep interest universally expressed in the operations of the Society will soon relieve them from the anxieties which an exhausted exchequer cannot fail to excite.

In concluding this statement, the Board of Directors would respectfully but very earnestly call on the ministers and delegates composing this assembly, to use their best energies to advance the interests of these important Societies. Let the system of united collections for all three be adopted where no other means of support can be devised. Let congregational associations and auxiliary societies be instituted for either, where a preference exists, or for all where an equal concern is felt for all, and the several committees will be better able to conduct the affairs that are devolved upon them, and which, by the blessing of God, will issue in results which will gladden the hearts of multitudes, and cause them to sing aloud for joy.

The Rev. Dr. Massie gave a general history of the rise and growth of the British Mission Societies, in order to show how it came to pass that they had become united. This unity, it was supposed, would have the effect of strengthening all the Societies; but this had not been found to be the case; and it was, therefore, desirable, he thought, to revert to the original order of things.

## THE WEEKLY TRACT SOCIETY.

The seventh Annual Meeting of this Society was held on Wednesday Evening, the 25th of April, at Exeter Hall, Strand, the Right Hon. Lord Calthorpe presided. Devotional services being concluded, the noble chairman said, that the principle of the Weekly Tract Society was very much in accordance with his opinions, as to the means to be adopted to secure the spiritual welfare of their fellow-countrymen, and he knew that that opinion was well founded, since it had been instrumental of good to very many. An importance attached to the Society as a cheap field for diffusing the knowledge of religion throughout the country. Notwithstanding all the advantages which this country possessed for disseminating the knowledge of the truth, yet no country in the world required more the help of a Society like that of the Weekly Tract Society. The very reason why the Society was formed was because the land was inundated with infidel publications. It was to meet the monstrous evils of which these publications were the cause, that their Society was instituted. It was for this reason that he trusted they would support the Weekly Tract Society, and if they did so, he felt sure that God would add his blessing to their efforts.

Mr. Roland Elliott, the Secretary, was then called upon to read the Report, which stated that 1,100,000 tracts had been distributed during the past year. In addition to which 12,000 books had been purchased and supplied to the British army in the Crimea, the receipts were £1,030, and the expenses £970.

The Rev. J. W. Lance then moved, and the Rev. E. F. Woodman seconded the following resolution, *viz.*, "That the Report now read be adopted and printed, and circulated under the direction of the Committee, and that the following gentlemen (names read) be the Committee and officers for the ensuing year."

The second resolution was moved by the Rev. J. B. Owen, M.A., and seconded by W. Bramston, Esq., and was as follows:—"That this meeting recognises in the operations of this Society an argument both for the necessity and increased development of the advantages of direct effort in behalf of such classes of the community as philanthropic or evangelistic associations may seek to benefit; the efforts put forth by this institution for the social, intellectual, and moral improvement of the working classes, being regarded by themselves as a personal boon, and the Society's publications being everywhere hailed by them with a degree of delight as gratifying as it is encouraging."

Edward Ball, Esq., M.P., then moved, and the Rev. J. Macfarlane, B.A., seconded, the next resolution, *viz.*, "That the press

being an acknowledged moral power this meeting delights in the fact that although it is widely wielded on the side of error and vice, it is increasingly used as the lever by which ignorance and depravity may be raised to knowledge and virtue; and it would record its sense of the importance of the periodical and gratuitous issue of the tracts of this Society in furtherance of these objects, and its conviction that the method adopted for their distribution, *viz.*, the individual co-operation of all the members of the institution in their respective districts, thereby forming an evangelizing association whose agency shall extend over the whole country, is an instrumentality of the church of Christ which commends itself to the judgment and sympathy of all who desire the best interests of the British people."

The last resolution was moved by R. N. Fowler, Esq., and seconded by the Rev. G. W. Fishbourne: "That this meeting rejoices in the unprecedented success which has attended the Society during the year just closed, a year in which its funds and operations have alike doubled; and that while it would render to Almighty God devout gratitude for his great goodness towards the institution, and earnestly implore his continued blessing upon its labours, it would pledge itself to more active exertion, not only to sustain its present position, but also to ensure its continued prosperity in the time to come."

The proceedings of the meeting, which was very numerously attended, terminated by a vote of thanks to the noble chairman.

## GLOUCESTERSHIRE.

This Association comprises the following churches:—

*Gloucester District.*

Gloucester.....	G. M'Michael, B.A.
Cheltenham.....	J. Smith.
Tewkesbury.....	T. Wilkinson.
Naunton and Guiting.....	J. Lewis.
Winchcomb.....	R. Grace.
Ledbury.....	
Hereford.....	J. Davey.
Ross.....	
Ryeford.....	S. Walker.

*Stroud District.*

Stroud.....	W. Yates.
Chalford.....	R. Ayers.
Hilldaley.....	J. Keller.
Tetbury.....	
Uley.....	
Kingstanley.....	
Nappend.....	
Thornbury.....	H. Le Fevre.
Woodchester.....	
Eastcombe.....	
Painswick.....	J. Cook.

*Coleford District.*

Chepstow.....	T. Jones.
Monmouth.....	S. Packer.
Coleford.....	J. Penny.
Woodside.....	H. Webley.
Lydney.....	E. E. Elliott.

The services were held this year at Chepstow, May 30th and 31st, Rev. T. Jones moderator. Sermons were preached by Rev. R. Ayres of Chalford, and Rev. F. Bosworth, M.A. of Bristol. Addresses were delivered by Rev. J. Davey of Hereford, Rev. J. Smith of Cheltenham, Rev. H. Le Fevre of Thornbury, Rev. G. M'Michael, B.A., of Gloucester, and Rev. J. Penny of Coleford. Rev. S. Walker of Ryeford prepared the Circular Letter on "The Duties of Church Members to each other." Rev. W. Yates of Stroud will write next year on "The Love of Christ exemplified in Christian Effort and Home Missionary Enterprise," when the meetings will be held at Cheltenham.

#### Statistics.

Number of churches.....	25
Baptized .....	55
Received by letter.....	34
Restored .....	6
	— 95
Dead .....	39
Removed .....	56
Excluded.....	43
	— 138
Clear decrease .....	43
Number of members .....	1996
Sabbath scholars .....	2960
Teachers .....	301

One church had lost twenty-one by revival of the church book, on the settlement of a new pastor.

#### HOME.

##### BULLWICK LODGES.

A new chapel was opened for religious services on May 23, 1855, at Bullwick Lodges, Northamptonshire.

Rev. J. Mursell, of Kettering, and the Rev. G. Nicholson, of Northampton, preached two appropriate sermons; Revs. T. Marriott of Milton, Cubitt of Thrapston, and Archer of Spaldwick, conducted the devotional services.

This is the fifth erected by the Northamptonshire Baptist Home Missionary Society, either in whole or in part, since its formation in 1840, numbering one every three years, for the last fifteen years. All are invested in the hands of trustees, and with the exception of the last (for which more than £200 has been received) are out of debt.

This chapel is so constructed as to form a residence for the missionary, who labours in the Oundle district, and is also adapted for a Sunday school, a preaching station, and the home for a Christian church.

##### GREAT MISSENDEN.

On Tuesday, the 12th of June, the baptist chapel in this place having undergone repair and improvement at an expense of about

£150, was re-opened; and the Rev. C. W. Skemp, late of Twickenham, was publicly recognized as pastor of the church and congregation assembling therein. In the afternoon the Rev. J. T. Bartram, Wendover, read the scriptures, and implored the divine blessing; the Rev. Daniel Pledge, of High Wycombe, gave an address on Protestant Nonconformity; the Rev. W. Payna, of Chesham, offered an appropriate recognition prayer; and the Rev. Dr. Angus addressed a lucid charge to the minister. In the evening the Rev. J. Haydon, of High Wycombe (independent), read the scriptures and offered prayer; the Rev. W. Howison, of Welworth, preached a sermon to the church, and the Rev. W. A. Salter, of Amersham, one to the congregation. Between the services, upwards of two hundred partook of tea, supplied by the ladies of the congregation. The weather being fine, a great many ministers and members of neighbouring congregations manifested their fraternal regard by being present on the occasion. The chapel was well filled, and the collections in aid of the fund for its repair and improvement, were liberal.

##### BLANDFORD STREET.

The following encouraging note was received a few weeks ago by the Rev. W. B. Bowes:—"The friends at Blandford Street affectionately congratulate their pastor on the completion of the twentieth year of his ministry to them, and beg his acceptance of the enclosed sum (£40), as a trifling memorial of the same, with their earnest prayers that God may still more abundantly bless his labours amongst them."

##### HUSBAND'S BOSWORTH, LEICESTERSHIRE.

The baptist interest in this village has for some time past been in a very low and depressed condition, so much so that during a portion of the last year divine service was discontinued.

Towards the close of the year Mr. A. Ibberson, of Chesterton, Cambridgeshire, was invited to visit the place for the purpose of supplying the pulpit for two sabbaths. Having done so, and some interest being excited, the more immediate friends of the cause, in connexion with the committee of the Leicestershire Association of Baptist Churches (whose zeal for the success of the gospel at Bosworth as manifested in many spontaneous and noble efforts is worthy of all praise), requested Mr. Ibberson to take the oversight of the church. He consented to do so, and entered upon his stated labours on the first sabbath in March. From that period to the present the aspect of the scene has been continuously improving.

Encouraged by the signs of the times, and

as they think, the evident tokens of the divine blessing resting upon their united efforts, the few friends of the cause residing in the village have recently had the chapel and house adjoining thoroughly repaired at an outlay of upwards of £30.

In the hope of obtaining funds towards the liquidation of this debt, which, though small in itself, would to this little interest have proved a heavy burden, services were held in the chapel on the 14th of June. On that occasion the Rev. Thomas Lomas, of Charles Street, Leicester, preached in the afternoon; and a public meeting was held in the evening, when the chair was occupied by Richard Harris, Esq., mayor of Leicester. There were upon the platform the Revs. J. P. Murrell and T. Lomas of Leicester, with various ministers from neighbouring villages, who severally addressed the meeting. The attendance was remarkably good, and of a character in point of intelligence and general respectability rarely witnessed upon such occasions.

The collections equalled the expectations of the most sanguine. There being, however, a deficit of some pounds, a few zealous and disinterested friends immediately and right heartily proceeded to contribute what was wanting; thus entirely relieving the church from any incubus of a pecuniary character.

#### BIGGLESWADE.

The Rev. Philip Griffiths, late of Romsey, Hants, has accepted the cordial invitation of the church at Biggleswade, and entered upon his stated labours the third Lord's day in June.

#### LEE, KENT.

The Rev. Robert Humphrey Marten, B.A., of Abingdon, has accepted an invitation to the new baptist chapel at Lee, and intends to enter on the duties of the station on the second Lord's day in July.

#### LEEDS, YORKSHIRE.

We are informed that Mr. Clement Bailhache, senior student at Stepney College, has accepted the pastorate of the church meeting in the South Parade, Leeds, recently under the care of the Rev. A. M. Stalker.

#### RECENT DEATHS.

##### REV. JOHN KINGDON.

The Rev. John Kingdon was born 10th of June, 1802, in Frome, Somersetshire. He was the second son of the late Geo. Kingdon, Esq., and grandson of Rev. John Kingdon, for forty-six years pastor of a baptist church in Badcox Lane, in Frome. He went to

Jamaica on the 16th of December, 1831, and laboured there in the service of the Baptist Missionary Society until the 10th of May, 1845, at which time he returned to England. He sailed from England, August 17th, 1845, for Belize, Honduras; where he was sedulously engaged, translating the bible into the Indian language, and preaching among the Spaniards, until the Baptist Missionary Society considered it best to abandon that station. On the 1st of May, 1850, he arrived in the United States, and became a resident of Baltimore, where he opened a school. In the year 1854 he was requested by the Board of the Southern Baptist Convention to visit Africa, and survey the missionary stations there. On this enterprise he at once embarked, sailing from Philadelphia for Africa, by way of England, on the 22nd of July, 1854. In England he rendered important service to the Board; and, arriving on the field in Africa, he was indefatigable, allowing nothing to retard his journeyings, and devoting himself with unremitting toil to his duties. In January last he was attacked by disease, and on the 16th of that month he fell asleep peacefully and triumphantly at Edina, in Monrovia.

##### MRS. DUTSON.

Died, May 12th, 1855, at the Bell House, Ledbury, Mrs. Dutson, in the sixty-first year of her age.

The deceased was brought to a knowledge of the truth, under the ministry of the Rev. Henry Williams, at Ledbury, and was by him baptized, and received into Christian fellowship with the church on the 30th of May, 1839; from which time until her death she "adorned the doctrine of God our Saviour in all things." That portion of holy writ which describes the fall of man, and his expulsion from the garden of Eden,—with the flaming sword turning every way to keep the way of the tree of life, was, under the blessing of God, the means of her conversion, in causing her to see herself a great sinner, and in leading her to "the Lamb of God who taketh away the sin of the world." To him she fled as unto a "sure refuge," and from Him she obtained pardon, peace, and joy.

Rather more than four years since she was called upon to surrender to the grave, "in sure and certain hope of the resurrection to eternal life," her beloved husband. This was to her a severe trial; but, nevertheless, she would exclaim with Job, "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord." About four months after the death of her husband, she became the subject of a severe illness, which confined her to her room, and mostly to her bed, until her death. Her affliction, which was what is generally termed a "stroke," was brought on by the visitation of God suddenly. During the



greater part of this long period her bodily sufferings were very great; the pains she felt being almost insupportable, which caused her to long and earnestly pray to be taken to that place where sickness, sorrowing, and sighing is unknown. Her language, however, even then was, "Thy will, my Lord, be done."

MISS ESLING,

We are told upon the highest authority that "the memory of the just is blessed;" therefore, there was something in them worthy of remembrance which should be known and pondered. We consequently think it right to put on record a few facts relating to Miss Esling, a member of the baptist church at Diss, who died January 28th, 1855, in the 21st year of her age.

It was her mercy to be born of pious parents, who from her earliest years taught her the fear of the Lord. But it does not appear that divine grace had taken decided possession of her heart till after her education had been completed. In a letter to a friend, referring to the time when she was at school, she says, "I well remember a schoolfellow of mine who loved me much, although her love was not returned; one Saturday morning she called me aside and asked me if I would meet with her once a week for an hour, to read, converse, and pray together; she asked me to think of it, and give her an answer during the week. But I avoided every opportunity of speaking to her upon it, for fear of being ridiculed by others. I resolved not to unite with her. Out of about twenty girls she had chosen me; but I was not what I think she supposed me to be. Could that time now return, with what pleasure would I meet her for that sacred purpose." Some time after this it pleased God to call her by his grace, and then, feeling the constraining power of the love of Christ, she publicly professed her faith in him as her Saviour by obedience to scriptural baptism and the Lord's supper, and at once commenced a life of active devotedness to the cause of Christ, which she continued unto death: having adopted as her motto, "Look well to your motives," she knew that in order to be a Christian, indeed, a mere profession is not sufficient; she, therefore, thought of daily trials, duties, and privileges, and marked in a pocket-book these words: "Three things should be thought of by the Christian every morning—his daily cross, daily duty, and daily privilege—how he should bear the one, perform the other, and enjoy the third." She was a diligent reader and thoughtful observer of God's word. In a letter to a friend she says: "A verse struck me to-night while reading that I never noticed before; this is a part of it, 'Many waters cannot quench love, neither can the floods drown it.'

I hope that is true with regard to our love to our Saviour; I hope it will never be quenched, but rather increased, for—

"Lord, it is my chief complaint  
That my love is weak and faint;  
Yet I love thee and adore,  
O for grace to love thee more."

Her letters display great searchings of heart and a maturity of Christian experience and character truly surprising in one so young, as the following will testify:—

"MY DEAR FRIEND,—Did I not feel that I should have your sympathy and your prayers, I should not write to you upon such a subject as that which now is most upon my mind; it is a serious one, and you guessed right in thinking that I felt a declension; when I say declension, I think, is it that, or is it that I have never yet walked in the narrow way? Oh! dear Hannah, I often shudder at the thought, what if I, a professor of Christ, should at last perish! what an awful thought of such perishing! sometimes I dare not hope for mercy. I have been, of late especially, so careless, so negligent about my soul, and I have felt that I was not right. I felt there was something wrong in my petitions to a throne of grace, but the tempter seemed to say sometimes, 'You had better leave it till bed time—that's the best time to think about it;' then it was, 'You are too tired, it must be in the morning when you are fresh;' so day after day, and week after week has passed away and I have been going farther and farther from him who is the sinner's best and only Friend. O, if I could always feel him such to me:—

"O for a closer walk with God,  
A calm and heavenly frame,  
A light to shine upon the road  
That leads me to the Lamb."

I cannot write more to-night; it is late, and I feel to need rest: good night, my dear friend. I hope at the throne of grace you have remembered me to-night, for I feel to need it. May God answer you both on your own and my behalf, and prepare us by his grace to dwell with him above. I often wonder if others have felt as I do. When I read of eminent Christians I cannot help feeling how different I am to them, how unfaithfully have I served my Maker, how very often dishonoured him. I have not told you half my doubts and fears; that would, I was going to say, be impossible, but you now know the cause of my unhappiness yesterday. When reading those lines with you which you gave me, I thought what would I give to feel from my heart what was there expressed—

"And shall an earthly object be  
Loved in comparison with thee?"

I fear I have loved many more than him. I think I need not ask you still to remember me in prayer, I feel confident you will not cease to do that, and if ever I reach that

happy Canaan, who will have cause to sing more loud than me! I must come to a close, for time is flying. I have allowed my thoughts to go with my pen; I hope you will excuse all faults and burn this when you have read it; it is a pity you should keep any of my letters, for they are not worth keeping. Adieu, dear, dear Hannah; I shall be pleased to have a few lines from you when you can write."

Though she thus complains of herself she was very watchful over her conduct, and concerned to act out her solemn profession. Hence in her pocket companion she marked these words:—"Never dare go where you have reason to question whether God will go with you; a Christian should never willingly be where there is not room for his Saviour." This shows conscientious regard for Christian consistency and devout love to Christ. In a letter, she asks, "Am I possessed of that grace which alone can make me love the Saviour? I hope I am not entirely destitute of that, for when with worldly people I have felt that I could not enjoy things which they could, and at times have longed to be in my room, that I might read of Him who died that we might live. And I hope, too, that I do not feel as I once did; I can remember times when I had no taste for things which I can now enjoy. It is the work of grace, I trust, which has changed my taste for these things, and I hope that He who has begun a good work in me will carry it on.

"Finish, then, thy new creation,  
Pure, unspotted may we be,  
Let us see our whole salvation  
Perfectly secured by thee;  
Changed from glory into glory,  
Till in heaven we take our place,  
Till we cast our crowns before thee,  
Lost in wonder, love, and praise."

"I have much reason to deplore my slow progress in religion; but this is from so often neglecting opportunities of going to a throne of grace. O that I could always love prayer, and reading, and thinking of Jesus. I have not been like him in that, for how often did he spend whole nights in prayer. But with me it is often a burden.

"I want to be like Jesus  
So frequently in prayer;  
Alone upon the mountain top,  
He met his Father there."

Let our prayers, dear Hannah, continue to ascend to heaven for each other that God may keep us in the narrow way, and help us to live more to him. 'Our sufficiency is of God.'

While she thus evinced a proper and earnest concern for her own best welfare, her desires were not confined to herself, but embraced the welfare of others also. Hence she was a devoted sabbath school teacher, and had the well-being of the souls of her class at heart. Sometimes she came from her home between

four and five miles without her breakfast on the sabbath morning to be at the school by nine o'clock, and sometimes came to the town on the Saturday night that she might be in time for her class in the morning, thus setting an example to all worthy of imitation. O that others may imitate her consistency and zeal. Her place of abode being so far from any place of worship, her heart yearned over the destitute souls living in her own neighbourhood. She taught an evening school for those poor children that would attend. She visited the cottages with religious tracts; and when the writer has gone to preach in the neighbourhood, she has been his fore-runner, inviting the neighbours to come and hear words whereby they might be saved. And when going herself to the house of God on the sabbath morning she would take a supply of tracts with her to give away on the road. Thus did she to the utmost of her power scatter the seed of the kingdom. It was her ardently expressed desire that she might be of some use, the instrument in God's hand, if but of saving one soul. These are her words in a letter already quoted. "If I had really loved Christ, should not I have done more for the conversion of sinners many a day and even weeks. It seems as if the world is none the better for my life, no sinner made happy through me. O that henceforth I may live more to God, and employ for his service the time, talents, and opportunities he has given me." In another letter she says, "One of my texts for to-day is Daniel xiii. 3. O dear Hannah, I often wonder if I have yet or ever shall be the means of good to one soul. I hope I shall. I know that up to the present time I have not been earnest enough in prayer to expect a blessing, but I trust ere my work is done, the Lord will deign to bless my feeble efforts, and if but one soul is turned from the error of his ways by my labours, I shall feel that I have not entirely lived in vain. Unite your prayers with mine that we may both be made a blessing to those around us." A note written just as the last year was passing away expresses like concern.

"I felt that before I laid down this night I must once more wish you a very happy new year, it will soon be dawning now, and we cannot tell what changes may come with it for us. I wish I could be with you to-night; I was last year at this time, was I not? It seems such a solemn time when the last of the year is going for ever—yes, for ever; how many hours of this year I have wasted, how many privileges I have neglected, but they're gone, and I cannot recall them; they must go unimproved, and how many, very many opportunities I have lost of doing good, many that I have known have gone to eternity, and what had I done for their souls? May God in his mercy pardon my past neglect, and give me grace to spend the rest of my

life unreservedly to him. Dear Hannah, I could say much more, but must not. Let us, dear friend, be more earnest in prayer for each other, that we may daily grow in grace, and that we may be more holy, and more like Jesus, follow more closely in his footsteps, exercise a stronger faith in him, and love them more sincerely, then we may expect a happy year, and may our heavenly Father hear us in heaven and answer us on earth for the sake of his dear Son. Farewell for the last time this year."

We are not surprised to find that her thoughts were often in heaven, and that even the objects of nature reminded her of heaven, for it seems evident that she was ripening for that world. One evening in summer, while sitting under the shadow of a wide spreading oak in the cool of the day, she wrote to a friend: "It is getting cool; I must leave this sweet spot; the sun is fast sinking behind the trees. Oh! how beautiful! What must heaven be if more beautiful than this? This glory is passing away, but that will be for ever. O that we may both realize and enjoy that blessedness, is and still shall be the prayer of your very sincere friend—Eleanor."

Again she writes: "Oh, Hannah, how I long to be where all is love; there will be no strife, all will be sweet harmony, yes, sweet, indeed, and I think if Christians wished more for that sweet harmony of heaven they would try to have it more upon the earth." Though young and blooming, and having a fair prospect of life, she was like the early Christians whose conversation was in heaven. Hence, in another letter, in March, 1854, she writes: "My thoughts again have been resting upon you and upon what you said in the morning when speaking of Mrs. Lewis's first sabbath in heaven. Like you I have my doubts and fears as to whether I should ever enter upon that rest, and which of us would enter it first. We have and do love each other much, and it seems to me sometimes as if it was too warm to last. I don't mean, dear, that I think we shall grow cold to each other, perhaps I have not expressed myself aright; but I mean that I think perhaps we shall soon be parted, it may be by death. I do not know if I am right in apprehending such sorrow, sorrow I say, for it would indeed be such if either of us follow the other to the grave. The thought of death is a very solemn thing, one which ought more frequently to occupy my thoughts. How strange it is that in a dying world, when our fellow creatures are being called away by death on the right hand and on the left, how very strange that we should think so little of it. How very many deaths we have heard of this week of those whom we have known, and where are they gone? Some we hope are with Jesus, but where are the others? Who knows but that I and some near and

dear to me may next be called. God grant that we may be ready, having our lamps trimmed and our lights burning. May He by His grace prepare us all for that solemn hour, and also for his kingdom above. ;

"There shall we see his face,  
And never, never sin;  
There, from the rivers of his grace,  
Drink endless pleasures in."

Her removal from earth to heaven was rather sudden and quite unexpected, having been laid aside by indisposition only about a fortnight, and no danger apprehended till within two or three days of her death, though she seemed to have had the sentence of death in herself, from a feeling that her end was near. She then wrote concerning her affliction: "May he who has verily sent it sanctify it to my soul. Pray for me, dear Hannah, that the Lord may if it is his will soon restore me to health again." The writer saw her for the last time the day before she died. When in the extremity of her weakness, her thoughts and expressions were employed about the children of her class, and the church of which she was a member. "Oh," she said, "how foolish I am to think the cause cannot go on without me," which showed that real love to Zion lay near her heart. She said she had been praying for preparation to depart and be with Christ, which is far better. The thoughts of death did not trouble her, for she knew whom she had believed. The next day her symptoms became worse, but her joy and peace in believing were firm and decided. "I want to go to Canaan, to glory, glory, glory," and sang forth the praises of her Redeemer in most unearthly strains. "I shall trim up," she said, "like the other virgins," in the afternoon when she died, and being ready, went in with her Lord to the marriage.

Our dear departed friend was just that character that the cause of Christ most wants on earth, but she was just that character that was best fitted for heaven. Sincerely do we wish there were more teachers like her; as faithful, as earnest, and as anxious to be the means in the hands of God of winning souls to Christ. It was evident to her of late that her labours had been blest, for her heart was made to weep tears of joy ere she departed, over some of the dear children of her class. May they follow her to the better land where she is promoted, felicitated, taken home, caught up to God, perfected for ever. "Precious in the sight of the Lord is the death of his saints."

Diss,  
May 3rd, 1855.

J. P. L.

REV. JOHN MORGAN.

Died, June 7th, near Blaenffoes, Pembrokeshire, aged about 83, John Morgan, the venerable baptist pastor and preacher

there and at Cylwowy, with the several branches of that community, for nearly fifty years.

During the last seven years he was laid aside with infirmities to wait his change. He had been eminently useful in his time. He now rests from his faithful labours, and his spirit enjoys the glory of the Saviour he loved.

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REV. JOHN KINGSFORD.

This worthy minister finished his course on the fifteenth of June, in the presence of his children and grandchildren. He was the oldest member of the General Body of Dissenting Ministers residing in and near the Cities of London and Westminster, having been received in 1802. He was affectionately esteemed by all good men who knew him.

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REV. J. RAMSEY.

We are informed that Mr. Ramsey of St. Owen's Street, Hereford, who has been laid aside by illness nearly two years, has recovered his health, and is ready to engage again in ministerial labour.

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MR. JOHN NASH.

Died, May 2nd, after a short illness, in his cottage at Tarbert, Ireland, Mr. John Nash, between thirty and forty years a reader of the Irish scriptures, maintained by the Baptist Irish Society. Soon after the commencement of the Society's operations, one of the itinerants employed, Mr. Thomas, gave to this man, then a Romanist, an Irish New Testament. His mind was enlightened, and his heart subdued. He was baptized, and since that time he has spent his years in travelling through the counties of Kerry and Limerick, reading in the Irish language, and conversing with the poor people in their habitations. It is believed that by his instrumentality many were brought to renounce their false refuges, and to commit themselves when dying to the only Saviour, the true and faithful high priest. Dr. C. G. Townley, who resided in the district many years, says in a letter to the secretary of the Baptist Irish Society, "His death will be a great loss to that neighbourhood, as many poor aged persons used to receive instruction from him. Perhaps your society may send a successor."

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COLLECTANEA.

MR. WILLIAM JONES.

"*The Christian Spectator*," published by the "Religious Tract Society," speaks in the following terms of the loss the Society has sustained by the decease of its corresponding Secretary and Superintendent :—

The connexion of Mr. Jones with the Society has been so intimate and prolonged, and the services rendered by him so important, that his removal cannot but be felt as a great loss to the cause of Christian benevolence. Early identified with the tract cause, he devoted to it the sanctified energies of his youth, manhood, and advanced life. In the year 1820, at the request of the Committee, he formed one of a deputation to the north of England, to advocate the interests of the Society, and in the same year became a member of the Board. At the end of three years, in compliance with an urgent and unanimous requisition, he consented to give his time and service wholly to the promotion of the objects of the Society, as travelling and corresponding Secretary. In undertaking this office, he disinterestedly relinquished a position in the legal profession, the prospects of which might reasonably have encouraged the hope of considerable worldly advantage. But a sense of duty, and a desire for usefulness in connexion with the cause of Christ, led him to accept the proposed engagement.

The choice of the Committee originated in a conviction that he was eminently qualified for the office. He was conversant with business, ardent, energetic, intelligent, well acquainted with the operations of the Institution, and warmly attached to its interests. His future course showed that they had not misplaced their confidence. It was not an official and perfunctory attention that he rendered,—the work had commended itself to his judgment and affections. He had intelligently comprehended its design and responsibilities, and he thereupon cordially gave to it his unwearied effort and utmost labour.

At the time Mr. Jones entered on this important office, the Society was still in an infant state; it had scarcely expanded beyond its first range and limit. But few of those schemes of extended operations which have given to it a moral grandeur, and which have been so honoured of God in promoting his cause on the earth, had marked its course. There was growth, but it was yet restricted and feeble. The adaptation of the Society as an agent in the evangelization of the world through the medium of the Christian press and its capacity of almost indefinite enlargement to meet the wants of successive times, were not fully appreciated, even by its warmest supporters. It was the happiness and honour of Mr. Jones to be one of those who perceived its innate power, and who laboured to raise it to its present magnitude and influence. At his suggestion, many of its most interesting efforts were commenced, and under his superintendence were carried into effect with success.

As a travelling secretary his labours were invaluable. His catholic spirit and Christian

deportment secured for the Society much favour with many distinguished men in the Church of England, and among evangelical nonconformists. He was able, in many ways, to remove prejudices, to answer crude and erroneous objections, stimulate local efforts, enlist the sympathies of new friends, and confirm old ones in their attachment to the cause.

The appearance of Mr. Jones on the platform to advocate the Society's interests was always acceptable to a public meeting. His easy and unpretending style of address; his self-possession, and aptitude in relating facts; his vast fund of pleasing and telling anecdote; his entire comprehension of the tract cause at home and abroad, made him highly acceptable as a speaker. It is a singular fact, that, notwithstanding the large number of engagements he had to meet, in all parts of Great Britain, and the uncertainties and slowness of travelling before railroads had become general in the land, Mr. Jones never, for upwards of twenty years, disappointed a meeting; and during the next ten years, in only three or four instances did he fail—and then from unavoidable circumstances—to take his place on the platform at the auxiliary meetings.

On the retirement of Mr. John Davis, in 1842, Mr. Jones undertook the duties of superintendent, making occasional visits to the provinces in support of the Society's interests.

The thorough knowledge of the origin, principles, and progress of the Society possessed by Mr. Jones, influenced the Committee on the occasion of the Jubilee year of the Institution (1849), to request him to prepare a volume commemorative of the important event. This was to him a labour of love, to which he devoted not only every hour he could secure from pressing official engagements, but often those hours which should have been given to repose. The result was a work of considerable interest and value, which will long continue as a record of benevolent effort, and the proof of the Divine blessing resting on it.\*

In the course of his long connexion with the Institution, it was his privilege to be associated in counsel, labours, and prayers, with many of those eminent servants of Christ, whose names are not only connected with the Tract Society, but with modern Christian enterprise in general—as Leigh Richmond, George Burder, Joseph Hughes,

Joseph Reynar, Rowland Hill, Edward Bickersteth, J. Pye Smith, Dr. Stickney, John Dyer, W. F. Lloyd, and George Sadler. With them and their successors, he co-operated, in the unvarying enjoyment of their confidence and friendship.

Years passed away in the constant discharge of duty, until failing health, during the last few years, too evidently showed that his labours were beginning to tell on a naturally robust constitution. He, however, persevered in his work, though frequently under great physical debility. Until within a short time of his decease he was engaged in the preparation of the Annual Report—no insignificant work, involving, as it does, the perusal and collation of a large amount of correspondence, the collection of numerous documents connected with the spread of the gospel at home and abroad, and the consolidation of the whole into orderly arrangement. He had proceeded to the close of the foreign portion, when he was compelled by a sudden and fatal attack, to relinquish the task. His mind, however, was still occupied about it; and he requested an interview with Mr. Saffery, the travelling secretary, to whom he imparted his views as to the character of the resolutions which should be submitted at the approaching annual meeting; then, passing in review, with great clearness and fullness, the operations of the year, he indicated what was necessary to be done for the completion of the Report, adding, with much pious feeling, in evident allusion to his own departure, that that there would need only one paragraph more to the home proceedings, rendered necessary by an event which would probably occur before the day of meeting would arrive. Thus to the last he devoted his sinking energies and proved his unabated affection to a cause which had become endeared to him by a connexion of more than thirty-five years.

Early in the morning of April the 8th, within a few days of the 60th year of his age, and after four weeks of severe suffering, endured with pious submission to the will of God, and sustained by the promises and hopes of the gospel, he gently fell asleep.

#### EXCESSIVE MENTAL EXERTION.

Modern chemistry informs us that a constant process of waste and repair goes on with the brain and nervous system, as well as with the other parts of the body, and that the amount in a great measure depends on the demand on their substance. The higher intellectual operations, therefore, though a source of the highest pleasure, are a source also of danger, unless controlled by moderation. What chemistry teaches is confirmed by subjective observation in the experience of intellectual men. The proverbial eccentricities and failings of genius may find some

\* It devolved on Mr. Jones to write not less than thirty Annual Reports of the Society. He also contributed to its catalogue several tracts and children's books. He was likewise the author of a "Life of the Rev. Rowland Hill," whom he intimately knew. As his legal knowledge brought him numerous applications from friends for advice and assistance in respect to testamentary arrangements, he was impressed with the desirableness of a small work on the subject, which he issued, under the title of "Testamentary Counsels."

apology in the feeling of lassitude which often follows its most successful efforts, and which too often drives its possessor to stimulating excitement for relief. The eye, especially if nervously diseased, is the first to sympathize with the overworked brain. We would strongly advise the literary man to keep this in mind, when tempted to pass the bounds of prudence in the ardour of his pursuits. It will be found of advantage to change from one kind of reading or writing to another, and especially from a more laborious to a lighter occupation of the mind.—*Bibliotheca Sacra*.

#### CARE OF THE EYES.

The physical system is not prepared for a severe exercise of the mind before the morning repast. The eyes are injured by the suddenness of the change from the darkness of night to the brightness of an artificially lighted room. Nature prepares the eye for its labours by the gradual process of twilight. We should not dispense with that process. Hundreds of scholars have impaired their vision, some of them hopelessly, by reading with the aid of artificial light, before the eye had strengthened itself to endure even the natural light of day. "Immediately after rising from bed, all labour of the eye is more injurious than at other times, and the misty veil which persons seem to have before their vision, soon after awaking from sleep, disappears after a brief period." Weller, *Diateik*, &c., p. 98. "To sensitive eyes almost every artificial light is a source of more or less pain, but most intolerable is the burning lamp in those hours when [light and darkness] day and evening are struggling with each other. Even the healthy eye is pained in these circumstances with the artificial light. Before one uses such a light, then, at such a time, it is important to close the window shutters entirely." *ib.* pp. 65, 66. The reading in the twilight without a lamp, has also been often the cause of permanent injury to the eyes.—*Bibliotheca Sacra*.

#### THE WEARIED EYE.

"The most excellent recreation with which the wearied eye can be indulged, is to move about in the free pure air, and in regions which command an extensive and pleasant view of the face of nature." "The clear air is itself a medicine to the organ, and the beautiful distant prospect, while it delights, regales and strengthens the whole man."—*Bibliotheca Sacra*.

#### CRITICAL TEXTS OF THE GREEK TESTAMENT.

Tischendorf is yet scarcely forty years

old; but already by his zeal and energy and indefatigable activity he has done more for the investigation and elucidation of the most ancient existing documents of the Christian sacred books, than any individual who has preceded him. It is true, that he has had the advantage of the investigations of others to start with; and if such labourers as Mill, Wetstein, Griesbach, and Scholz had not diligently and successfully cultivated the field before him, his own endeavours would not have been so rapidly fruitful of such valuable results. Wetstein and Griesbach were in this department the *facti principes* of their respective generations; and, though Scholz's critical edition of the Greek Testament must be regarded as a failure, yet his activity and success in the discovery, examination, and description of mss. entitle him to high honour as a *diplomatiker* in the department of New Testament criticism.

Tischendorf has already given us the best critical edition which we have of the Septuagint (Leipsic, 1850); and also, on the whole, the best critical editions we have yet had of the New Testament (Leipsic, 1849 and 1850). He, perhaps, defers too much to the authority of ancient existing mss., in comparison with other sources of information, in regard to various readings; yet his printed editions have certainly some decided advantages over all others. Even the very creditable work of the Englishman Alford, so far as the New Testament text is concerned, does little more than bring before the English public the results of Tischendorf's labours; though in form, indeed, considerably modified and very greatly improved.

We are under great obligation to Tischendorf for the publication of the accurate and beautiful fac-similes of ancient mss. the titles of which we have written in the note above. An accurate fac-simile for critical use has many advantages over the original ms. itself. It can be examined leisurely in one's study; it can be used without the constant apprehension of its crumbling under the touch, and it is far less trying to the eyes. To answer the purpose, indeed, the copy must be the perfect reproduction of the original in every letter, and every mark, and every variety of shading; and, in regard to the best fac-similes of the New Testament mss., these conditions are generally very completely fulfilled. The scholar needs at least once to see and handle the original ms., but he can actually study it to best advantage in an accurate fac-simile.

The Seminary library at Andover is now very fully supplied with the published works of this kind; and, though we probably never can have the original mss. in this country, the American student can learn all that it is most important for him to know, from these printed volumes.

Any one who has had opportunity to

examine the original MSS. will be highly gratified with the manner in which Dr. Tischendorf has accomplished his task. Nothing can exceed the delicacy of the shadings of the writing of different periods in the *Codex Frid. August.*; and never was anything more beautifully executed than the transcript of the Apocalyptic MS. in the *Monumenta Sacra Inedita*.

It is exceedingly gratifying to the Christian scholar to learn, as the certainly ascertained result of all these repeated and laborious investigations, that the text of the sacred books, as received by the church in all generations, has always been substantially correct; and that no historical fact, no moral precept, no religious doctrine, has been in any way subjected to change or even important modification, by all the variations discovered in the MS. copies. No books, not even those of so modern date as Shakspeare and Milton, show so little change in successive editions as the books of the New Testament.—*Bibliotheca Sacra*.

#### GERMAN PASTORS.

The almost entire neglect of study by the German clergymen, after they have left the University, is a very striking fact. An inquiry has been instituted by the well-known publisher, Perthes, of Hamburg, who publishes all the works of Neander, Tholuck, Ullmann, and others of the most widely read authors, the result of which is, that on an average only one copy in fifty of Neander's works has been purchased by a clergyman. All literary activity is confined to the universities, and to professed scholars. The indolence and stupidity of many of the country pastors is without bounds.—*Bibliotheca Sacra*.

#### THE BOOK OF JASHAR.

Jashar: by J. W. Donaldson, D.D., Head Master of Bury St. Edmund's School. This work is written in Latin, and is intended for Germany. It was, therefore, printed and published at Berlin. It is an attempt to collect, arrange, and restore the scattered fragments of the book of Jasher, mentioned in the Old Testament, accompanied by comments and dissertations. The specimens of the old document are printed in Hebrew. The book is only for the learned, and certainly not for the learned even of England. Here many curious points are stirred, and many strange speculations advanced. The author is pretty well acquainted with German critics and their hypothesis; but he has many hypotheses of his own. He would be counted a bold rationalist even in Germany. At the same time, the scholar should

not neglect the work; for it touches on many important and interesting points. We do not agree with most of his views. They are too lax and daring.—*Bibliotheca Sacra*.

#### HYMNS OF THE ANCIENT IRISH CHURCH.

The Irish Archaeological Society have published the first volume of a selection from the hymns of the ancient church of Ireland, sufficiently interesting in an antiquarian point of view. The "*Liber Hymnorum*," from which the selection is made, is a MS. of the ninth or tenth century, preserved in the library of Trinity College, Dublin, and, consequently, contains a portion of the ritual of the Irish Church as it existed before the Conquest. This first "*fasciculus*," which, we presume, is published as a sample of the treat yet in store to the public, contains four hymns in praise, respectively, of St. Patrick, St. Brigid, Long St. Cummein, and St. Mugit. To the hymns are appended MS. glosses and scholia, which the editor, Dr. J. H. Todd, assures us are most valuable, from their great antiquity, to the student of Celtic literature.—*News of the Churches*.

#### FRANCE.

Paris, May 18, 1855.

The annual anniversary meetings of the Paris Religious Societies have been held this year a few days earlier than usual, viz., from the 17th to the 25th of April. They have been attended by few ministers from the country, many having delayed their visit to Paris until the Exhibition be opened, and the general meetings of the Evangelical Alliance take place. The meetings were however good, and characterized by much zeal and practical earnestness. Most of the societies are progressing as to their work, though the war and consequent slackness of trade have diminished the receipts of some. As I made them known last year, I need only mention this time the principal facts in the reports, and the most striking incidents in the speeches.

Our bible societies are highly prosperous. Their sales have largely increased, especially in the provinces, since the proclamation of the dogma of the immaculate conception of Mary by the holy see. The Protestant Bible Society has placed no less than 3,816 bibles, and 4,695 testaments amongst the protestants of the established churches. The details of the receipts of this society are interesting. In a village, 127 poor persons clubbed themselves together to send £2 to the treasurer. A sum of £13 was subscribed by one of Oberlin's villages, in the Ban de la Roche. The French and Foreign and the British and Foreign Bible Societies have been

very successful in their efforts amongst our soldiers and our sailors, their agents having generally been received with favour by the superior officers, and having easily obtained the necessary authorizations to visit the camps and the barracks, especially at Boulogne, Paris, Lyons, Marseilles, Smyrna, and Constantinople; 40,000 copies of the scriptures have thus been disposed of. The bible colporteurs have nowhere met with any serious opposition. Not only the civil authorities, but even some priests have acted towards them in a friendly manner. The total number of copies distributed or sold last year in France and in the French army, by these three bible societies, is about 150,000.

The prospects of our Home Missionary Societies are also encouraging. The past year has been good for the Evangelical Society (Independent), established twenty-two years ago. Some of its places of worship are still closed, it is true, but our right has at length been acknowledged; we have been positively assured that it would henceforth be respected, and we hope, therefore, that these closed chapels will soon be re-opened. The persecuted flocks have remained faithful to the truth, and given many proofs of attachment to their ministers, and to the work of the society. The day-schools in the Faubourg du Temple, Paris, continue to be frequented by nearly 500 scholars, whose weekly pence have raised during the year, a sum of no less than £212. The normal school for teachers has already obtained 80 certificates of merit; it now contains 20 students. The number of agents employed by the society is 102, comprising pastors, evangelists, male and female teachers, and two professors.

The Central Society (Established Reformed Church) is extending its work, and has succeeded in establishing a new branch in the south of France. The northern branch has been of late the most prosperous; it now has 10 stations, with 19 places of worship, and 12 agents. The stations of Fresnoy and Grougies have become really churches, having their chapels and pastors. The former is composed of 200 converted Romanists, and has 150 boys and girls in its schools. The preparatory theological institution, located near Paris, and established for the purpose of preparing for the Montauban Theological Seminary pious young men, really called of God to the work of the ministry, now contains 12 students. Four young men have left it during the year, after taking their degree of B.A., which is a condition of admission in the Montauban and Strasburg Faculties of Theology. Four others, having finished their studies, are now pastors of the society.

The Paris Missionary Society, supported by Christians of all denominations in France,

has now been 32 years in existence. Their missionaries in South Africa report progress. The political agitation in the country of the Bassoutos has subsided, and the return of peace has already exerted a blessed influence on the spread of the gospel. There are 58 catechumens or candidates for baptism at Bithulie, and 84 at Beerséba. The committee have resolved upon re-opening their mission house for the training of missionaries. It has been closed ever since 1848 for want of funds.

The Religious Tract Society has already issued 18,000,000 of tracts since its organization. The issues of last year have reached 1,100,000. Our tracts are now read almost every where, the authorities being generally favourable to their spread. A commissary of police having examined some of them, said, that if these little books were universally read, he would certainly have less work to do as a police agent. Eleven new tracts have been published since the last anniversary, besides six others for the children's series. The *Ami de la Jeunesse*, a bi-monthly periodical for young people, has seen the number of its subscribers increase to 1500. There have been sold no less than 200,000 copies of the *Almanach des bons Conseils* for 1855. Such a sale, is, I believe, unprecedented in France.

The annual meeting of the Society for the Encouragement of Primary Education amongst the Protestants of France was, as usual, presided over by M. Guizot, whose speech formed a pleasant contrast with those of former years. He complained of the difficulties protestants sometimes meet with when they wish to open or to enlarge their primary schools, and mentioned the fact of eight schools having been closed in one department by order of the authorities. Such facts he showed to be in evident contradiction with three important principles now recognized by the constitution and the laws of France, viz., religious liberty, the liberty of primary instruction, and the liberty of forming associations for the encouragement of primary instruction. These impediments he attributed not to the government itself, or to the superior authority, which has always been found ready to respect our rights, but to the local authorities, who sometimes fear the embarrassments which the free exercise of our rights may create for them, and sometimes act under the influence of the Romish clergy.

Such a speech from such lips will not, I trust, be lost on the French authorities. We have reason to believe that they have already been of some effect, as future communications may show.

But to return to the Protestant Educational Society. The report showed the importance of the society in the actual state of French protestantism; for from the correspondence of the committee, it appears that,



for instance, in one place, one half of the catechumens who present themselves for confirmation are unable to read; whilst in another locality, out of 82 protestant girls, 15 only go to school! Unhappily, many churches seem so very indifferent on this subject, that out of 800 circulars issued by the committee in order to obtain correct statistical information on this point, 200 only have been answered. The number of schools opened this year is 21; grants have been made to 95 schools, to 18 infirm schoolmasters, and to 78 male and female students, who are thus enabled to continue their studies. The Normal school at Courbevoie for schoolmasters now contains 33 students. The opening of a Normal school for mistresses has been delayed from various causes, but will soon take place.

The Sunday School Society has begun a series of tracts on subjects relating to sabbath schools, prepared a hymn-book for children, and issued a great number of reward tickets, class-books, and other school requisites. The number of Sunday schools known to the committee in France is now 282, which is an increase of 18 on the last year. Paris has 14.

The Society of the Protestant Halfpenny has been the means of distributing £661 amongst 29 religious societies and benevolent institutions. Besides the weekly subscriptions of one halfpenny, a good deal of money has been procured by means of money-boxes intrusted to the children, one in each family.

The Deaconesses' Institution for training protestant sisters of charity for our infant schools and hospitals continues to be appreciated by many, notwithstanding the opposition of a few Christians, who will maintain that such an institution has a monastic and therefore a pernicious tendency, although our protestant sisters make no vows, and are free to return when they please. This year the infant school of the institution receives 120 children. 174 sick persons have been taken care of in the hospitals. The penitentiary contains 11 young women, and the disciplinary 16 girls. The report mentioned various and striking instances of the good done by the institution and by the sisters who have been trained in it.

The Agricultural Colony of St. Foy contains 111 boys and young men, and 96 girls, the majority of whom were formerly inmates of different prisons. Their moral development is in general satisfactory, and some conversions have taken place. One of the former colonists is now at the head of a similar establishment in another part of France, and has under his care 34 children, "as wicked," he says, "as he was himself formerly."

The following are, in round numbers the receipts and expenses of the above societies for the past year together with the actual amount in hand or deficiency:—

	RE- CEIPTS.	EX- PENSES.	IN HAND.	Sur- plus.
	£	£	£	£
Agricultural Colony of St. Foy .....	Not stated.			
Religious Tract Society .....	2330	2737	...	871
Protestant Bible Society .....	1345	1728	93	
Protestant Halfpenny Society ...	669	669		
Evangelical Society .....	4985	5325	...	1002
Missionary Society .....	3329	4077	2593	
Sunday School Society .....	61	92	...	21
French and Foreign Bible Society .....	2033	2913	226	
Central Society .....	3887	4000	Not stated	
Society for Primary Instruction .....	2373	2396	...	61
Deaconesses' Institute .....	3169	2851	26	

—*News of the Churches.*

#### HOLLAND.

*Amsterdam, May 16, 1864.*

In the extraordinary posture of affairs within the Reformed Church of Holland, I think it desirable that your readers should have an opportunity,—if not of seeing the facts with their own eyes, which is impossible, at least of seeing them through other eyes besides my own. For this purpose, I cannot do better than translate for their perusal a short paper, which has appeared in the May number of the *Vereenigig Christelijke Stemmen*, from the pen of the Rev. O. G. Heldring, one of the most respected and zealous ministers of the national church. He sums up the liberties of the members of the church in six points; or rather, he shows that in the six essential articles mentioned no liberty remains. The enumeration is somewhat startling, as it embraces all departments of the church's life, and, by its very completeness, shows that the tyrannical usurpation which now obtains in the church has nearly run its course. I may mention, that the *liberty of doctrine* referred to (an expression which does not sound so euphoniously as the *leervrijheid* of the original), means the liberty to preach what doctrine the minister chooses, without being bound by the confession, which is now the proclaimed law of the church, and which some have rather facetiously proposed to neutralise by the suitable antidote of *hoorvrijheid*, i. e., the liberty to hear from their own pulpit what doctrine the people choose.

"1. Does liberty still exist for the reformed in our days? Does a member of the reformed church desire to have his children baptized, confirmed, admitted to the Lord's supper? he is obliged to yield obedience to the *freedom of doctrine* established in his church,—and if there lives in the parish a

minister who denies the doctrines of the reformed church, there and there alone, must his children be baptized, confirmed, and go to the communion. His certificate of membership gives him no freedom in his own church, it only binds him. Does he wish for freedom? he must leave the church, and then he can get his family baptized, instructed for confirmation, and admitted to the communion where he chooses. Oh, singular right! admirable liberty of doctrine in the liberal church! what wrong and oppression hast thou by thy usurpation brought over the church!

"2. Does a member of the reformed church wish his son to be trained for the ministry? he is obliged to make him pass through a course of academical instruction in which, whether in philosophy or in theology, he must hear doubt cast on almost all the holy doctrines of his church; he must hear new notions recommended as genuine reformed principles;—and in fine, then only obtain admission to his examination as candidate, when he has made such a docile use of this liberty of doctrine as the new *règlement* on the examination of candidates, the latest instrument of oppression, requires of him. Oh, fair freedom of the reformed church! how is thy right so singularly lost, that under such oppression and wrong thou must with rapid strides approach thy dissolution!

"3. Does he wish to send his children to school, whilst it is his desire so to train them, that the holy scriptures, the principles of the Reformation, and the history of his country, shall form the foundation on which the whole school instruction is built? there again the spirit of liberty meets him, to rob him of his dearest rights. The principle of the public (general) school takes from them one as well as the other. In vain he cries for right and freedom. The state conceives that to the absolute liberty of doctrine a limit must here be set, such a limit indeed as at once annihilates all right of the reformed to the liberty of preserving the school as a school for the education of the reformed.

"4. Does the reformed look into his own ecclesiastical statute books? he finds there recorded that he possesses the right to choose his own office-bearers. Does he seek to realise that right? he finds a synod which makes laws and does not execute them; proclaims freedom, and admits into her fundamental statute the right of a free election of office-bearers, and thenceforward passes the matter by in silence. What sort of freedom, what strange tyranny is this!

"5. He was wont faithfully to provide for his poor; his deacons possessed the confidence of the congregation. This also must be changed. The deacons must become clerks of the poor,—bureaucracy must supplant the noble institution of our free deacon-

ship. A draught-règlement will within a few months become law, and then, yes, then,—

"6. Shall—with the loss of his freedom—another bible than his own, which from the days of his fathers he has held dear, be politely forced upon him. [This refers to the proposed new rationalist translation.] Oh, happy age of freedom, where art thou gone? Does any one say to us, The slaves must be emancipated? I answer, Why do you not first emancipate your own church from such a tyranny!"

As supplementary to the above, I shall now give a short extract from an address lately transmitted to the General Synod, from the province of Groningen, and signed by six ministers, ten elders, and one hundred members. In a tone of indignant protest it proceeds: "What! shall in our church alone (as an exception to all other churches and religions in the world) no difference henceforth exist between what is acknowledged as truth and what is rejected as falsehood and error? Shall it then be our church, once so highly privileged of God, where gospel truth was once proclaimed in such purity, confessed with such power, and maintained with such boldness,—shall it be this church which passively looks on, whilst her members are made the prey of every sort of doctrine, which, by darkening the truth of salvation, endangers the eternal well-being of souls?"

"No, reverend sirs, that cannot, that may not be,—that may God avert. May he grant that the synod of our church which this year assemblies shall give public and unequivocal acknowledgment, that the church which it is called to govern possesses a confession, to change or invalidate which lies beyond the competency of any church court, even of the synod itself; and that it duly comprehends that every church court which denies the confession, or permits that the same be denied in the public preaching before the congregation, thereby forfeits its own mandate to act as a court of the church." —*News of the Churches.*

#### PERSECUTION IN GERMANY CONTINUED.

It is our painful duty to return to the subject of the intolerance which is practised by the protestant governments of Germany. The title we have prefixed to the present article defines its contents. In the case of the Electorate of Hesse, it will be seen that persecution has been resumed by the civil power, upon the cessation of martial law. In the case of Prussia, notwithstanding the sentiments expressed by the king, as given in a recent number of this Journal, it is continued. Hitherto the efforts made by British Christians to obtain an amelioration of the law have had little, if any, practical effect. There seems, on the contrary, reason to fear that the determination is gaining strength in

the minds of princes and statesmen to allow of no diversity of religious worship, and no liberty to propagate religious truth that differs from the stereotyped forms in which it already exists. Whatever may be the personal feelings or convictions of the King of Prussia, they have evidently no influence upon his government; while the highest authorities under his crown, both in the state and in the church, are maintaining and, both from the press and in public discourses, propagating intolerance. We did once entertain the hope, a hope excited by communications from quarters of which we need not more distinctly speak, that the greatest of the Continental protestant powers would have set an example worthy of her magnanimity, and which, however reluctantly, the minor States would have felt necessitated to follow. It is with bitter grief that we are at length compelled to relinquish it. And all the more so, because we remember that there are in Potsdam or Berlin such men as Hoffman, and Nitzsch, and Snetlage and Krummacher, occupying influential positions, and filling, some of them, the highest pulpits—and we do not hear their voices lifted up in remonstrance against the imprisonment of their fellow Christians, or in condemnation of the intolerance by which it is done. In some cases we know their brethren are the instigators of persecution, the first to set the police in motion against colporteurs and unoffending evangelists. How becoming would it be in them in some public way to put the brand of their discountenance upon such proceedings, and to use their influence in other methods to cause these unrighteous deeds to cease. Our persecuted brethren, meanwhile, must continue to have a place in our prayers. If it is little else we can do for them, we must the rather remember them at the throne of grace. By-and-bye assuredly, and it may be sooner than either they or their oppressors imagine, the Lord himself will plead their cause. To his gracious care we commend them, while we cease not to cherish a warm sympathy with them in their tribulations, reminding them of the grace of which they are made partakers, while it is given to them, “in the behalf of Christ, not only to believe in him, but also to suffer for his sake.” —*Evangelical Christendom.*

#### RELIGIOUS LIBERTY IN FRANCE.

It was stated in the magazine for February, p. 48, that the national pastors of the evangelical church in France, addressed a letter the last summer to the emperor in favour of universal religious liberty. In that letter the baptists were specially alluded to, and religious freedom demanded for all. We have received from our correspondent the gratifying intelligence that the memorial has met a favourable response. The information is contained in a communication from the com-

mittee of pastors to the Rev. Mr. Lepoide, baptist pastor at — :

“SIR,—We are happy in being able to announce to you that the memorial which we addressed to the emperor in the name of the protestant churches not recognized by the state, and in particular of the baptists, several of whose chapels have been shut up in the Department de l’Aisne, in consequence of the application of the decree of 25th March, 1852, as said application was made to places of meeting having for their exclusive object the exercise of worship, his Majesty deigned to give charge to his Excellency the Minister of Public Instruction and of Worship to write to us:—‘that he has read the memorial with interest and benevolence, that he wishes all latitude compatible with public order to be made sure to all shades of worship, and that his intentions would be ill understood, if meetings which have a sincerely religious object should be interdicted without grave motives.’”

These last words, “grave motives,” seemed to us inapplicable to other than cases where the meetings in question should cease to have an exclusively religious character, and we thus interpreted them in a new memorial addressed to the Minister of Worship. His Excellency has just confirmed that interpretation by doing us the honour to write us under date of April 7,—“If the government maintained the principle that no meeting can take place without authorization, it adds thereto elsewhere as a corrective, that no meeting shall be interdicted for an act of worship.”

According to this same letter of the minister of worship, the government proposes to take into consideration the following circumstances:—“Every meeting,” says he, “which has an object exclusively religious, and counts a certain number of members, can obtain the authorization to open a place of worship, provided that the edifice presents the ordinary conditions of solidity and salubrity, and that it be open to the surveillance of the authority.”

We at the same time begged the minister of worship to point out to us, in order that we might transmit his instructions to those who gave us our mission, what course was to be pursued to obtain either the re-opening of chapels belonging to churches not recognized by the state, shut up by the authority within three years, or the opening of new chapels for their use; and to be so good as to inform us also whether it is to himself, or to the mayors, or to the prefects, that the petition for authorization required by the decree of March 25, 1852, should be addressed. On this point his excellency replied as follows:—

“The worships not recognized by the state, coming under the regime of the general laws of police, it belongs to the prefects and the minister of the interior to decide upon every

thing which relates to the meetings of those churches not recognized. In all those questions, I have to intervene only in the name of, and to defend, liberty of worship."

His Majesty's will being now well known, and the indications respecting the course to be pursued, which the minister of worship was so good as to give us that we might communicate them to those interested, being explicit and complete, we think that there is reason for you and your colleagues to ask at this moment of the prefect de l'Aisne the authorization to re-open the chapels for the use of baptist worship, shut up in that department, and to which we very particularly called the attention of his majesty. You may, if you judge it proper, join this present letter to your petition, as supporting it. If contrary to our expectation, the authorization be not granted you, we will willingly serve you as intermediaries, to bring your appeal before the minister of the interior.

You will congratulate yourself with us, sir, upon the favourable reception by his majesty of our just demands, and upon the disposition of the government to insure to the churches not recognized by state, the free exercise of their worship. We doubt not that, like ourselves, you will feel the need of rendering solemn thanksgiving to God for the success of the efforts made in the name of them all, as well as in the name of the baptist churches to which you belong.

Signed, FRED. MONOD,  
HENRY LUTTEROTH,  
V. DE PRESSEUSE.

—*The American Baptist Missionary Mag.*

#### NEW POSTAL REGULATIONS FOR BOOKS, UNSTAMPED NEWSPAPERS, &c.

A recent *Gazette* contained a Treasury warrant repealing the existing regulations for the postage of books, and issuing new ones. On and after the 11th June, "books, publications, or works of literature," may be sent by post within the United Kingdom at the following rates:—Every packet not exceeding four ounces, one penny; above four and not exceeding eight ounces, twopence; above eight ounces and not exceeding one pound, fourpence; above one pound and not exceeding one pound and a half, sixpence; and so on, twopence for every additional half-pound. These packets must not exceed two feet in depth or in width; they must be open at the sides; and must be paid for when posted, not in money, but by being stamped with proper stamps.

"The terms 'books, publications, or works of literature or art,' shall mean, comprise, and include all books, (whether printed, written, or plain,) publications or compilations, (whether in print or in manuscript,) almanacks, prints, maps, (whether on paper,

or canvas, or cloth, and whether printed or written,) and any description of paper, parchment, or vellum, (whether printed, written upon, or plain, or any mixture of the three,) together with any binding, mounting, or covering of, or upon, or belonging to, any book, or publication, or work, or any portion thereof, or of or belonging to any paper, parchment, or vellum, and any cases or rollers of prints or maps, book-markers, (whether of paper or otherwise,) pencils, pens, or other articles usually appertaining to any such book, publication, or work, paper, parchment, or vellum, or necessary for its safe transmission; except where the packet is less than one pound in weight, and in that case it shall contain nothing but printed matter."

If the packet should exceed the proper size, or contain any "letter," it may be detained or given up, on payment of double the amount of postage; if it contain writing, not being a letter, then the difference between the amount paid and the amount to which it is liable as a book packet, together with the sum of fourpence, shall be charged; if sufficient stamps be not affixed, then the difference shall be charged together, with a further sum of fourpence. If the packet exceed the rate of postage to which it would have been liable as a letter, no higher than the letter rate shall be chargeable.—*Record.*

#### GRANDE-LIGNE.

A short time since I was called on by an Irish lad, who expressed the wish to study for the gospel ministry. Not many years ago he was an orphan boy in the emigrant sheds at Montreal. A near relative in whose hands the boy's property was placed fled to parts unknown, leaving him entirely destitute. He wandered into the country, and was taken into the service of a Christian family near this place. Through the efforts of a pious aged sister in this family, his mind became interested in religious subjects. With the ardour characteristic of his nation, he began the perusal of the bible. The influence of his study of the book of books was soon noticeable and became a subject of jeers and ridicule from his companions, who, no doubt regretted his loss in their merry circles. But their efforts to turn his mind from serious thoughts were ineffectual. He soon sold his fife on which he excelled as a player. He became punctual in his attendance on public worship, and spent his moments of spare time in reading the scriptures and religious works, or in secret prayer in a chosen place of resort. A desire to study for the ministry was soon awakened, and he is now waiting to see if the Lord will open the way for him to prepare for the great work to which he feels he is called. Though brought up a Roman Catholic, his knowledge

of the scriptures and standard religious works is already remarkable, indeed quite surprising.

A neighbour desirous of having a dangerous and very deep well cleaned out, asked him one day, what he would ask to do the job, "The best book you have in your library after the bible," he replied. The proposition was gladly accepted by both parties; the farmer well pleased that the work would but cost him one volume from his dusty old library, and the boy overjoyed to have another book. I need not say that a religious work was chosen. He is now labouring with his hands to gather a little to begin his studies. I shall do all that I can to procure for him the advantages which might make this orphan son of Erin a successful and eminent labourer in the vineyard of the Lord.—*Grande-Ligne Mission Register*.

### EDITORIAL POSTSCRIPT

Our publishers hope to make the alteration which has taken place in postal arrangements conducive to an enlarged circulation and the convenience of purchasers. If prepaid, either by six pence or six stamps, they engage to send a copy of the Magazine by post, free of charge, to any address within the United Kingdom. Where subscribers are now punctually served by booksellers in their own neighbourhood, it will be best to continue to receive it as heretofore; but in some places it has been found difficult to procure it. All difficulty will be obviated by this plan, if friends who wish for the Magazine will send the requisite amount, either for a single number or for a term of months, with their addresses, to Messrs. Houlston and Stoneman, 65, Paternoster Row.

The author of a piece entitled "Thoughts of a Student at Trinity College, Dublin, on the Baptism of Infants," has been for some time past labouring to evangelize his countrymen under the auspices of the Irish Congregational Home Mission; but his views of baptism not being satisfactory to the Committee of that body, he has received notice that after the 30th of June his services will not be required. As he is consequently disengaged, it is with great regret that we add that the Committee of the Baptist Irish Society is not in circumstances to take him on its funds. The enlargement of operations which took place last summer causes such demands on its resources that the Committee is not without anxiety respecting its ability to continue those new agents who have recently been appointed. At its last meeting, it was compelled therefore to decline or postpone several eligible offers of service.

We expect to receive shortly—perhaps in time for our next number—a biographical

account of the late W. B. Gurpey, Esq., by his son-in-law, the Rev. Joseph Angus, D.D.

The clear increase in the forty-six churches constituting the Bristol Association it appears is 115. The Circular Letter has reached us too late to enable us to give the usual details in their proper place this month; but we may with propriety mention a resolution that was passed expressing towards the Rev. Charles Daniell of Melksham sympathy with him on his quitting the station in which he has laboured faithfully for many years, and earnest desire that he may be favoured with increased usefulness and comfort in the important post which he is about to occupy. Mr. Daniell, we are informed, is about to take the general superintendence of Horton College, Bradford, in which he will reside, though Dr. Acworth will retain the office of theological tutor.

We have just now learned with pleasure that the Rev. A. C. Thomas of Edinburgh has accepted an invitation from the church meeting in Cross Street, Islington.

The Rev. Samuel Green requests us to say that he has removed to 18, Woolmer Cottages, The Grove, Hammersmith.

We are glad to learn that the ministers whose ill treatment is described in the Irish Chronicle, are recovering from its effects, and that they have both resumed their labours. It makes their cases the more remarkable, that they are not natives of Ireland; one being originally from Scotland, though he has resided several years in Ulster, the other being an Englishman.

Bengel's Gnomon of the New Testament, which was first published in Latin in 1763, and has sustained a high reputation ever since among continental theologians, never having been translated into our language, is comparatively little known in this country. Messrs. T. and T. Clark of Edinburgh, to whom biblical scholars are already so largely indebted, have announced their intention to supply this deficiency, but they require the co-operation of others who are sensible of the utility of the project and the magnitude of the resources it will demand. They will not commence operations till they have received the names of 1500 subscribers, to each of whom the price is to be twenty-eight shillings. It is calculated that the translation may be published in five volumes demy octavo, of about 500 pages per volume. Of this work Mr. Hartwell Horne says, "Bengel's Gnomon is a very valuable substitute for the more expensive critical commentaries on the New Testament; he excels in showing the connexion and harmony of scripture, and how scripture is to be interpreted by scripture."

# IRISH CHRONICLE.

JULY, 1855.

## OUTRAGES ON MISSIONARIES.

Mr. Hamilton of Ballina writes thus respecting the reception which his new coadjutor has met with :—" You will be sorry to hear that Mr. Willett has been severely beaten. He walked up toward the upper bridge dropping some tracts, when a man gathered them and asked him if they were his. He was then knocked down and kicked, and stones were thrown at him. He thinks he was knocked down several times, but could not tell how often. They also threatened to throw him into the river. However, he got away from them, and ran up into the town and got home. His lip was cut and his cheek swelled considerably ; his hands and knees were also cut, and his right hip blackened and bruised where they kicked him.

"The Roman catholics are greatly excited by a party of Jesuits that has been here for some time. They have had a great many masses, I hear, and processions of girls dressed in white. They have got a stone cross made and consecrated, which they kiss, and perform devotions before it. I never heard of the worship of the Virgin Mary being carried to such a length as at present, nor of its being performed with such enthusiasm.

"Mr. Willett is both sick and sore to-day. We shall not be able to tell for some time the extent of the injury he has received.

"I went to one of the new places I mentioned, and was most affectionately received. The owner is the widow of a clergyman, who has three daughters, and is anxious to have the gospel preached in her house ; and I made an

appointment to preach there on next Wednesday week."

The Rev. John Brown, M.A., of Conglig, writes thus ;—" I have lately returned from a contemplated preaching tour, one result of which will give some idea of Roman catholicism in other parts of Ireland than either the south or the west. Brother Bain of Banbridge having requested me to deliver one of a series of lectures which are being delivered in his chapel by ministers of various denominations, I preached there on the 27th ult. to large and attentive congregations. Being thus far on my way I thought it right to visit some of the members of my church who have gone to reside in the neighbourhood of Castleblaney, a district of country where Romanism greatly prevails ; and make an attempt to do some good during the period of my sojourn there. The family in whose house I was guest entered fully into my views and feelings, and co-operated with me in all my plans of usefulness. On the second evening of my visit a prayer-meeting was held in their house. About ten protestants and two Roman catholics attended, when I addressed them from Rom. v. 1. At the close of this service I announced that I would preach at Tassen mines, the captain (who is a Wesleyan) having kindly given his office for the purpose, ' but Satan hindered me.' Next day, after breakfast, I visited some of the houses in the vicinity, and endeavoured to direct the attention of the people to Christ, carefully avoiding all sectarian peculiarities, excepting the great doctrine of justifi-

cation by faith alone. After dinner I went out again to visit some more before the commencement of the service; but was induced to take a short walk in a retired place before doing so. Soon after I was followed by two young strong men, one of whom addressed me, and after making some general observations about the weather and the crops, abruptly ordered me to go off the path. I asked if it was forbidden, observing that I should be sorry to trespass, and inquired whose property it was. "That's nothing to you," replied he, adding, "don't be going about among the houses," and at the same time knocking me down, and beating me very severely, the other acting as a spy, to watch lest any person might observe what was going on. I had no hope, indeed, of being left alive; but the Lord delivered me, as they both speedily ran off. I then made towards the house as quickly as possible, though I fell several times in consequence of weakness. A young man of the family, on seeing me approach the door bleeding and disfigured, sprang out, and ran to the police barracks, and in the course of ten minutes the whole constabulary were on the spot. The neighbours were examined, but they either could not or would not

give any information. The sergeant, who is an episcopalian, and apparently a good man, said that he believed nothing short of an overruling providence had preserved my life, as they had a considerable advantage, from the privacy of the place; that the whole plot must have been laid the evening before, and that they had, no doubt been watching the whole day for the opportunity. A protestant gentleman kindly furnished my host with a pistol; but I would not venture to stay all night; and having received strength considerably, I left by the evening mail. I had intended to stay some time in the neighbourhood; but found it impracticable, as my appearance would not admit of my preaching in towns where I was unknown. Through the mercy, of God, however, I have now got home; and though I have a black eye and some other disreputable symptoms, yet, as these have been got in the service of Christ, I am not ashamed to appear in my own pulpit, and discharge my official duties as usual.

"P.S. I think it right to state that a popish priest and two curates all live together, about a quarter of a mile from the place where the deed was done."

## PUBLIC ANNUAL MEETING.

*Continued from last number.*

The Rev. W. B. Bowes, of Blandford Street, gave an account of a visit he had made to some parts of Ireland during the last summer. The impression which he derived from all he saw was just this, that all Ireland requires is to deliver her generous hearted sons from a degraded bondage to a vigorous manhood in the gospel of Christ. Until very lately, it might be asserted with justice, Ireland had been thoroughly misgoverned, politically misgoverned, and yet

passed by with comparative cold neglect by British Christians. But efforts had been put forth by this Society and by kindred institutions; and their friends and supporters had reason to rejoice, and render praise to the Most High, for the amount of success which the faithful agents sent forth had been able to achieve. All honour to those men who had borne the burden and heat of the day, and thought, and prayed, and laboured for the social elevation

and moral improvement of the people. In the name of Ireland he thanked the friends and supporters of this Society for what they have purposed and effected. But in the name of Ireland, and in a still more illustrious name, the name of Jesus the Son of God, he asked and implored that something more might be done for her noble spirited but perishing children. He said, Had I a voice like Stentor himself, and could I make it reach the length and breadth of the land,—had I the burning eloquence of the now sainted Knibb—had I the never-drooping wing of a flaming seraph, I would use all for the purpose of thoroughly waking up the holy energies of the Christian church to the righteous claims of the sister isle to their generous sympathies, and consecrated zeal, and untiring efforts for her salvation. I would give neither sleep to my eyes nor slumber to my eyelids,—I would not rest nor keep silence until hearts professedly bathed in the love of Jesus resolved as one man to put forth, in might of the Holy One of Israel, efforts worthy of the mighty enterprise in which we are engaged. The man who could think and speak of the Irish people as aliens, and treat them as such, commits a glaring outrage upon the principles of justice, as well as of social and political economy. Such a man, moreover, entertained feelings altogether antagonistic to those brotherly emotions inspired by the gospel of Christ. The Irish, he would say, are not aliens, except it be to the commonwealth of Israel; and such were we by nature. They are our fellow countrymen, and ought so to be regarded. But, as a nation, we had done them politically, morally, and religiously a great wrong. Justice demanded that compensation should be made; and we could not more honourably discharge our obligations to the people of that country than by sending them a full measure of that word of life which is able to make them wise unto salvation. It could not be denied that there are difficulties in the way—gigantic difficulties, but great as they were, they were not too mighty nor too obstinate for faith to overcome,—that faith which is the substance of things hoped for, and the evidence of things not seen. There were no obstacles so defiant and mighty, but they could be surmounted by that faith which

“Laughs at impossibilities,  
And says it shall be done.”

Still, it must be frankly admitted that difficulties did exist. The people of Ireland had again and again been bled and blistered by political conquest, and made to groan and waste away by the abomination which maketh desolation,—by that system of iniquity which Mr. Cecil denominated “the great masterpiece of Satan himself.” But then those who went to preach the gospel in Ireland had to do with a generous-hearted people. It had been said by some one that the Irish are all heart; and this was largely the truth: but happily they had intellects as well to learn and to appreciate instruction. He had always considered them to be one of the most interesting race of people under the sun, and his brief sojourn among them had but served to confirm his opinions; and in the midst of such a people, warm-hearted, clear-headed, and thoroughly devoted men of God could employ their lives with comfort and success in preaching the gospel of Jesus Christ. During his three weeks’ sojourn in the country he travelled over more than four hundred miles, and did not experience a single annoyance, and, of course, not anything appertaining to an insult. He felt, therefore, that he had personal reasons to speak well of the Irish; and at some of the stations of the Irish Society where he preached he was agreeably disappointed at the largeness of the congregations. They were more numerous and attentive than he had been led to expect; and wherever he went he met with a hearty Irish welcome. Those who had not been to Ireland did not know what that meant, but he could assure them it was a welcome never to be forgotten. The words of the people, almost invariably, when he was about to leave them, were, “And plase your riverince, shall we be after soon seein ye agin?” He could assure the supporters of this Society, that, with its limited income, it is doing a vast amount of work. When the secretary announced that there existed a balance in the hands of the treasurer of £379, he felt the sentiment expressed by the poet,—

“I’m pleased, and yet I’m sad;”

because had it not been for the £900 balance last year, he believed that the income for the present year would have been larger than it is. He should be glad to remove any mistaken impression which might possibly exist in any mind about this balance in



favour of the Society of £379, for it would soon be spent, and if relied upon the Society would be in a worse position at the end of the year than if it were a balance on the other side. And then, too, additional agents were required and ought to be appointed, even to work efficiently the spheres already occupied, for some of the best missionaries of the Society, he did not hesitate to say, are at present overworked. Some of them were being worked to death, as he could testify from what he had seen. That they succeeded in accomplishing so much as they did was to him perfectly surprising; and he was fully convinced that nothing but zeal for souls and the divine glory could sustain them. As to the congregations which he addressed while in the country, some of them would vie in both numbers and intelligence with congregations in London; and in almost all of these he discovered much more earnestness in listening to the word of life than he believed to be the case in the great majority of the congregations in this country. He was a little disconcerted, while preaching on one occasion, by a man in the audience calling out to his companion, "That's a great truth, Mike; have you got it!" What was now needed was, that there should be a large increase of warm-hearted, intelligent, God-fearing men, prepared to devote their lives to the work of preaching the gospel of Christ

to the Irish people, in such a way as to carry conviction to their hearts and consciences. Let it be seen that the conversion of souls is the end arrived at. It rested with the churches in this country to say whether this Society should increase its band of faithful and devoted labourers, or no; but let such men be sent forth in greater numbers; let Ireland be flooded with light and life, and darkness and death would presently disappear. Ireland he believed to be ready to welcome such ambassadors of mercy. A great change had come over the mind of the people—a vast and mighty change—and it was for the British churches to say whether advantage should be taken of these favourable circumstances or no; or, rather the plain indications of Divine Providence should be followed. Let the plain and simple, yet glorious gospel of Christ be proclaimed throughout the length and breadth of the land, and we should soon behold the bursting forth of a springtide of blessings and most fruitful seasons. Ireland, sunk and oppressed as she is, will arise to a position of glory and of honour among the nations, and present her incense of joy and gladness to the Lamb that was slain, saying, with us, "Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing; and let all the earth say Amen."

### CONTRIBUTIONS RECEIVED SINCE OUR LAST.

	£	s.	d.		£	s.	d.
Bacup, Second Baptist Church, by Mr. S.				Leighton Buzzard .....	1	6	11
Howorth—				London—			
Howorth, Mr. S., <i>Rothall</i> .....	1	0	0	Camberwell—			
Omerod, Mrs. <i>Bankside</i> ...	2	0	0	Mr. Barr, by T. Young, Esq. ....	0	10	6
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			8 10 0	Walworth, Arthur St. Chapel,			
Bath, Miss Graves .....	1	0	0	Collected by Mrs. Jackson ..	0	13	3
Do., for John Nash .....	0	10	0	Do., after Sermons .....	6	16	2
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Lomas, Rev. Thomas .....	0	5	0				
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			9 15 0				

### IRELAND.

Banbridge, Church, by Rev. T. D. Bath ... 4 0 0

**SUBSCRIPTIONS AND DONATIONS** will be thankfully received by the Treasurer, THOMAS PRATTING, Esq., or the Secretary, the Rev. WILLIAM GROSER, to the latter of whom money orders should be made payable, at the Mission House, 38, Moorgate Street, and by the Baptist Ministers in any of our principal Towns.

# THE MISSIONARY HERALD.

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SUKKUR, NORTHERN INDIA.

## THE COMILLAH MISSION.

Our readers will have gathered from sundry communications which we have inserted in the extracts from letters under the head of Foreign Intelligence, that during the past year the mission at this station has had to contend with various obstacles. Some of them have been of a very serious character, many most painful to native converts themselves.

The station was formerly under the care of Mr. Johannes of Chittagong. But the distance was great, and the means of transit slow and expensive; and recently it has been transferred to the care of Mr. Bion of Dacca. The following particulars are derived from a report with which he has favoured us.

About three years ago, the missionary at Chittagong was requested by some natives of this valley to instruct them in the Christian religion, and to receive them into the church of Christ. In the course of three years about twenty-five adults were baptized, who were formed into a church.

Difficulties soon arose in maintaining a Christian community so far from Chittagong. The missionary had not the means at his disposal to provide for their wants, and visits could only be paid at very distant intervals. He succeeded, however, in forming a new Christian village, now called Shantipore, a day's journey eastward of Comillah, and in erecting a bungalow chapel on a piece of land belonging to the rajah of Tipperah, and on which also the Christian converts were settled.

They were, however, not long permitted to remain unmolested. Certain Talukdars began to trouble them, and eventually caused both chapel and village to be demolished. One of them, last rainy season, attacked the house of a Christian widow, beat and deprived her of her goods.

Upon this the native preacher, Bhisonath, a new convert, presented a petition to the magistrate at Comillah. The Talukdar complained also, accusing Bhisonath of conniving with the rajah in his encroachment on the borders of British territory. The magistrate, without investigating the matter, sentenced Bhisonath to three months' imprisonment in the jail at Comillah. After confinement for a month or more, J. Campbell, Esq., the attorney of the rajah, appealed on his behalf to the judge, who instantly released him.

In August last, when the native Christian men were all absent, a most daring assault was made by one of the Talukdars upon the village. The cause of this assault has not been precisely ascertained. But there is reason to believe it was made chiefly at the instigation of a Zemindar, a brahman, from the upper provinces, who resided in the neighbourhood, and whose fears were excited of losing his tenants by their joining the Christians. The Talukdar, accompanied by about fifty people, his ryots, repaired to the village about the middle of the day, and ordered all the Christian women to leave their huts. The poor people, aware of his intention, obeyed, and were scattered in different directions. The assailants proceeded to break down the fourteen huts and the chapel, carried off all brazen vessels that they found, and thus acted like common dacoits (robbers) towards the Christians.

Mr. Bion says, "When I was there in October last, I saw the ground; not even a bamboo was left standing; everything was levelled with the ground. One of the Talukdars, with about thirty people, met me, behaved civilly, but with the greatest coolness asserted his innocence. I assured him, however, that I should get matters

cleared up at court, and that he would probably regret the part he had acted."

Subsequently the greater portion of the materials of the huts and chapel were found. Some had been burnt, whilst a great quantity of bamboos, beams, and thatch were hid in the tanks, one of which is, at least, two miles from the village.

It was impossible, under these circumstances, for the Christians to reside there any longer. Some went to Chit-tagong, others to Comillah, and others were taken in by Mussalmans, in a neighbouring village. "On my first visit," Mr. Bion remarks, "I found eight of them scattered abroad, some at Jasadapur, and some at Satyanagar. Yet their state of mind seemed satisfactory. One apostatized and became a fakir. The others still held to the Saviour, though greatly distressed, and in great poverty. One thing was plain, namely, that help both temporal and spiritual was to be afforded them, and that without delay. I therefore sent a statement of these things to Calcutta, and the brethren there desired me to take temporary charge of this church, and supplied me with the means of collecting the converts in their former place, and providing them with proper instruction."

Mr. Bion again visited the Comillah district in November. Having represented the case to the residents there, and appealed to the Christian community on behalf of the sufferers, liberal pecuniary aid was afforded and he was assisted in every possible way in attaining his object. R. E. Ronald and W. T. Campbell, Esqrs., placed an elephant and a palki at his disposal, in order to facilitate a removal to the hills. Mr. Bion thus describes his subsequent proceedings.

"This time it was necessary for me to make a prolonged stay. For some days, however, my residence was any

thing but comfortable, for I could not even procure a hut for my use, and consequently was obliged to be satisfied with half of the small verandah of a native hut, just large enough to stretch myself in at night. In the same hut twenty-two men, women, and children were living.

"To this must be added that some were suffering from fever, and one poor woman was in her dying groans. All this, together with the smoke and dust, rendered the air extremely unwholesome.

"In a few days, however, I had built a temporary shed, and though I was exceedingly exposed to the wind and the hill-jungle air, my health was mercifully preserved by a kind providence.

"The re-building of the new village chapel and a school house lay now upon me, besides daily service and other religious instruction. In the course of a fortnight all the materials were collected, some huts re-erected, and a formidable jungle cut and cleared.

"Before I left the place, three men and two women were admitted to the church by baptism, and the number of members is now twenty. Many more had promised to join us on my first visit—indeed a deputation had been sent, assuring me that nearly forty families were ready to embrace Christianity; but I am sorry to say, that I have since been led to doubt of such a speedy increase. Not one of these forty families had the courage to visit me, when there, and I greatly fear that they feel disappointed, chiefly because they are now convinced that I cannot either allow them huts or supply them with money. Of this I had assured them at the commencement, but they would not believe me, and now that they are convinced of it, their anxiety concerning spiritual things has diminished. By this I do not mean that every far prospect of success has vanished, very far from

it, but from all I heard and saw of these people during my stay, I think we cannot expect a speedy and large increase. If the covetous spirit of the Bengali is diffused throughout Bengal, I am of opinion it has its seat among these people in the hills; on which account I took the earliest opportunity of explaining to them the true spirit of the gospel. Better have no success, than such as will bring only trouble and sorrow to the missionary."

The present state of things at this interesting station is becoming more satisfactory. Fifteen huts have been rebuilt, and the chapel and school-house are complete. The females have been placed under the care of a native Christian woman, and a schoolmaster has been appointed to collect the boys from the neighbouring village. The

native preachers visit the places in turn, each one remaining two months. There is a native preacher also among the new converts, and both he, and the native preacher sent from Dacca, perform daily worship, impart religious instruction, and visit the adjacent villages with the gospel message. The opposition formerly met with has almost ceased, and it is hoped that the cause at court will be favourably decided. From this time, Comillah and its Zillah will be more frequently visited than it could be in former years. May the divine blessing rest on these arduous labours, and may the trials of these young Christians tend to strengthen their own faith in the gospel of Christ, and be overruled for the good of those who have persecuted and done them great wrong.

### THE FESTIVAL OF THE CHURRUCK POOJAH.

In a recent letter from Mr. Underhill, we have an account of a spectacle which he witnessed in one of the suburbs of Calcutta. The description of it will give our readers a lively sense of the degrading character of those festivals, and a vivid idea of the gross superstitions which yet hold the native population of Calcutta in cruel bondage. Surely the appeal which we have had to make, from time to time, for new missionaries for Bengal, and lately more particularly for Calcutta, that the multitudes of heathen in that city may be brought within the sound of the gospel message, will receive additional force from the statement which we now sub-join of what the writer heard and saw.

"Last week I had an opportunity of witnessing this festival. Mr. Mullens, of the London Mission, was so kind as to take me to the temple at Kali Ghat, and to show me all that was interesting in it. The most noticeable sight was in

the small processions which, for two or three hours in the early morning, were continually leaving the temple. These consisted of performers on the tomtom and gong, and by the din they made calling attention to the actors before them. Some of these were whitewashed from head to foot, the surface of the body being painted in various coloured devices on the white ground, while over their heads and shoulders were imitations of the cobra serpent. These persons were imitators of the god Shiva, by whose name they were called, and whose appearance, by their fantastic adornment, they endeavoured to resemble. Mixed up with them were boys and men, their heads and shoulders adorned with sacred garlands, and having pointed rods penetrating the skin, just over the ribs, midway between the armpit and the loins. These iron rods met together in front, and at the point of jointure a fire was maintained

with rags dipped in ghec, and made occasionally to flare up high by casting on it powdered rosin. Some of these Semyasis, as they were called, had string run through the wounds instead of iron rods, on which string, held by men before and behind, they ran backwards and forwards.

"Such is the worship of Kali at this celebrated festival. Such are the cruelties and fooleries the Hindoos call religion. I did not see any swinging. This ceremony took place the day following, and it so happened that I had arranged with brother Pearce to go that day to Bishtopore. I rejoice, however, to say, that in the concurrent opinion of all, this year has seen a notable advance in the decay of this popular heathen festival. The number of votaries was smaller, of spectators less, and the mad enthusiasm of the people far less excited than on any former occasion. There is, indeed, every hope that another

year will see the abolition, by government order, of the tortures and cruelties annually practised. I could not discern in the crowds any peculiar feeling of interest in the sight. Curiosity seemed to be the chief feeling of the spectators. May this, and every other heathen custom, speedily pass away before the triumphant progress of our Redeemer's power."

We are happy to add that up to last advices, the health of Mr. Underhill and family continued uninterrupted. He left Calcutta for Ceylon, and arrived at Point de Galle on the 14th of May, and will return to Bengal early in July. As yet we have not received his report respecting that mission; but it will be in our hands by the next mail. We have reason to be thankful that hitherto, in all his journeyings he has been preserved, and that God has prospered his way, and guided him in the discharge of his important duties.

## FOREIGN INTELLIGENCE.

### INDIA.

**BENGAL.—DACCA.**—The following communication from Mr. Robinson will be read with interest. In addition to the usual labours carried on at this station, an attempt is now made to visit the town thoroughly, and on a well arranged plan of house visitation. We trust that this effort will be crowned with success, and that our brethren will have patience to wait for the results.

"During the present year six individuals have been baptized and have joined the church. Of this number three were Hindoos, who have now taken up their residence at Mr. Bion's station at Munshigunj. I have at present in town another Hindoo who has renounced caste and has applied for baptism.

"Since Mr. Underhill's visit to our station in January last, I have, at his request, devoted myself to the town of Dacca and the surrounding villages exclusively. All the streets of the city have been marked out so as to embrace the entire place, and we have preaching every morning and afternoon.

Our congregations are generally speaking large and attentive. In addition to this, we have endeavoured in one or two quarters to visit the natives for the purpose of quiet and friendly talk amongst them; and as, among Hindoos and Mohammedans (themselves semi-Hindoo), going from *house to house* is impracticable, the only alternative left has been to visit from *shop to shop*. In this way some little work is done; but I have no doubt the gospel would have freer course if we could but gain access into the dwellings of the people.

"Many of the villages and market-places around us are inaccessible except during the rains, when one may get at them in a boat, and in the cold season, when one can make up his mind for a long and fatiguing walk in the sun. There are others, however, closer to town which are visited, and where not unfrequently we meet with interesting people. I may mention that only this morning I was present at a hât across the water at a place called Jinjeera, where we preached the gospel at two different spots to crowds of attentive listeners. After we had done, a Mussulman, addressing a Hindoo neighbour, said, 'What have you to say to all this?'

Here are words which cannot be refuted. It is easy to throw down your shastres; but the word of God cannot be shaken.' As he spoke I was strongly reminded of the few who may be supposed to have entirely sympathized with the apostle Paul when he described the degraded condition of the gentile world (Romans i.), but whose own sleeping conscience was quickly enough aroused by the unexpected speech: 'Therefore thou art inexcusable, O man, whosoever thou art that judgest,' &c. I accordingly asked him what objection he had to receiving the gospel, adding that the Mussulman, as well as the Hindoo, was a stranger from God. He replied: 'I agree with you in much that you say; but one thing I do not like. Why do you deny that Mohammed was a true prophet? I believe that Mohammed was as truly a prophet of God as either Moses or Jesus Christ.' 'What evidence can you give of the divine mission of Mohammed? Why do you believe Moses or Jesus Christ to have been a true prophet?' 'Because they did many wonderful things that ordinary men cannot do.' 'Precisely so: but can you tell me of a single miracle performed by Mohammed? did he not himself disclaim all miraculous power?'

"I have had occasional visits from two or three brahmins in the city, who seem to be sincere in their inquiries regarding the nature and requirements of Christianity. One of them said to me the other day: 'It is not only lately, sir, that I began to read the books of the Christians. I have read them for some time, and am convinced they point to the only way of salvation. But I have many relatives here, and I am afraid to profess the name of Christ.' I asked him whether he did not think the love of Christ deserving of some sacrifice on his part; and read and explained Matt. x. 37, 38; Luke xii. 4, 5. He assented to all that I said, but asked time to consider.

"I might occupy your time with many interesting conversations I hold from time to time with people of intelligence and candour;

but this is not necessary. I am convinced we have many Hindoos, and even some Mohammedans about us, who are sincerely seeking the way of salvation, but who are deterred from a public avowal of their real sentiments by that bugbear caste, and have not the resolution to face the scorn and anger of friends and relations. A brahmin youth, of about nineteen or twenty years of age, said to me the other day, 'Sir, were I to follow out my convictions and become a Christian, I should be driven out of doors by relatives who now support and clothe me. What warrant have I that I shall not be left to starve?' I replied, 'You have Christ's own words to depend upon. If you honour him by cheerfully forsaking all things for his name's sake, you will be perfectly sure he will honour you, and never suffer you to lack any good thing.'

"April 18th.—I cannot refrain from making mention of the case of another brahmin who has visited me frequently, and only to-day was with me for about two hours. He seemed to be very anxious to-day to be supplied with sure criteria by which to judge of the comparative merits of Hinduism and Christianity. 'Sometimes,' said he, 'I come to the conclusion that Christianity is the only God-given religion; but then, again, doubts invade my mind; and I fancy my reasoning has been false.' I was, as you may suppose, unwilling to burden his memory with anything like a category of criteria, and therefore replied: 'I will just furnish you with one mark which may help you in arriving at a correct decision. You acknowledge that unless a man knows God he cannot be saved?' 'Yes; a knowledge of Brumh is necessary.' 'Then that religion is the true one which gives you a knowledge of God. Apply this criterion to Hinduism, and tell me whether we derive any knowledge of the divine character from the nine incarnations that have already been accomplished; then bring it to bear on Christianity, and tell me if God has not revealed himself in the person of Jesus Christ?'

### ACKNOWLEDGMENTS.

The thanks of the Committee are presented to the following friends—

Mrs. Dobell, for a box of needle work, for Mrs. Sala, Jessore;

Young friends at Beccles, by Rev. G. Wright, for a case of clothing and useful articles, for Rev. J. Smith, Chitoura;

Mr. C. A. Windeatt, Plymouth, for a parcel of magazines;

Rev. S. S. Hatch, Highgate, for a parcel of magazines;

Mr. Robert Hooppell, Winscombe, for a box of magazines;

Mr. A. Barton, Loughborough, for a parcel of magazines;

The Missionary Working Society, and

Juvenile Missionary Working Society, Stepney, for a case of clothing, for Rev. J. Clarke, Savanna la Mar;

Friends at George Street Chapel, Plymouth, by Miss E. Square, for a case of clothing, value £20, for Rev. A. Saker, Western Africa;

Mr. J. Simons, Shrewsbury, for a parcel of magazines;

Mr. Hudson, for a box of fancy articles, for Rev. J. H. Anderson, Jessore;

Friends at Forest Row, by Rev. E. Prior, for a chest of useful articles, for Rev. W. Littlewood, Bahamas;

Misses Montgomery, Birmingham, for cases of clothing, for Rev. A. Saker, *Western Africa*, and Mrs. Burchell, and Rev. B. Millard, Jamaica;  
 Rev. F. Trestrail, for a box of books, for *Jamaica Institution*;  
 Girls' Mission School, Walthamstow, for a parcel of magazines;  
 Mrs. W. W. Nash, for a parcel of magazines;  
 Friends at Kimbolton, by Rev. S. Edger, for a box of useful articles, for Rev. W. Littlewood, Bahamas;  
 Mr. J. Underwood, for a parcel of magazines;  
 Mrs. Walters, for a parcel of magazines;  
 A friend, 2, Bedford Cottages, Brixton, for two parcels of magazines;  
 A friend (unknown), for a parcel of magazines.

## FOREIGN LETTERS RECEIVED.

AFRICA—CAMEROONS, Saker, A., Jan. 17, Feb. 12 and 21.  
 CLARENCE, Diboll, J., Jan. 22, Mar. 1 and 29.  
 AMERICA—MIDDLEBOROUGH, Gray, H. J., April 24.  
 PHILADELPHIA, Molle, J. W., April 2; Morgan, J. C., March 31.  
 ST. JOHN'S, Bice, J. E., May 21.  
 AUSTRALIA—MELBOURNE, Vaughan, C. Jan. 31.  
 WOOLLOOMBOO, Tinson, E. H., Mar. 6.  
 ASIA—AGRA, Jackson, J., April 19; Williams, R., April 20.  
 ALLIPORE, Pearce, G., Feb. 7.  
 BENARES, Heinig, H., Mar. 7 and 29.  
 CALCUTTA, Aratoon, C. C., Feb. 8; Lewis, C. B., Feb. 22; Thomas, J., Feb. 8 and 22, March 8 (two letters) and 22, April 7 and 23, May 3; Underhill, E. B., Feb. 7 and 14, March 7 (two letters) and 21, April 6 and 21.  
 CHITOURA, Smith, J., April 19.  
 COLOMBO, Allen, J., March 30, April 16; Davis, J., Feb. 15, April 30; Ferguson, A. M., Feb. 15.  
 DACCA, Bion, R., Jan. 30; Robinson, R., April 16.  
 HOUARAH, Morgan, T., Feb. 5.  
 JESSORE, Anderson, J. H., March 18; Sale, J., March 6.  
 KANDY, Carter, C., April 14; Davis, J., March 14.  
 MONGHIR, Parsons, J., March 16.  
 POONAH, Cassidy, H. P., Jan. 11, March 14, April 14.  
 SERAMPORE, Marshman, J. C., March 8; Robinson, E., April 13; Trafford, J., Feb. 21.  
 SEWAY, Williamson, J., Jan. 29, Feb. 28.  
 BAHAMAS—GRAND CAY, Littlewood, W., March 17, April 16, May 17.  
 NASSAU, Capern, H., April 12.  
 BRITTANY—MORLAIX, Jenkins, J., April 13, May 23, June 12.  
 HAITI—JACMEL, Webley, W. H., March 12.  
 JAMAICA—BROWN'S TOWN, Clark, J., May 5.  
 CALABAR, East, D. J., March 12, April 10, April —, May 8 and 23.  
 FLETCHER'S GROVE, Armstrong, C., March 6.  
 KETTERING, Knibb, M., March 8, May 8.  
 KINGSTON, Holt, E., May 26; Oughton, S., March 13; Do. (at sea), June 13.  
 LUCEA, Teall, W., March 17.  
 MONTEGO BAY, Henderson, J. E., March 7.  
 PORT MARIA, Day, D., April 6.  
 PORUS, Duckett, A., March 8.  
 SAVANNA LA MAR, Clarke, J., April 12, May 10; Hutchins, M., June 9.  
 SPANISH TOWN, Harvey, C., May 26; Phillippo, J. M., Feb. 28.  
 STURGE TOWN, McLaggan, W. L., April 11.  
 TRINIDAD, PORT OF SPAIN, Law, J., May 21.

## CONTRIBUTIONS,

*Received on account of the Baptist Missionary Society, from March 21, to March 31, 1855.*

<i>£ s. d.</i>		<i>£ s. d.</i>		<i>£ s. d.</i>	
<i>Annual Subscriptions.</i>					
Barnes, R., Esq. ....	1 1 0	Lushington, Right Hon. Dr. S. ....	3 3 0	Wheelhouse, G., Esq....	2 0 0
Blacket, Mrs. ....	1 1 0	Malipbant, Mr. G. ....	2 2 0	<i>Donations.</i>	
Burle, C., Esq. ....	1 1 0	Meacher, Mrs. ....	1 1 0	Bible Translation Society, for Translations...	400 0 0
Crispin, Mr. ....	0 10 6	Merrett, Mr. Thomas ...	1 1 0	Dickes, Mr. ....	5 0 0
David, Mr. E. ....	0 10 6	Worrell, C., Esq. ....	2 2 0	Haddon, Miss A. M., Collected by, for Native Preachers .....	0 10 0
Denham, Mrs. ....	1 0 0	Olney, Mr. Thomas ....	1 1 0	<i>LONDON AND MIDDLESEX AUXILIARIES.</i>	
Edwards, Richard, Esq. ....	2 2 0	Poole, M., Esq. ....	1 1 0	Alperton—	
Edwards, Mrs. ....	1 1 0	Powell, John, Esq. ....	3 3 0	Collection .....	0 15 1
Groser, Rev. W. ....	1 1 0	Russell, Miss. ....	2 2 0		
Haddon, Brothers, and Co., Messrs. ....	3 3 0	Smith, Mr. Eusebius ...	1 1 0		
Irish, Mr. F. ....	0 10 6	Smith, Miss R. ....	1 1 0		
Jones, Capt., Hatcham	1 1 0	Templeton, Mr. John ...	0 10 6		
		Trestrail, Rev. F. ....	2 2 0		
		Underhill, E., B., Esq.	3 3 0		





[illegible]

	£	s.	d.		£	s.	d.		£	s.	d.
<b>Southampton, East Street—</b>				<b>Faversham—</b>				<b>Manchester, continued—</b>			
Collections.....	7	2	8	Contributions .....	2	18	3	Granby Row—			
Contributions .....	2	1	0					Collection, &c. ....	5	1	
Do., Sunday School	1	2	4	<b>Lewisham Road—</b>				Great George St., Salford—			
	10	6	0	Contributions .....	34	11	2	Collection .....	4	16	
Less expenses	0	17	6	Do., Juvenile, for				Contribution .....	10	0	
	9	8	6	School, Colombo... 11	4	0		Do., Juvenile .....	6	14	
				Do., do., for do.,				<b>Grosvenor Street—</b>			
<b>Whitechurch—</b>				Chitoura .....	10	0	0	Collection .....	3	16	
Collections.....	3	17	3					Contributions .....	4	8	
Contributions .....	3	0	1	Less expenses	0	1	4	Do., Sun. School	0	12	
	6	17	4					<b>Union Chapel—</b>			
Less district expenses	0	10	0	<b>Maidstone—</b>				Collections.....	187	1	
	6	7	4	Contributions .....	31	4	4	Contributions .....	240	2	
				Do., Juvenile.....	2	6	0	Do., Sun. School	3	5	
								Do., do., for fa-			
<b>HEREFORDSHIRE.</b>				<b>Margate—</b>				tally .....	10	0	
<b>Peterchurch—</b>				Collections .....	9	1	6	Do., do., for Na-			
Contributions .....	10	6	6	Contributions .....	26	6	9	tive Preachers	8	6	
				Do., Sunday School	1	1	0	<b>York Street—</b>			
								Collections.....	7	1	
<b>HERTFORDSHIRE.</b>				Less expenses	36	9	3	Contribution .....	2	3	
<b>Berkhamstead—</b>					0	15	9	Do., Juvenile.....	12	7	
Contribution.....	1	0	0								
<b>Bishops' Stortford—</b>								Acknowledged before			
Sunday School .....	1	0	7	<b>Ramsgate—</b>				and expenses.....	537	1	
<b>Boxmoor—</b>				Collections.....	13	8	1		454	18	
Contributions, 1853-4	1	8	4	Contributions .....	18	13	11	<b>Tottlebank—</b>			
Collection, 1854-5.....	2	6	0	Do., Sunday School	2	7	10	Contributions, by Miss			
Contributions, do.....	2	16	9	Proceeds of Tea Meet-				Briggs, Ulverstone	0	11	
				ing .....	2	6	0	Do., by do., for Na-			
<b>Hitchin—</b>								tive Preachers .....	0	12	
Collections.....	12	2	4	Acknowledged before							
Contributions .....	47	15	5	and expenses.....	16	18	3	<b>NORFOLK.</b>			
Do., for <i>Intally</i> .....	7	0	0					<b>Attleborough—</b>			
Do., Sunday School,				<b>St. Peter's—</b>				Collection .....	3	17	
for do.....	1	4	0	Collections.....	3	6	9	<b>Buxton—</b>			
	68	1	9	Contributions .....	1	1	3	Collection .....	4	7	
Less expenses	1	0	0	Do., Sunday School	0	1	6	Sunday School .....	1	6	
	67	1	9					<b>Costessy—</b>			
<b>Markyate Street—</b>				Less expenses	4	9	6	Collection .....	3	14	
Contributions, for					0	5	6	Contributions .....	3	0	
<i>Native Preachers</i> ...	0	12	6	<b>Staplehurst—</b>				<b>Dereham, East—</b>			
<b>Tring—</b>				Contributions .....	11	10	6	Collection .....	2	13	
Contributions, 2 years	11	11	9	Tenterden, Zion Chapel—				Contributions .....	6	4	
				Collection .....	2	4	7	<b>Disa—</b>			
<b>HUNTINGDONSHIRE.</b>				Contributions .....	3	4	1	Collections.....	5	6	
<b>Ramsey—</b>				Do., Sunday School	1	11	4	Do., Carlton Road	2	5	
Contributions .....	4	19	6					Do., Old Backenham	0	13	
				<b>LANCASHIRE.</b>				Contributions .....	16	8	
<b>KENT.</b>				<b>Ashton under Lyne—</b>				Do., for <i>Native</i>			
<b>Birchington—</b>				Contributions .....	19	1	10	Preachers .....	0	10	
Collection .....	3	16	10	Do., for Rev. C. Car-				Do., Juvenile.....	1	4	
Contributions .....	1	4	10	ter, Ceylon .....	2	8	0	Do., Sunday School	0	8	
	5	1	8	<b>Bolton—</b>				<b>Downham—</b>			
Less expenses	0	5	6	Contributions, addi-				Collection .....	5	10	
	4	16	2	tional .....	0	10	0	<b>Elkington, Great—</b>			
<b>Borough Green—</b>				<b>Bootle—</b>				Collection .....	5	7	
Contributions .....	3	8	0	Contributions .....	4	17	0	Contributions .....	4	6	
				Do. Juvenile .....	1	10	0	<b>Fakenham—</b>			
<b>Broadstairs—</b>				<b>Liverpool—</b>				Collection .....	2	5	
Collections.....	4	10	4	Contributions .....	1	10	0	Contributions .....	18	0	
Contributions .....	9	12	11	<b>Pembroke Chapel—</b>				Do., Sunday School	0	4	
Do., Sunday School				Bible Class.....	1	0	0	<b>Foulham—</b>			
Bible Class.....	0	7	9	Evan. Continental				Collection .....	2	15	
	14	11	0	Society, for <i>Brit-</i>				Contribution .....	3	0	
Less expenses	0	5	6	tany .....	10	0	0	<b>Ingham—</b>			
	14	5	6	Sunday School Boys	1	8	6	Collection .....	3	11	
<b>Canterbury—</b>				<b>Manchester—</b>				Contributions .....	21	14	
Contributions .....	1	10	0	Collection, Public				<b>Kenninghall—</b>			
Do., Juvenile Asso-				Meeting .....	14	6	1	Contributions .....	12	0	
ciation .....	45	17	0	Do., United Juve-				<b>Necton—</b>			
				nile do.....	1	16	9	Collection .....	0	18	
				Contributions .....	15	11	6	Contributions .....	3	10	
								Do., for <i>Native</i>			
								Preachers .....	0	6	
								<b>Norwich—</b>			
								St. Mary's—			
								Collections.....	31	1	
								Do., Public Meet-			
								ing .....	14	1	
								Contributions .....	114	6	

	£	s.	d.
<b>Norwich, continued—</b>			
St. Clement's—			
Collections.....	12	0	0
Do., Catton .....	0	16	0
Contributions .....	5	6	8
<b>Swaftbam—</b>			
Collections.....	7	19	6
Contributions .....	1	14	3
Proceeds of Tea Meeting .....	0	6	6
<b>Worstead—</b>			
Collection .....	7	14	4
Contributions, Juvenile .....	0	8	0
Do., for India .....	5	1	7
<b>Yarmouth—</b>			
Collection .....	4	18	11
Contributions .....	4	16	3
	339	15	6
Acknowledged before and expenses .....	321	17	8
	17	17	10

**NORTHAMPTONSHIRE.**

<b>Aldwinkle—</b>			
Sunday School, for Native Preachers ...	0	10	0
<b>Kettering—</b>			
Collections.....	23	17	6
Contributions .....	14	18	11
Do., Sunday Schools .....	3	12	8
Do., for China .....	0	2	6
	42	11	7
Less expenses .....	3	5	6
	39	6	1
<b>Ringstead—</b>			
Collection .....	3	0	0
Contributions .....	7	5	6
Do., Sunday School, for Schools, India .....	0	17	1
<b>Busbden—</b>			
Contributions .....	3	0	0
<b>Stanwick—</b>			
Collection (part) .....	0	19	4
Contributions .....	3	6	4
Do., for Native Preachers .....	0	5	0
Do., Sunday School, for do.....	0	4	8
<b>Thrapstone—</b>			
Collections (part) .....	4	3	5
Contributions .....	13	18	5
Do., Sunday School, for Native Preachers .....	0	9	10
	18	11	8
Less expenses .....	0	19	0
	17	19	8
<b>Woodford—</b>			
Collection .....	1	4	0

**NORTHUMBERLAND.**

<b>NORTH OF ENGLAND AUXILIARY—</b>			
<b>Bedlington—</b>			
Contributions .....	0	15	7
<b>Broomley and Broomhaugh—</b>			
Collections.....	9	1	0
Contributions .....	1	19	0
<b>Hamaterley—</b>			
Contributions .....	3	6	0
<b>Hartlepool—</b>			
Contributions .....	1	1	2

	£	s.	d.
<b>North of England Aux. contd.—</b>			
<b>Middleton Teasdale—</b>			
Collections.....	5	5	
Contributions .....	2	4	11
<b>Newcastle on Tyne—</b>			
<b>Newcourt—</b>			
Collections.....	9	0	2
Do., Javennie... ..	1	1	0
Contributions .....	9	11	10
<b>Berwick Street—</b>			
Collections.....	18	0	2
Contributions .....	24	9	6
Do., Javennie... ..	1	7	0
Do., Sun. School .....	5	3	10
<b>Shields, North—</b>			
Collections.....	4	13	10
Contributions .....	9	5	0
Do., for Schools... ..	1	10	0
Do., Sun. School .....	2	1	2
<b>Shotley Bridge and Rowley—</b>			
Collection .....	4	4	2
	114	0	9
Acknowledged before and expenses.....	65	4	11
	48	15	10

**NOTTINGHAMSHIRE.**

<b>Sutton in Ashfield—</b>			
Contributions, for Native Preachers...	0	7	6
<b>Sutton on Trent—</b>			
Collections.....	3	0	0
Contributions .....	2	12	0
Do., Sunday School .....	1	15	0
<b>OXFORDSHIRE.</b>			
<b>Coate and Standlake—</b>			
Collections.....	3	12	7
Contributions .....	7	8	6
	11	1	1
Less expenses .....	0	4	4
	10	16	9
<b>Oxford—</b>			
Collections.....	5	13	1
Contributions .....	12	6	2
Do., for Native Preachers .....	1	3	4
Do., for E. I. Schools .....	1	0	0
Do., for W. I. Schools .....	5	0	0
Do., Sunday School, Headington .....	0	2	0
	25	4	7
Less expenses .....	1	7	4
	23	17	3

**RUTLANDSHIRE.**

<b>Gretton—</b>			
Contributions, for Native Preachers ...	1	0	0

**SHERIFFSHIRE.**

<b>Ellesmere—</b>			
Contributions .....	0	19	4
Do., for Nistarpur .....	0	11	0
<b>Oswestry—</b>			
Collections.....	5	5	3
Contributions .....	3	15	9
	9	1	0
Less expenses .....	0	8	0
	9	18	0

**SOMERSETSHIRE.**

<b>Bath—</b>			
Collections.....	8	18	7
Do., Twerton.....	3	16	1
Do., Dunkerton.....	1	15	8
Contributions .....	24	8	0
Do., Javennie, York Street .....	4	5	2
	43	3	6
Less expenses .....	1	16	0
	41	7	6

**STAFFORDSHIRE.**

<b>Hanley—</b>			
Collection, &c. ....	13	0	0

**SUFFOLK.**

<b>Sudbury—</b>			
Collection .....	1	10	2
Contributions .....	6	17	9
	8	7	11
Less expenses .....	0	2	0
	8	5	11

**SURREY.**

<b>Norwood, Upper—</b>			
Contributions, additional .....	1	9	2
Do., Sunday School .....	0	17	2

**SUSSEX.**

<b>Forest Row—</b>			
Contributions, for Native Preachers ...	0	12	6

**WARWICKSHIRE.**

<b>Leamington—</b>			
Collections.....	15	4	4
Contributions .....	18	6	0
Do., Sunday School .....	2	0	0
	35	10	4
Less expenses .....	1	19	6
	33	17	10
<b>Rugby—</b>			
Collection .....	4	17	10
Contributions .....	3	13	0
Do., Sunday School .....	2	1	0
	10	11	10
Less expenses .....	0	11	10
	10	0	0

**WILTSHIRE.**

<b>Downton—</b>			
Collections.....	8	17	9
Contributions .....	13	10	9
Do., Infant School .....	0	14	0
	23	2	6
Less expenses .....	3	4	2
	19	18	4
<b>Melksham—</b>			
Contributions, Juvenile .....	8	2	0



	£	s.	d.		£	s.	d.		£	s.	d.
<b>Llangynog, Ebenezer—</b>				<b>PENBROKESHIRE—</b>				<b>Edinburgh, Charlotte Chapel—</b>			
Collection .....	1	13	0	<b>PENBROKESHIRE Association at</b>				Collections, &c.....	30	0	0
Contributions .....	0	10	0	<b>Carmel—</b>				Contributions, for			
<b>Llanstephan—</b>				Collection .....	9	8	2	<i>Native Preachers</i> ...	3	0	0
Collection .....	0	14	0	<b>Bethlehem—</b>				<b>Edinburgh, Elder Street—</b>			
<b>Llwynhendy—</b>				Collection .....	1	8	0	Collections.....	72	10	0
Collection .....	0	10	0	<b>Blaenywaun and Gerizim—</b>				Contributions .....	24	11	6
<b>Llogyn—</b>				Collections.....	4	0	0	<b>Kile—</b>			
Collection .....	1	8	0	Do., Gerizim .....	1	7	0	Collection .....	0	14	3
Contributions .....	1	7	1	Contributions .....	8	11	3	Contribution .....	1	10	0
<b>Meincian—</b>				Do., Bethesda .....	2	10	4	<b>Glasgow—</b>			
Collection .....	0	19	6	Do., Gerizim .....	4	5	6	Collections—			
Contributions .....	0	12	6					Hope Street .....	7	13	0
<b>Penrhwygoch—</b>								John Street .....	3	8	7
Collection .....	1	8	0					Public Meeting.....	9	12	8
<b>Penybre, Bethlehem—</b>								Trades' Hall .....	5	15	0
Collection .....	0	12	6					West George Street .....	1	9	4
<b>Rhydgarnau—</b>								Contribution .....	2	0	0
Collection .....	1	0	0	<b>Less expenses and paid</b>				Do., for <i>Jamaica</i> ...	1	0	0
Contributions .....	0	5	0	to Home Mission ...	4	5	0	<b>Greenock—</b>			
<b>St. Clear's—</b>								Collections—			
Contributions .....	2	13	4					Independent Chapel,			
<b>Salem—</b>				<b>Broadhaven—</b>				Rev. J. M. Jarvis's	2	18	6
Collection .....	0	8	8	Collection .....	0	7	4	Sir Michael Street	3	0	0
Contributions .....	0	13	0	<b>Haverfordwest—</b>				West Burn Street ...	7	0	0
Do., Sunday School	1	7	6	Collections.....	25	0	0	Contributions .....	6	10	6
<b>Sardis—</b>				Contributions .....	96	17	6	Contributions .....	2	7	6
Collection .....	0	15	0	Do., Juvenile.....	10	12	4	<b>Huntley—</b>			
Contribution .....	0	5	0	Proceeds of Lecture...	12	0	0	Collection .....	3	13	0
	61	12	9					Contributions .....	3	0	0
<b>Less expenses</b>	1	3	2					<b>Irvine—</b>			
	60	9	7	<b>Acknowledged before</b>				Collections.....	6	2	6
				and expenses.....	37	13	0	Contributions .....	10	0	0
								Do., for <i>Schools</i> .....	0	5	0
								<b>Kirkcaldy—</b>			
<b>GLAMORGANSHIRE—</b>								Collection .....	13	5	7
<b>Aberdare—</b>				<b>Martletwy—</b>				<b>Leith—</b>			
Collection .....	3	5	7	Collection, &c. ....	1	0	0	Contributions .....	0	16	8
Contributions .....	3	3	1	Popehill .....	0	10	0	Do., Sabbath School	1	0	0
<b>Corntown—</b>				<b>Sardis—</b>				<b>Montrose—</b>			
Contributions .....	0	10	0	Collection .....	2	15	0	Collection .....	9	4	0
<b>Croesyparc—</b>				<b>South Dairy—</b>				<b>Paigley—</b>			
Collection .....	1	14	10	Collection .....	0	12	8	Collection .....	13	16	0
<b>Dinas Colliery, Soar—</b>								Contributions .....	51	7	6
Collection .....	1	3	8					Do., Sabbath School,			
Contributions .....	4	11	4					for <i>Native Preach-</i>			
Do., for <i>Females</i>								<i>ers</i> .....	0	18	1
<i>Education</i> .....	1	0	0					Do., do., Storey St.,			
<b>Heol-y-Pellin—</b>				<b>SCOTLAND.</b>				for <i>do.</i> .....	1	17	3
Collection .....	2	5	0	<b>Aberchirder—</b>				Do., do., for <i>Schools</i>	3	13	0
Contributions .....	5	10	0	Contributions, for				<b>Perth—</b>			
<b>Hirwaen—</b>				<i>Native Preachers</i> ...	2	0	0	Collection .....	24	3	6
Collection .....	3	7	7	<b>Aberdeen—</b>				<b>St. Andrew's—</b>			
Contributions .....	5	19	5	Collections, John St... 8 6 0				Collection .....	1	15	2
Do., Sunday School	2	0	0	Contributions .....	18	16	0	Contributions .....	3	10	0
<b>Marthyr Tydvil, Ebenezer—</b>				<b>Anstruther—</b>				<b>Stirling—</b>			
Collections.....	2	7	8	Collection .....	3	5	4	Collection .....	18	13	6
Contributions .....	1	5	0	Contributions .....	9	16	0	Do., United Presby-			
<b>Neath, Tabernacle—</b>				<b>Cupar—</b>				terian Church, St.			
Collection .....	1	1	0	Collection .....	2	10	9	John Street .....	6	12	1
Contributions, Sunday				Contributions .....	11	10	8	Contributions .....	15	18	8
School .....	0	3	0	Do., Sunday School	0	18	7				
Do., for <i>Native</i>				<b>Dundee—</b>							
<i>Preachers</i> .....	1	1	4	Collections—							
	40	8	6	Congregational Ch.,							
<b>Less expenses</b>	0	16	3	Rev. R. Lang's... 6 10 0							
	39	12	3	George's Chapel, 0 10 9							
				Rev. G. Gillilan's							
<b>MONMOUTHSHIRE—</b>				Meadowside .....	6	0	0				
<b>Blaenavon, Horeb—</b>				Rattray's Court,							
Collection .....	1	2	0	Seagate .....	4	2	1				
Contributions .....	3	6	0	Contributions .....	15	13	3				
<b>Brynmawr, Tabor—</b>				<b>Dunfermline—</b>							
Collection .....	0	16	9	Collection, United							
Contributions .....	1	5	3	Presbyterian Church,							
Do., Sunday School	1	0	0	Queen Ann St. .... 18 16 11							
<b>Tredegar, Shiloh—</b>				Contributions .....	16	10	0				
Collection .....	4	14	4	<b>Edinburgh—</b>							
Contributions .....	7	5	0	Collection, Public							
Do., Sunday School	1	1	4	Meeting, Albany St. 18 12 0							
				Contributions .....	17	0	0				
				Do., for <i>Native</i>							
				<i>Teacher</i> , "William							
				<i>Innes</i> ." Normal							
				<i>School, India</i> ..... 10 0 0							

## CONTRIBUTIONS,

Received from April 7 to June 20, 1855.

£ s. d.		£ s. d.		£ s. d.	
<b>ANNUAL COLLECTIONS.</b>					
Annual Sermons—		Camberwell, Cottage Green—		Stepney College—	
Bloomsbury Chapel ...	31 8 7	Collections.....	8 14 5	Collections.....	2 10 0
Surrey Chapel .....	25 16 10	Do., Sunday School	0 13 7	Sunday School .....	0 6 1
Weigh-house Chapel,		Contributions .....	2 2 6	Tottenham—	
to Young Men, by		Do., Sunday School,		Collections.....	6 5 2
Y.M.M.A. ....	1 14 6	Elder Scholars ...	1 0 0	Totteridge—	
Annual Meeting, Exeter		Camden Road—		Contributions .....	3 7 0
Hall.....	74 7 9	Collections.....	13 3 1	Vernon Chapel—	
<b>Annual Subscriptions.</b>		Church Street—		Collections.....	4 13 6
Allen, J. S., Esq. ....	2 0 0	Contributions .....	2 5 0	Contributions .....	1 10 0
Bowen, Mr. and Mrs. ...	1 1 0	Do., Sunday School,			
Edger, Mrs.....	1 1 0	for Benares School	8 0 0	Walworth, Arthur Street—	
Edger, Miss .....	1 1 0	Deptford, Midway Place—		Collections.....	13 16 5
"Genesis xli. 9," 3 yrs.	3 3 0	Collections .....	3 8 0	Contributions .....	1 12 10
Giles, Edward, Esq.....	1 1 0	Sunday School .....	0 15 6	Do., for Native	
Gouldsmith, Mrs.....	10 0 0	Devonshire Square—		Preachers .....	0 2 10
Hepburn, John, Esq. ...	2 2 0	Collections.....	19 18 5		
Kerahaw, James, Esq.,		Contributions .....	1 6 1		
M.P.....	10 0 0	Drayton West—		Less expenses .....	15 12 1
Macley, Rev. A., D.D.,		Collections.....	1 18 11		
New York .....	10 10 0	Contributions .....	2 8 6		
Meredith, John, Esq. ...	1 1 0	Do., Sunday Schools	0 10 9		
Do., for India .....	1 1 0	Do., do., Yewaley... ..	0 4 6		
Thompson, Mr. James...	1 1 0			Walworth, Lion Street—	
Williams, Mrs. Brighton	8 0 0			Contributions, Female	
Under 10s.....	0 6 0			Auxiliary .....	29 0 6
<b>Donations.</b>		Eldon Street—		<b>BEDFORDSHIRE.</b>	
"A Thankful One," for		Collections.....	4 1 5	Bedford, Bunyan Meeting—	
India .....	0 10 0	Contributions .....	28 5 7	Contributions (mol-	
"A Well-wisher to the		Less expenses .....		ety) .....	27 2 1
Cause" .....	0 5 0			Biggleswade—	
Anon, by "Record" ...	10 0 0			Foster, B., Esq., A.S.	5 5 0
Cowell, Mr., Box by....	0 6 6			Heath and Reach—	
L. L. J. C. ....	0 5 0			Collection .....	2 0 0
Lush, R., Esq. ....	5 5 0	Hackney—		Leighton Buzzard—	
M. E., for India .....	1 0 0	Sunday School, Ann's		First Church—	
M. M. M., A Thank-		Place .....	2 11 9	Collections .....	9 2 9
offering, for do.....	20 0 0	Hawley Road—		Do., and box,	
Martin, R. M., Esq., for		Collections.....	15 10 0	Ledburn .....	0 19 7
Haviti Schools .....	5 0 0	Henrietta Street—		Contributions .....	11 12 4
Peto, Sir S. M., Bart.,		Contributions, by		Do., for Africa ...	1 10 0
for W. I. Cholera Fund	20 0 0	Y.M.M.A., for Ma-		Do., for Schools... ..	3 0 0
Postle, Mrs. ....	1 0 0	kawutta School,		Do., Sun. Schools	2 17 3
S. ....	10 0 0	Ceylon .....	0 10 3	Second Church—	
Do., for Poonah Chapel	1 0 0	Highgate—		Contributions .....	1 16 6
Smith, Mr.....	2 10 0	Collections.....	4 12 6		
Starling, Mrs. M., Bal-		Islington, Cross Street—		Less expenses .....	30 18 5
lymoney, for India ...	0 2 6	Collections .....	7 18 0		
Wheatley, T. R., Esq....	5 0 0	Contributions (Balance			
<b>LONDON AND MIDDLESEX</b>		of 1854-5) .....	3 14 9		
<b>AUXILIARIES.</b>		John Street—			
Alle Street, Little—		Contributions, for			
Collections.....	6 12 6	India .....	7 0 0		
Do. ....	6 8 6	Kennington, Charles Street—			
Contributions, by Y.		Collections .....	3 0 10		
M.M.A. ....	4 0 4	Keppel Street—			
Blandford Street—		Collections.....	4 16 2		
Sharp, Mrs.....	20 0 0	Contributions .....	1 18 7		
Bloomsbury Chapel—		Maze Pond—			
Collections .....	86 4 4	Collections.....	17 7 1		
Bow—		Contributions .....	0 18 8		
Collections .....	10 0 0	Poplar, Cotton Street—			
Brixton Hill, Salem Chapel—		Collections .....	5 15 0		
Collections .....	16 8 7	Prescot Street, Little—			
Camberwell—		Collections.....	4 6 2		
Collections.....	42 14 7	Regent Street, Lambeth—			
Do., Juvenile.....	3 12 1	Collections .....	8 6 9		
		Romney Street—			
		Collections.....	3 9 6		
		Salterns' Hall—			
		Collections.....	5 1 0		
		Contributions .....	2 14 11		
		Spencer Place—			
		Collections.....	3 8 0		

Colnbrook— Collection .....	3 2 6	Weymouth— Collections.....	9 10 0	Tottlebank— Fell, John, Esq., Spark Bridge...A.S.	5 0 0
Swanbourne— Contributions .....	0 9 6	Contributions .....	3 11 4		
		Do., Sunday School	2 3 4		
<b>CHESHIRE.</b>			15 4 8	<b>LEICESTERSHIRE.</b>	
Birkenhead— Contribution .....	0 10 0	Less expenses	1 0 2	Foxton— Hackney, Mr. Samuel, Illston on the Hill	1 15 0
			14 4 6		
<b>CORNWALL.</b>		<b>ESSEX.</b>		<b>NORTHUMBERLAND.</b>	
Padstow— Contributions .....	2 0 0	Harlow— Collection .....	4 2 9	Ford Forge— Contributions, for Africa.....	3 15 6
		Less expenses	0 18 10		
<b>DEVONSHIRE.</b>			3 3 11	<b>OXFORDSHIRE.</b>	
Ashburton— Collection .....	1 18 0	Romford— Collections.....	5 5 0	Bloister— Contributions .....	1 0 0
Contributions .....	1 11 6	Contribution .....	1 0 0	Chipping Norton— Collection .....	5 16 0
Bideford— Contributions .....	6 0 0	Do., Sunday School	3 4 1	Contributions .....	10 17 6
Do., Tavistock .....	2 0 0		9 9 1	Do., Sunday School	1 19 6
Bovey Tracey— Collection .....	2 5 0	Less expenses	0 9 0		18 13 0
Contributions .....	3 3 11		9 0 1	Less expenses	1 5 6
Brixham— Collection .....	4 16 0				17 7 6
Contributions .....	3 4 6	<b>HEREFORDSHIRE.</b>		<b>BUTLANDSHIRE.</b>	
Do., Sunday School	0 11 6	Ryeford— Collection .....	1 12 0	Oakham— Collection .....	5 6 0
Badleigh Salterton— Collection .....	3 1 4	Contributions .....	0 5 0	Contributions .....	5 0 10
Contributions .....	0 16 3			<b>SOMERSETSHIRE.</b>	
Christow— Collection, 1854 .....	1 15 4	<b>HERTFORDSHIRE.</b>		Bath, on account, by Mr. E. Hancock .....	15 0 0
Chudleigh, Brookfield— Collection .....	3 10 0	Watford (Balance, 1854-5) — Contributions .....	1 18 6	Beckington .....	4 14 0
Contributions .....	11 13 11	Do., for Native Preachers .....	1 11 0	Bristol, on account, by G. H. Leonard, Esq. 325	1 4
Do., Juvenile .....	0 7 10	Do., Sunday School, Girls .....	0 2 1	Crewkerne— Contributions .....	1 2 6
Collumpton— Collection .....	3 0 0				
Contributions .....	1 19 0	<b>HUNTINGDONSHIRE.</b>		Frome— Collections— Badcox Lane.....	4 6 8
Exeter— Collections, Bartholo- new Street .....	5 6 7	Ramsey (Balance, 1854-5) — Contributions .....	0 14 7	Public Meeting.....	6 6 10
Do., Public Meeting	3 7 0	Do., for Native Preachers .....	0 10 3	Sheppard's Barton..	5 7 16
Contributions .....	6 10 6			Contributions .....	46 18 0
Do., Sunday School	3 5 9	<b>KENT.</b>		Do., Sunday School	2 3 8
Newton Abbot— Collection .....	1 13 10	Crayford— Collections.....	3 12 3		65 2 8
Contribution .....	1 1 0	Contributions .....	3 18 6	Less district expenses	3 7 3
<b>St. Hill—</b> Collections.....	3 9 0	Do., Sunday School	1 12 6		61 15 5
Contributions .....	0 3 0			Highbridge— Contributions .....	1 9 6
<b>Stoke Gabriel—</b> Collection .....	2 1 2	Dacre Park, Blackheath— Collections .....	7 6 9	Do., Sunday School	0 13 2
Contributions .....	1 6 4	Less expenses	0 9 0	Do., do., for Native Preachers .....	0 8 0
<b>Tiverton—</b> Contributions .....	14 0 0		6 17 9	Minehead— Collection .....	4 5 6
Do., for "Paul Rut- ton," Dinagapore	5 0 0	Gravesend, Zion Chapel— Contributions .....	7 1 6	Paulton— Cook, Mr. Reuben, Radstock.....A.S.	2 2 0
<b>Torquay—</b> Collections.....	1 17 3	Lee— Collections.....	7 3 0	Wells— Contributions, for Native Preachers ...	0 7 9
Contributions .....	2 1 0	Lewisham Road— Collections.....	9 6 0	Contributions .....	1 0 0
	102 16 6	Contribution .....	1 1 0	Do., for Africa .....	0 15 0
Less expenses	4 0 2	Do., for Africa .....	0 12 0		
	98 7 4	Woolwich, Queen Street— Collections.....	6 13 0	<b>STAFFORDSHIRE.</b>	
<b>DORSETSHIRE.</b>				Wolverhampton— Contributions, by Mrs. Marten .....	2 12 6
Bridport— Contributions .....	2 15 0	<b>LANCASHIRE.</b>		Do., for Initially.....	0 10 6
		Manchester, Union Chapel— Contributions, for Native Preachers ...	5 13 6	Do., for Jamaica Institution .....	0 10 6
Peole— Collections.....	1 15 2	Rochdale— Contributions, by H. Kelsall, Esq. for Jamaica Institution	20 7 0	Do., for Native Preachers .....	0 15 0
Contribution .....	1 0 0	Sadden— Foster, G., Esq., for Serampore College	25 0 0		
Do., Sunday School	1 5 4	Do., for Jamaica Institution .....	25 0 0		
	4 0 6				
Less expenses	0 0 6				
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	£ s. d.		£ s. d.		£ s. d.
<b>SURREY.</b>		Leeds, on account, by		Llanglofan—	
Norwood, Upper—		Mr. H. Gresham .....		Collection .....	2 13 0
Collections .....	6 15 0			Contributions .....	1 10 0
Contribution, Miss M. Mason .....	2 0 0			<b>RADNORSHIRE—</b>	
<b>WARWICKSHIRE.</b>		<b>NORTH WALES.</b>		Dolau—	
Birmingham, on account, by Mr. J. H. Hopkins .....	290 0 0	<b>DENBIGHSHIRE—</b>		Collection .....	1 13 1
Contributions, by Miss Morgan, for <i>Kettering Chapel, Jamaica</i> .....	10 0 0	Cefn Mawr—		Contributions .....	0 11 6
Do., Abbey Place Seminary, for <i>Mahabagama School, Ceylon</i> .....	5 0 0	Collection .....		Rhayader—	Collection .....
		Contribution .....		Contributions .....	
<b>WILTSHIRE.</b>		Less expenses .....		Less expenses .....	
Corham—				<b>SCOTLAND.</b>	
Collection .....	1 17 4	<b>SOUTH WALES.</b>		Balance of Contributions, by Rev. J. Russell .....	
Contributions .....	3 18 8	<b>BRECKNOCKSHIRE.</b>		Aberdeen—	
Do., Sunday School, for <i>Native Preachers</i> .....	1 14 6	Brecon, Kensington—		Contribution, additional, by Rev. W. G. Lewis, jun. ....	0 10 6
Crookerton—		Collection .....		Bridge of Allan—	Blair, Rev. J., and Mrs B., for <i>India</i> .....
Collection .....	2 4 10	Contribution .....		Edinburgh—	
Melksham, on account, by R. Smith, Esq. ....	20 0 0	Less expenses .....		Duncan, Jas., Esq., A.S. ....	1 0 0
<b>Penknapp—</b>		Pantyeelin and Salim—		Baptist Church (late Rev. Christopher Anderson's) now meeting in the Theological Hall, 5, Queen Street, for <i>Translations in India</i> .....	10 5 5
Collections .....	4 12 9	Collection .....		Leith Walk—	Collection .....
Contributions .....	2 19 2	Contributions .....		Paisley—	
Do., Sunday School .....	2 9 4	<b>CARMARTHENSHIRE—</b>		Macalpine, Mr. T. W. ....	0 10 0
	10 1 3	Ffynnon Henry—		<b>FOREIGN.</b>	
Less expenses .....	0 8 3	Collection .....		<b>AUSTRALIA—</b>	
	9 13 0	<b>GLAMORGANSHIRE—</b>		Melbourne, by Mr. C. Vaughan .....	
Shrewton—		Briton Ferry—		<b>JAMAICA—</b>	
Profits of Missionary Hen .....	1 0 0	Collection .....		Alps, for <i>Africa</i> .....	
Wootton Bassett—		Cefn Cribwr, Nebo—		Clarksonville, for <i>do.</i> ..	2 2 0
Mackness, Mr. J., A.S. ....	1 1 0	Collection .....		Lucea, Green Island and Fletcher's Grove, for <i>do.</i> .....	2 11 5
<b>WORCESTERSHIRE.</b>		Hengoed—		Rio Bueno, for <i>do.</i> ....	1 8 0
Evesham—		Contributions .....		Sturge Town, for <i>do.</i> ...	2 18 0
Sunday School, by Y.M.M.A. ....	0 10 0	Ystraddefodwg, Libanus—			
<b>YORKSHIRE.</b>		Collection .....			
Bradford—		<b>MONMOUTHSHIRE.</b>			
Acworth, Rev. James, L.L.D. ....	5 5 0	Argoed—			
		Collection .....			
		Newport, Welsh Church—			
		Collection .....			
		Contributions .....			
		<b>PREMBROKESHIRE—</b>			
		Harmony—			
		Collection .....			
		Contributions .....			

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THE

# BAPTIST MAGAZINE.

AUGUST, 1855.

MEMOIR OF THE LATE REV. THOMAS GATE, OF KEYSOE, BEDS.

BY THE REV. W. E. ARCHER.

PECULIARLY solemn are many of the admonitions of God's holy word, and as solemn often are the events in his providence, the one harmonizing most completely with the other. The importance to all classes of persons of continual readiness for the coming of the Son of man is urged upon the attention by such scriptures as the parable of the ten virgins, and our Lord's predictions of the destruction of Jerusalem, and the certainty but suddenness of the end of the world itself. All such parables and predictions were uttered in order to supply and enforce the admonition, "Be ye also ready: for in such an hour as ye think not the Son of man cometh." Every day surrounds us with events in providence which at once confirm the truthfulness and illustrate the importance of such admonitions. In the midst of life and health we see our fellow creatures cut off by death. In the vigorous prosecution of their plans of usefulness and works of piety, our fellow Christians are sometimes called out of this life, and summoned from the church below to the church above.

While yet engaged in the full discharge of their official duties in the sanctuary, the preaching of the gospel of God our Saviour, his servants are not unfrequently removed from their holy and arduous ministry, and taken to reap the reward of it in the full realization of that future blessedness they were wont to declare to the people. Of this latter description of events was the death of the brother whose memoir is here recorded.

The Rev. Thomas Gate was born in King Street, Covent Garden, London, March 21, 1799. Although not blest with pious parents he was the subject of religious impressions while yet a little child. He used to say that when being confirmed by the Archbishop of Canterbury, he was forcibly struck with the folly of that rite, and from this circumstance he was led to read and to think most earnestly on the great subject of personal piety. Having afterwards removed from London to Harrow-on-the-Hill, he was brought under the ministry of the pious clergyman who is still the vicar of that parish, Rev. J. W.

Cunningham, M.A. He always spoke of this ministry as the means under God of his conversion to Christ, and of his progress for a lengthened time in the knowledge and enjoyment of the gospel. While a resident at Harrow, and very early after his conversion, though a member of the Church of England, he commenced to speak publicly from the sacred scriptures to his fellow men. Having tasted the pleasures of religion himself, he was anxiously concerned that all within his reach should share these pleasures with him. These zealous efforts called forth the gentle remonstrance and kindly caution of his excellent clergyman. The irregularity of his proceedings and the probable unpleasant consequences were pointed out to him. Understanding the meaning of the latter part of this caution, Mr. Gate immediately licensed his house for preaching, and thus under the protection of the law continued for some time to preach the gospel "in his own hired house," with considerable success. His worthy vicar learning, either from over-hearing him in one of his public exercises, or from the testimony of others, what were his themes, and also the impressions for good produced by these efforts, no longer attempted to hinder his young friend, but encouraged him by the expression of the wish that he might be greatly blessed himself and made a blessing.

Having remained some time at Harrow, Mr. Gate, having now married, removed into the neighbouring village of Pinner. Here was a Wesleyan chapel in which he was frequently asked to preach; with which request he cheerfully complied. This opened the way to his soon joining that body of Christians, and he was placed on the plan of local preachers in the Windsor circuit. From this place he removed to Guildford in Surrey, and became associated in labours with the preachers in that circuit. Thence,

after some time he returned to London. About this time he underwent a change in his doctrinal views, and joined the independent church in Barbican. In this new connection also he was generally engaged in preaching on the sabbath wherever his services were required. At length he became an agent of the Christian Instruction Society, and laboured principally in Camberwell and its neighbourhood.

In the year 1837, the baptist church in Keysoe, Bedfordshire, being without a pastor, Mr. Gate was named to the leading parties as a suitable man for that post. He was invited to supply the people for a sabbath, and did so. This was followed by a probationary supply, and ultimately by his acceptance of the pastorate to which he was ordained on the 31st of October, 1838.

At this time Mr. Gate was still a pædobaptist, and strongly prejudiced in favour of his views. In a short time, however, he was led to see the scripturalness of *believers' baptism* only, and that by *immersion* only. In accordance with this change of views he was baptized in his own chapel,\* by Rev. Jonathan Whittemore, then of Rushden now of Eynsford, Kent.

In this his only pastorate Mr. Gate was both very laborious and very successful. Many were converted to Christ and added to the church by means of his labours. So long as his health permitted, in addition to the public services connected with the chapel, he was accustomed to conduct other services in various cottages, both in his own and in contiguous villages. He also, with his wife who survives him, willingly made large pecuniary sacrifices for the welfare of his people and the villagers generally. On going to Keysoe, he found the chapel house for the minister's residence very old, inconvenient, and damp. The

parish, moreover, was without any day-school for the children of the poor. The church and congregation, though numerous, were mainly of the labouring class, unable without assistance from other sources even to raise a sufficient salary for their minister. It was, therefore, but little indeed that they could do in support of his various benevolent projects. Undeterred, however, by these discouraging circumstances, and at a noble sacrifice of time, of quiet, and of money, he took upon himself the responsibility of building a new and convenient parsonage house, always saying, as his principal reason, that it might be an inducement in future times for suitable men to consent to fill the post he then occupied, whenever vacancies should occur. He also undertook the heavy responsibility of building a spacious and suitable school-room for the daily instruction of the children of the poor, and guaranteed the salary of a competent teacher. He looked to the Christian public to aid him in these laudable but onerous works. Nor did he look in vain. Mrs. Gate, at much personal inconvenience to herself and her husband, travelled over a large part of the country, being sometimes absent from home for several weeks together, soliciting donations. Her applications were responded to to the extent of somewhere between two and three hundred pounds. The remainder of the amount required, more than a hundred pounds, rested upon this excellent man. He gradually diminished it from his own by no means affluent resources, but did not live to see the whole debt discharged. Some, perhaps, may blame him for incurring so weighty an obligation; but all must admit the benevolence of the design, and the beneficence of the deed. It is to be hoped that the widow, on whom now rests this burden, will be kindly considered by those to whom the case may become known, and

who have it in their power to render help. The advantage of the school to the village since its establishment has been great, and is often warmly acknowledged by the poor.

Mr. Gate was a Christian eminently distinguished by kindness of heart and "the ornament of a meek and quiet spirit." Like many other faithful ministers of Christ, he had his troubles in the church, and from parties from whom he had the least expected them. But while he deeply felt the wrongs which were done him, he refrained himself from anger with the doers of them. He used every scriptural means to remove the existing evils; and where these failed, he still felt pity for his opposers, and earnestly prayed to God to forgive, restore, and bless them. He was an ardent lover of peace everywhere, especially in the church, and would make any sacrifice for it, short of the truth. He tenderly sympathized with those in trouble, and experienced great delight in rendering any service to others, whether brethren in the ministry, members of his church, or surrounding neighbours.

He was a man of considerable intelligence and respectable education. If not one of the most popular of preachers, it was felt by his hearers that what he said were words of truth, sentiments of vast importance, and statements in which while there were always "things that are old," there were not unfrequently "things that are new." He was jealous for the honour of the gospel of Christ. His own discourses were full of it. If in any instance within his knowledge there had entered into our congregational pulpits and churches, particularly those of our own denomination—that which seemed to be "another gospel," whether in doctrine or discipline, his soul was deeply grieved. He was strong in the conviction that nothing but the doctrine of Christ crucified can

make sinful men truly free: and the inevitable penalty of any deviation from the *laws* of the New Testament is the absence of spiritual prosperity. His intercourse in social life was always lively and pleasant. Having read extensively, and being alive to the various theories continually afloat, he was able to converse freely and forcibly upon most topics. An hour spent with him in his study, or in his domestic circle, was by no means unprofitable.

The last few years of his life the health of Mr. Gate was very precarious. In the winter season especially, he was sometimes compelled either to suspend his labours altogether for some few weeks, or to engage in them only partially. Nearly twelvemonths before his death he was seized with paralysis, and for a time his recovery was doubtful. In this season of affliction he was truly passive. In reference to it, he sometime after said to the writer, "I felt that if my recovery or departure depended upon the turning of a straw, at my own option, I would not turn it. I wished to leave the event to be determined entirely by the will of God." It pleased God to restore him to a considerable degree, so far as to be able once more to resume his full duties on the sabbath. Only on the day fortnight of his death he baptized a candidate, and with that degree of strength that he expressed himself as able to baptize a dozen if there had been that number. On Lord's day, December 3, 1854, he preached three times, and with more than his usual energy. His evening text was from Revelation iii. 20, "Behold I stand at the door and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me." He afterwards partook of his evening repast, and with great cheerfulness conversed with his beloved partner till the hour for retiring to rest. Among

the things of which he spoke was the subject on which he thought he should discourse on the following Lord's day morning—Jacob's dream of the ladder set up on the earth, whose top reached to heaven. He went at his usual hour to his bed. When he had lain down about an hour he suddenly started up with great pain at the chest and labouring breath. He was removed to a chair facing the window, which, stormy night though it was, he requested to have opened wide. On the arrival of a young man, a member of the church, who had been sent for, he said, "Ah, George, *this* is the knock at the door." After a time, feeling relieved at the chest, and complaining of coldness in the legs, he proposed to return to his bed, which he did without assistance. Scarcely had he re-laid himself when he quickly rose again and complained of faintness. In a minute or two more, and the spirit returned to God who gave it. This was about twelve o'clock. Thus in that chamber, "At midnight there was a cry made, Behold, the bridegroom cometh: go ye out to meet him." Our brother obeyed the summons, and went in to the supper of the Lamb above. He quitted this scene of mortality at the age of fifty-five, and after having sustained the pastorate seventeen years.

On Friday, December 8, the remains of this beloved minister of Christ were deposited in a brick grave in the burial ground of the chapel. The assemblage of persons, both in the chapel and the ground, was exceedingly large. Nine of the neighbouring ministers were present. In the chapel the hymns were announced by the Revs. S. Wells of Thurleigh, and J. Dixon of Risely. Several scriptures were read, and prayer offered, by the writer of this memoir; and an address was delivered by the Rev. S. Edger, B.A. of Kimbolton. At the grave the Rev. Thomas Williams of Sharnbrook concluded the mournful service with prayer

and the benediction. On the following Lord's day week, December 17th, the funeral sermon was preached by the writer to a crowded congregation from Isaiah lx. 19, "The sun shall be no more thy light by day; neither for brightness shall the moon give light unto thee: but the Lord shall be unto thee an everlasting light, and thy God thy glory."

Verily, "we know not what shall be on the morrow, nay, we know not what a day may bring forth." Happy are all they who are prepared for their final change. And peculiarly happy is that servant of Christ, who, *in the midst* of his active service in the church below is removed to the better, because perfect and unwearying activity of the church above. He whose memoir is here briefly given may be said to have gone from his pulpit to heaven. Only four short hours before he had concluded a sabbath-day's labour of preaching Christ to his fellow men, commending him to their regards, and beseeching them in his stead to be reconciled to God, and then

went, after this slight interval, to be with his Saviour for ever, to see him as he is, and to share his glory.

"His sword was in his hand,  
Still warm with recent fight,  
Ready that moment, at command,  
Through rock and steel to smite.

"At midnight came the cry,  
'To meet thy God prepare!'  
He woke, and caught his Captain's eye;  
Then strong in faith and prayer—

"His spirit with a bound  
Left its encumbering clay;  
His tent at sunrise on the ground  
A darkened ruin lay."

He who by request offers in this scanty memorial a tribute of sincere affection feels himself, in the death of this neighbouring minister, bereaved indeed. Ah, my brother, "very pleasant hast thou been to me." Never shall I forget thy Christian kindness, thy fraternal acts to me. I will follow in thy steps in this my pilgrimage, and then meet thee again in the world where separation is unknown, and farewells are never sounded.

*Spaldwick.*

## MEMOIR OF THE LATE RICHARD HARRIS, ESQ., OF LEICESTER.

MR. HARRIS, who was M.P. for Leicester from 1848 to 1852, and who sustained the office of deacon for six years in the church in Harvey Lane, and subsequently for twenty-three years in that in Charles Street, was born in a suburb of that town in October, 1777. His educational advantages were few till at fourteen years of age he entered the printing office of the publisher of the Leicester Herald, afterwards the well known Sir Richard Phillips, sheriff of London. In this establishment he learned much that was useful to him in after life; but he also learned to disbelieve the authority of the bible. His conversion was remarkable. "There

resided at the time in Leicester a poor but eminently excellent man, a member of the baptist church in Harvey Lane, who followed the humble occupation of a scissors-grinder. It was his custom to call in his rounds at the house of Mr. Harris's father every week, where he was always cordially welcomed and liberally treated. The sterling uprightness of his character, combined with a marked vivacity and cheerfulness of disposition, notwithstanding his poverty, rendered him a general favourite. This good man, of kindred spirit and calling with John Bunyan, died, and his funeral sermon being announced, the pious mother of the sceptical youth invited

him to go and hear it. He could scarcely refuse, for to say nothing of his regard for his mother's wishes, and the real respect he entertained for the character of the deceased, he felt an intense curiosity to know what the preacher *could* say respecting so obscure an individual.

"Accordingly he complied with her request, and on the appointed sabbath morning the mother and her son took their places in the same pew in Harvey Lane chapel. The service commenced and proceeded, and at length the minister arose and gave out as his text the words, 'A great man is fallen this day in Israel!'

"The effect of its announcement on a vivacious and sceptical mind may be easily imagined. The 'great man,' whose death was to be improved from these words, was a poor scissors-grinder, one of the most unnoticed and unknown of the community. The feelings excited within him by such an application of the words were the very opposite of the serious. The half-audible and half-suppressed laugh which it drew from him did not escape the quick perception of his anxious mother, who turned to him, and in a tone of gentle rebuke, said, 'Now Richard, be quiet and listen to the discourse.'

"He did so, and soon began to perceive from the manner in which the text was treated that there was nothing in it after all so inappropriate, as he had supposed, to the occasion. It was explained and forcibly contended by the preacher that true greatness of character and nobleness of soul were qualities quite compatible with an humble condition in life, and that the real Christian, on account of what he is here, and what remains for him hereafter, was entitled to be regarded, however devoid he might be of wealth or worldly distinction, as 'the highest style of man.'

"He returned home in a reflective

mood. A feeling of uneasiness and anxiety came over his spirit like a dark shadow which he strove in vain to dispel. He recollected the uniform cheerfulness which his humble acquaintance had evinced even in extreme poverty, the integrity of his life, the peacefulness of his death, and the question arose in his mind whether there might not be something after all in religion, either in its nature or in its evidences, of which at present he was ignorant. If the Christian religion, as exemplified in the life and death of this worthy man, were true, he felt that his own condition and prospects were anything but safe and desirable.

"What then, under such circumstances, was he to do? He resolved to revise, with a candid mind, his opinions and the arguments by which he was wont to sustain them. He also wisely determined to read his bible over again for himself, with a view to the formation of his own judgment upon its contents. In order to obtain a copy of the scriptures for his own use, and to elicit conversation on the several points involved in settlement of the controversy in his own mind, he visited Mr. Cave, at that time the pastor of the baptist church in Harvey Lane, and the preacher of the funeral sermon of the scissors-grinder, who very kindly received and treated him. After some time spent in anxious inquiry and investigation, his views and feelings underwent a complete change, and the issue of the mental conflict was, not only a conviction of the truth of the Christian religion, but also of his *personal* need of that Saviour whose character and work it is its leading object to reveal. Although not endowed with those literary attainments which are needful to conduct learned and recondite inquiries with reference to the controversy in question, yet he had strong and vigorous sense sufficient to enable him to see that the man who

denied the divine origin of Christianity took up a position encompassed by difficulties unspeakably greater than those with which its advocates and friends had to contend. Its principal doctrines also appeared, when stripped of the misrepresentations with which they had been formerly associated in his mind, as in perfect harmony with the condition of man and the claims of God. In the work of Christ he perceived a moral fitness to uphold the authority and dignity of the divine government in the exercise of mercy to guilty man, which alone gave peace to his conscience and hope to his troubled breast."

Before this, he had entered into "the supplemental militia," a body whose duties consisted in acting as garrisons in different parts of the United Kingdom in lieu of the regular forces. In this position he had to suffer some persecution, and pass through many trials; but the peace of Amiens in 1802 occasioned the dishandment of the force, and led Mr. Harris to return finally to Leicester. No sooner had he reached his native place, after his liberation from militia duties, than he entered his father's shop and returned to work as an ordinary framework knitter.

"His stay in the shop of his father was not of long duration. To settle down quietly in the dull and monotonous life of a common framework knitter did not comport with his enterprising and independent spirit. Besides he had economized the results of his industry. He had not lived to the full extent of his income, much less had he transgressed its limits. While many with whom he associated literally took no 'thought for the morrow,' and seemed to adopt it as a principle to spend their wages, whatever they might be, as soon as, or even before, they were earned; he carefully kept his expenditure within his income, and laid aside what he could spare to be employed as capital in

commencing business. His economy, however, was not the parsimoniousness of the miser, but the frugality of the honest man and the philanthropist.

"As the result of this conduct he was enabled, after remaining about a year with his father, to engage premises for himself in a part of Leicester called Soar Lane.

"There lived opposite to his premises in Soar Lane, a wealthy brewer and maltster, of the name of Forester. This gentleman had formed an acquaintance with Mr. Harris, and had conceived for him a very high regard on account of his industry, his tact, and his steady application to business. He therefore, very generously, and quite spontaneously, came forward, and offered him pecuniary aid to the extent of a few hundred pounds. This unexpected offer was accepted by Mr. Harris, and proved a valuable help to him in carrying on and in extending his business transactions.

"The fact, itself, is a pleasing one, inasmuch as it illustrates one cause of his success through life. Men were able to place implicit confidence in him. They saw in his character and conduct the unfoldings of sterling principle. He was true to his word, faithful in the performance of his promises, ingenuous and straightforward in his dealings, and it was impossible to associate with him without being struck with his honesty of purpose.

"The gradual extension of his business, and the increase in the number of his machines, rendered necessary larger premises. He therefore removed from Soar Lane into Harvey Lane in the year 1812, and in the year following premises were purchased in King Street, which formed the nucleus of the present establishment.

"In the first municipal election which followed the Reform act of 1837, he was elected by his fellow townsmen to the office of councillor. The general satis-



faction which his character and conduct gave to his constituents, and to the members of the council with whom he acted, led to his speedy promotion to various positions of municipal honour and responsibility. His office of councillor was soon merged in that of alderman, and in November, 1843, he was elected chief magistrate of the town."

In the year 1843, the queen passed through Leicester. "Her majesty took up her abode for a time at the seats of several of the nobility, among which were Drayton Manor, Chatsworth, and Belvoir Castle. While staying at the last-mentioned place, the mayor of Leicester, along with various noblemen and gentlemen of the county, was invited, by the Duke of Rutland, to meet his illustrious guest. The invitation thus generously tendered was cheerfully accepted, and, on the day appointed, the mayor proceeded, with a style and equipage suitable to his official position, to Belvoir Castle.

"It was an undertaking, to one unacquainted with the etiquette of court, somewhat calculated to try the nerves. Here was an individual who by his own talent and enterprise had raised himself to the position of chief magistrate in his native town, now going to be the guest of a distinguished nobleman, along with the greatest sovereign in the world, and some of the most illustrious members of her court! Amongst others of the nobility and gentry, there were present, Sir Robert Peel and the Duke of Wellington—men of world-wide and enduring fame. The imposing occasion, however, did not destroy the self-possession of Mr. Harris. His equanimity and fortitude did not in the least fail him. The considerate conduct of the noble host who had invited him, and whose attentions to him were of the most kind and generous character, contributed much to his composure. At

the same time the natural suavity of his own manners and the gentlemanliness of his appearance, produced upon the company a marked impression in his favour.

"Mr. Harris was through the whole of his life an early riser. On the following morning he sallied forth at an early hour to take his walk according to his custom, and to enjoy the scenery around the castle. While thus engaged, he perceived a person approaching him, and as the stranger drew nearer he proved to be no other than the 'Iron Duke.' The duke expressed himself pleased at having met with Mr. Harris at so early an hour, and in the most friendly manner took his arm, and walked and conversed with him until breakfast, on a variety of subjects. The great military chief was interested in the state of the town of Leicester, and the nature of its manufactures. He also made inquiries respecting the personal history of the mayor himself, and on being told the principal facts of it, he laid his hand familiarly upon his shoulder, and congratulated him, and remarked that he also had raised himself by his own energies.

"After breakfast, Mr. Harris returned home, as might be expected, highly gratified with his visit to Belvoir Castle. It had given him a glimpse of society into which it had not been his lot previously to be cast, and brought him into contact with men and manners outlying the ordinary walks of life. The event was one which he ever considered as an epoch in his eventful history, and which he would frequently narrate with just and unconcealed pleasure.

"At this point of his career it seemed as though Mr. Harris had reached the goal of his good fortune. His business was in the most flourishing condition, and all the marks of confidence and esteem which his native town was capable of bestowing upon him appeared

to be exhausted. It happened, however, that the turn of public affairs unexpectedly brought him once more into notice, and cast upon him still greater responsibilities and honours.

"In the year 1848 a vacancy occurred in the representation of Leicester. The liberal members elected to serve in parliament in 1847 were unseated, by a petition presented on the part of the conservatives.

"It was necessary that the vacancy occasioned by the success of the petition against the return of the popular candidates should be promptly and suitably filled. On looking around them, the leaders of the liberal party could find none whom they deemed more suitable to represent them in parliament than two gentlemen connected with the town, fully conversant with its condition and interests, as well as of sound and broad political views in general. These two gentlemen were R. Harris, Esq., and J. Ellis, Esq. The latter was a personal friend of Mr. Harris, holding substantially the same political sentiments, and between the two, it may be observed in passing, the best understanding and harmony existed during the whole of the period in which they served together in parliament.

"These gentlemen were therefore waited upon at the unanimous request of a meeting of the liberal electors, and invited to become candidates for the vacant seats in the House of Commons. The invitation was accepted, and on the day of nomination they appeared on the hustings in this new and unexpected capacity, and were well received by the great body of the electors. From the very first they determined that, however strongly they might be opposed, and whatever means might be employed against them, not a shilling should be spent by them in influencing improperly their election, even if it should issue in their defeat. By that decision, had it

come to a poll, they would unquestionably have remained; but it fortunately happened that the first show of opposition quickly passed away, and they were allowed quietly to walk over the course, and to take, without opposition, their seats in the legislature, as the representatives of Leicester. The whole expense of their return therefore, including both legal and general expenses, did not much exceed £200, and this was paid for them by others, so that their election cost them personally nothing at all.

"It was on the 8th of September, 1848, that Mr. Harris was elected as one of the members for Leicester, and he served his native town in parliament until July, 1852, when Lord Derby's government expired, and a general election ensued. On his retirement from parliament, he quitted almost entirely public life, and enjoyed as he deserved, the '*otium cum dignitate*.' Unmistakable symptoms of a failing constitution reminded him that the goal of life was nearly reached, and that it was desirable to economize his vitality and strength, by avoiding as much as possible public excitement. Not long afterwards his career terminated.

"The providential deliverance of Mr. Harris from the errors of infidelity, and his cordial reception of the truths of Christianity, have been already noticed. The recollection of the event, blended as it was with a deep sense of its eternal importance, frequently filled his mind with the greatest gratitude to the Author of all good.

"No sooner had he acquired a sufficient degree of confidence in his principles, and of hope that he had become a Christian in reality, than, like an ancient convert, he ' essayed to join himself unto the disciples.' This early union with the church of Christ contributed in no small degree to his future happiness and usefulness. His private

religious convictions, not less than his personal attachment to Mr. Cave, led him to seek, in preference to others, the fellowship of the baptist church worshipping in Harvey Lane chapel.

"The kingdom of Christ is one which is distinguished by its tendency for colonization. Thus the influential and interesting church which was formed in Harvey Lane originated, as we have seen, with thirteen devoted Christians from a village in Leicestershire; that in Charles Street, in turn, was composed by fourteen individuals who had been previously connected with Harvey Lane.

"Of this church Mr. Harris was one of the first members and founders. The principal persons associated with him in the undertaking have now, like himself, passed into the eternal state. Others who took an active part with them, still survive. Their object in commencing the new interest, to use their own words, was, to 'unite their energies for the benefit of other portions of an accumulated population, and for the extension of the baptist interest.'"

Like other followers of Christ, Mr. Harris, though a prosperous man, had to pass through severe afflictions. His first wife was taken from him one year and eight months after marriage. His second wife, the companion of the greater part of his course, was removed in 1842. Other domestic trials exercised his faith, and he sometimes had painful experience of the vicissitudes of business. "At a time when affairs had taken an unfavourable turn, he came home one day apparently much troubled. His pious and excellent wife, observing his distress, inquired into the cause. He informed her that his stock-taking was just completed, and revealed a state of the balance sheet by no means satisfactory. 'Another year like this,' he added, 'and all will be swept away.'

"'And have you laid the matter,' she immediately asked, 'before the Lord?'

Then, reminding him of that Providence which clothes the grass, paints the lily, feeds the ravens, and is especially careful of those who wear the image of Christ and are devoted to his service, she urged him not to distress himself but to commit his cares into the hands of him who had hitherto watched over him. He at once retired to his private room and unbosomed his cares at a throne of grace, and shortly after appeared again at his fire-side with a countenance free from the lines of sorrow, and with a mind tranquillized and braced for the future conflict of life. It may be also observed that the clouds which hung over his prospects immediately broke and disappeared, and his business went on with its wonted success.

"The commencement of his last illness he always traced to a cold which he took in the summer of 1851.

"At the annual meeting of the Sunday School Union, held in Exeter Hall, he was invited to take the chair. He cheerfully complied with the request, and in his opening speech referred in a touching manner to his early difficulties and trials in obtaining education, and to his connexion with the first sabbath school in Leicester, commenced by the distinguished Mr. Robinson.

"Expecting that the fate of an important measure would be decided the same evening in the House of Commons, he was anxious to proceed thither at the close of this meeting to give his vote upon it. Not being able to obtain a cab he walked the whole distance; and the sudden exposure to the night air, after sitting several hours in the heated and vitiated atmosphere of a crowded room, brought on a cold which resulted in an attack of erysipelas. This attack was aggravated by late sittings in the House of Commons. His energies were kept at their full tension when they required relaxation and repose.

This he might to a considerable extent have avoided, had he been less earnest in the discharge of his duties; but a sense of the grave responsibility of his position kept him at his post, when the continued virulence of the disease, as well as the advice of his friends, intimated the desirableness of quiet and rest.

"Symptoms of the most unfavourable kind began to make their appearance. The erysipelas, which had previously been, for the most part, confined to the lower extremities, seemed now to retire

within the system, and to affect more vital parts. The powers of the stomach became entirely prostrated, and all kinds of nourishment were rejected. The faculties of his mind remained lucid and strong, but his physical strength perceptibly declined, and it soon became obvious to his family and friends that the time of his departure was at hand.

"At length, on the morning of February 2nd, 1854, death released him from mortal sufferings, and his spirit serenely passed to its happy and eternal abode."

TRUTH ELICITED IN GEN. V. 22—ESTABLISHED IN GEN. V. 25—AND  
RECOVERED IN GEN. V. 28, 31, AND 1 CHRON. IX. 34—44.

BY MR. JOHN FREEMAN.

Enoch, the third from Adam, could contemplate an earthly city called by his name; but Enoch, the seventh from Adam, having unreservedly given himself up so to walk as to please God, had "in heaven a better and an enduring substance." Thus Enoch, spoken of in Gen. v. 22, prophesied of the Lord's coming "with ten thousands of his holy ones to execute judgment."

When Enoch, having bid adieu to the vanities of the antediluvian world, began to seek the Lord, he walked *after* God. When also many went away from the presence of the Lord, Enoch, by abiding in the light of God's countenance, walked *before* God. And when, in continued fellowship with God, Enoch lived by faith, and acted in concert with his Almighty Friend, he walked *with* God, and that for a period as long as from the first year of burning in the reign of Queen Mary to the present year 1855. For, in Gen. v. 22, we read "Enoch walked with God after he had Methuselah three hundred years." Happy man, who, blessed by the divine presence, so co-operated with God as to

have a glorious entrance into the celestial mansions without seeing either death or the grave.

To pass on, however, from truth *elicited*, and to reserve truth *established* for the latter part of this paper, it will be seen that, with respect to processes laid under contribution for the *recovery* of truth, there is, from internal similarity,

No. 1. The Additive Process.

No. 2. The Retrospective Process.

No. 3. The Antedigrressive Process.

No. 4. The Omissive Process.

No. 5. The Prospective Process.

No. 6. The Postdigrressive Process.

And,

No. 7. The Transpositive Process.

In 1 Chron. viii. 28, we read, "These dwelt in Jerusalem;" and in 1 Chron. ix. 34, it is said, "These dwelt at Jerusalem." But, in the Hebrew Bible, there is no variation, it being there said in both verses, and that after other perfectly coinciding phraseology, "THESE DWELT IN JERUSALEM."

Thus a transcriber of the Hebrew of the first book of Chronicles having

written 1 Chron. ix. 34, and making an ulterior part of that verse his eye-guide, may leave his work, and on resuming it may look into his copy for the prefix to his next addition, and thus have his eye so caught by precisely the same phraseology at the close of 1 Chron. viii. 28, as to mistake that counterpart for his eye-guide, and so by No. 1, *The Additive Process from Internal Similarity*, write a second time, the last twelve verses of the said eighth chapter, and the first thirty-four verses of the ninth chapter.

In 1 Chron. ix. 34—44, we have this Additive Process begun but not finished, inasmuch as when the first ten verses out of the said forty-six were written, the transcriber discovered his error and halted, leaving the superfluity to get dry for the purpose of ink of another colour being drawn through every line of it at the time of general revision. On the day of audit, however, other claimants for correction dividing the transcriber's attention, and he, collating only where he found an obvious breach of continuity in his writing, failed to detect and cancel the ten verses thus superfluously existing by No. 2, *The Retrospective Process from Internal Similarity*.

Hence, in a certain Hebrew manuscript, and in such copies from it as have reached us, we have twelve verses where we ought to have two only. For, as shown by tracing effects to their causes, 1 Chron. ix. 34, immediately followed by 1 Chron. x. 1, is right, while the ten verses, now found between these two, are an accidental addition to what was original.

In some of the processes hereafter to be considered, examples from public libraries may have their importance; but, in the present paper, unprofitable prolixity may be avoided by combining illustration with application, when by proceeding to No. 3, *The Antedegrassive Process from Internal Similarity*, we

have recourse to Gen. v. 28, 29, where, in correct Hebrew translated into the Septuagint, we read, "And Lamech lived 188 years, and had a son, and named him Noah."

With this Messianic age, or the 188 years attained by Lamech when he had an ancestor of the Messiah, and with 600 years universally given in Gen. vii. 6, as Noah's antediluvian life, it is found that the period from the Creation to the Flood was 1662 years, as given by Hebrew manuscripts in the days when the Saviour said, "Search the Scriptures." For 1662 years is the difference given by Josephus in saying that Solomon began to build the temple 1440 years after the Flood, and 3102 years after the creation of Adam.

Josephus, however, not only thus *correctly* gives a chain, one of whose links is the 188 years attained by Lamech at Noah's birth; but elsewhere, following another Hebrew manuscript, he gives a chain *incorrectly* comprising 82 years as Lamech's age at Noah's birth.

Epiphanius's Latin translation of Josephus was made fourteen hundred years ago; and, at the British Museum, this translation is found in manuscripts half that age, which manuscripts happily show us what Josephus's Greek chronology was from its first existence till the fifth century. Thus we see that Josephus, getting his six months and ten days from Jehoahaz's reign of three months combined with Jehoiachin's reign of three months and ten days, says that Solomon's temple was burnt by the Chaldeans 1957 years, six months, and ten days after the Flood, and 3513 years, six months, and ten days after the creation of Adam, the difference being 1556 years, or just as much less than the correct 1662 years already given, as 82 years is less than the correct 188 years.

Nor is this the only place where

Josephus gives 82 years for the age attained by Lamech at the birth of his son Noah. For, in the first book of the Antiquities of the Jews, Josephus says expressly that Noah was born to Lamech when Lamech himself was 82 years of age. In short, this 82 years, without any variation, is thus given, as a distinct statement, in all the manuscripts of Epiphanius's Latin Version as found by the writer at the British Museum, and at Kensington Palace when the library of the late Duke of Sussex was there.

To show, then, the cause of the said degeneracy, it is proper to give eye-guides and counterparts in capitals, and to express the primitive Hebrew of Gen. v. 26, 28, by English words in Hebrew order thus :

Gen. v. 26. "And lived Methuselah after he had LAMECH two and eighty YEARS, and seven hundred years, and had sons and daughters."

Gen. v. 28. "And lived LAMECH eight and eighty years and a hundred YEARS, and had a son."

When, therefore, a transcriber of Gen. v. 28, had written the phrase "And lived LAMECH," the word LAMECH having been last written, was his *eye-guide* in the copy, while, in that copy, LAMECH in Gen. v. 26, was a *counterpart*, which, so catching his eye as to be deemed the word sought, caused the phrase "two and eighty YEARS" to be added. At this point the word YEARS thus last written, was sought in the copy as introductory to the next addition, when, as was not unnatural, the word YEARS last occurring in the 28th verse, so caught the transcriber's eye as to bring him into the right track again, without his perceiving that he had ever left it. Hence, by the *Antedegressive Process from Internal Similarity*, the transcriber wrote Gen. v. 28, thus :

"And lived LAMECH two and eighty YEARS, and had a son."

Thus originated a marvellous contradiction. For all human beings except the eight in the ark are represented in Holy Writ as destroyed by the flood, while Methuselah, who never entered the ark, is made out, by the said 82 years, to have lived just 100 years after the flood.

We see, therefore, that though 106 years was *really* wanted to convert the said 82 years into 188 years, Lamech's true age at Noah's birth, yet what was *apparently* wanted to be added was 100 years and no more. Thus, by the *Misrestorative Process*, the said 82 years was increased to 182 years, which wrong age added to 595 years rightly given in Gen. v. 30, made Lamech's total 777 years instead of 783 years, his true age at death. For the units 8,5,3 in 188 years, 595 years, and 783 years are given in the Septuagint, and sanctioned by the Samaritan Pentateuch.

In proceeding, moreover, to the establishment of truth in Gen. v. 25, it may be observed that by a process not uncommon, the Hebrew for eighty in that verse degenerated into the Hebrew for sixty, in which first degeneracy the Hebrew translated into the Greek of an early Codex, if given word for word in Hebrew order, was thus expressed :

"And lived Methuselah seven and sixty YEARS and a hundred YEARS, and had Lamech."

Under these circumstances a transcriber wrote, "And lived Methuselah seven and sixty YEARS," thus making the word YEARS first occurring in Gen. v. 25, his *eye-guide*, when, lo ! the second word YEARS in that verse being mistaken by him for that *eye-guide* caused him to write by No. 4, or the *Omissive Process from Internal Similarity*, the following assertion for the whole of Gen. v. 25.

"And lived Methuselah seven and sixty YEARS and had Lamech."

Such 67 years in Hebrew words but

Samaritan characters is what is found in the Samaritan Pentateuch, though every one using his thinking powers can see that as 67 years cannot grow into 167 years, while 167 years may thus naturally become 67 years, the father must be the 167 years given in the Septuagint, while the son must be the 67 years given in the Samaritan Pentateuch.

Inasmuch, however, as the 167 years given in the Septuagint make it out that Methuselah lived 14 years after the Flood, we are shown that the 187 years given in the Hebrew are the grandfather, even truth itself as originally given, and now thus correctly expressed in Gen. v. 25 :

"And Methuselah lived 187 years and had Lamech."

Thus though, by the Omissive Process from Internal Similarity, the Hebrew was made to exhibit such diversified statements as 162 years and 62 years for Jared's age on having Enoch, yet in Hebrew abiding the test of the doctrine of causes we find truth ; while an effort to make straight both what was *really* crooked, and what was *apparently* crooked, has produced in the Greek and Samaritan statements diverse systematic chronologies traceable to truth but not truth itself, except in a limited degree.

Under these circumstances the writer may state, that, by tracing effects to causes, and thus either discovering or establishing truth, he is happy to find our English Bible correct in all its records of time from the Creation to the Flood, with the exception of two verses, which, as the reader has seen, ought to be expressed thus :

Gen. v. 28. "And Lamech lived a hundred and eighty-eight years and had a son."

Gen. v. 31. "And all the days of Lamech were seven hundred and eighty-three years ; and he died."

With regard to Josephus's details from Adam to Abraham, as given in the first book of his Antiquities, they exhibit four diverse systems of chronology, if we take into account Greek manuscripts, Latin manuscripts, and early printed editions in Italian, Spanish, and French. But inasmuch as only one of these four systems can be Josephus's own, and as in other parts of his Antiquities such whole chains of chronology are given as comprise links, neither Greek nor Samaritan, but Hebraic, we are glad to have truth otherwise arrived at, also most indisputably corroborated by one who wrote in the days of the apostles. In short, Josephus's voluminous history shows us that, in the first century, Hebrew manuscripts corresponded, in the main, with those which have reached us in these latter days.

Thus while Divine Grace has made Holy Writ the power of God to salvation, Divine Providence has made that heavenly boon as the evergreens of paradise, perpetually verdant, and, at all seasons, richly laden with fruits conferring a blissful immortality. Every individual, therefore, who has right views of sacred truth will say to God with the psalmist, "The law of thy mouth is better to me than thousands of gold and silver."

*Maryland Point, Stratford, Essex.*

# SKETCHES OF WEEK DAY EVENING SERMONS.—No. II.

Should it be according to thy mind?—JOB xxxiv. 33.

HAS everything been to-day accord- to your mind? Or the course of events recently, has it proceeded to your satisfaction? Ask the statesman; ask the merchant; ask the farmer; ask the parent; ask the pastor; is every thing as you would wish? If not, does this afford reason for repining or for lamentation? *Should it be according to thy mind?*

1. Consider your deserts. You belong to a sinful race. You have been personally rebellious. You have required the holy and righteous Ruler to show his displeasure at your spirit and conduct. It was proper that some thorns should spring up on the land which you tilled, that some disappointments should frustrate your plans, and that some dispensations of providence should be a testimony that all was not satisfactory to the Supreme Ruler on your part. It was well that God's government should be practically vindicated, and that He should remind you of His righteousness.

True the afflictions of believers are not tokens of the divine anger, for their offences are pardoned. Their guilt has been expiated by the sufferings of the beloved Son of God, and they are objects of the Father's complacency. But it is part of the arrangement that they shall dwell for a time in this world where the evil of transgression is manifested; taste of its bitter fruits, and thus be humbled. Should it be according to thy mind, then, O sinner, when thou hast broken thy Maker's laws, defying his wisdom and his power? Pardoned traitor, indebted to his unmerited bounty, living on his daily grace, after all thy misconduct and perverseness is it reasonable that *thy* will should regulate affairs? "Should it be according to thy mind?"

2. Consider your need of improvement. We are but in our childhood, and "it is good for a man that he bear the yoke in his youth." Our character is in the process of formation, and "it is better to go to the house of mourning than to go to the house of feasting." When events take place which are not in accordance with our judgment and desires, we are taught our dependence on a superior power; we are furnished with an errand to the throne of mercy; we are prepared to sympathize with others in their troubles; we are detached from things that are earthly and taught to set our affections upon objects that are heavenly. The chastening which for the present seemeth to be grievous, afterward yieldeth the peaceable fruit of righteousness unto them who are exercised thereby. The occurrence which is least in accordance with thy wishes is yet performing its part in the salutary process that is going forward, working together with other occurrences for good. Should it then be according to thy mind? Who is best judge of the kind of medicine required, or the length of time that it should be continued, the patient or the physician?

3. Consider your want of foresight. Who knows what shall take place to-morrow? Who knows the issues of events which have occurred to-day?

The wisest of men whose names are mentioned in history were often mistaken, and broken-hearted under the influence of misapprehension. Had it been according to Jacob's mind, Joseph would not have been sold into captivity, and provision would not have been made for the wants of the family during the years of famine. Had it been according to the mind of the disciples, Jesus would not have suffered for our sins, and the redemption of the world would not



have been effected. Had it been accorded to the mind of Paul, the thorn in the flesh would have been taken away as soon as he began to pray for its removal, and the church in subsequent ages would not have possessed that instructive narrative in which we see him taking pleasure in his infirmities. Let your grief be moderated then by a consciousness of fallibility. Let your

importunity be accompanied with submission. Resign yourself unreservedly to him who governs every member of the church which he purchased with unerring wisdom. It is best that he should appoint your lot and regulate the changes through which you pass: cherish a spirit of faith in your Almighty Patron, and say constantly, "The will of the Lord be done."

### FRAMES AND FEELINGS.

ALAS! if we look to them we shall never attain to solid peace and assurance. We shall be miserable and sorrowful all the days of our weary pilgrimage. To rest, not in confidence on Him who is our strong mountain, but only on the sunny gleam which brightens our path, is hurtful to our peace and obstructive of our sanctification. Whenever the wicked one sees that we are looking away from the Sun of righteousness to the beam of light which shines down on our hearts, he converts himself into a thick cloud in the atmosphere of our souls, and intercepts the sunlight. Thus are we plunged again into our own disquietude, and bereft of all our comfort. Sunshine on the waters is but a passing incident,—at all events, it is every moment liable to fade away; but the sun is ever the same, and wholly independent, for its light and heat, on earthly changes. To rejoice only in the sunshine of comfortable frames, and straightway to mourn when our sky is overcast, makes us to "waver like a wave of the sea which is driven of the wind and tossed." We become "as unstable as water," and therefore "cannot excel" in the ways of godliness.

Our Father in heaven would have us not to seek rest and comfort in the shadowy feelings of our own hearts, but in communion with himself, who is "the

Father of lights, with whom is no variableness neither shadow of turning." Our Lord Jesus Christ would have us, not to walk by inward [sensible] experience of his love,—for that is like the moon, ever on the change,—but to walk with "the moon under our feet," as seeing him who, though invisible, is yet "the same yesterday, to-day, and for ever." O Thomas, this sabbath evening you believe not in your risen Lord, because you have not seen him, and next sabbath evening, because you see him, you will cry out, "My Lord and my God." The change has not been in him, but in you. Our comforter, the Spirit of Truth, would have us to look away from the joy which at the sight of Jesus sometimes thrills our bosoms, to the beauty and glory which always shine forth in the Lord's countenance.

Having a regard to, and dependence in any degree on, the spiritual gladness which God sometimes vouchsafes to us, involves us in great sins and great troubles.

1. Thereby we show that we care less about the Spirit's own blessed person than about the joy which he communicates. I once knew a gentleman, who was invited to innumerable parties every winter, not on his own account, but on account of his exquisite singing. O my soul, canst thou find it in thee to

dishonour the Spirit of all love and grace by giving him similar usage? When he, the blessed Dove, meets with such an unfriendly host, will he not be tempted to withdraw from thee, that thou mayest mourn in bitterness over thy folly?

2. By looking to our frames, which are but the creatures of God's hand, we "serve the creature more than the Creator, who is blessed for ever." We worship the sunlight of gladness which God has shed abroad in the temple of our hearts. Hence much casting down and despondency; for the living and true God who has commanded his "little children to keep themselves from idols," is a jealous God. It is not said in vain that "the Spirit, which dwelleth in us, yearneth after us even to jealousy."

3. When we take comfort from our comfortable frames, we place our hope in the work of the Spirit, and not in the work of Christ. This grieves the Spirit, who seeks to glorify, not himself, but Jesus, and who teaches his children to say, "God forbid that I should glory save in the cross of the Lord Jesus Christ." By thus grieving the Spirit, we grieve our own souls.

4. When we change in our confidence towards God, according to the sensible manifestation which he gives of his favour, we endeavour to do what is, during this life, impossible, that is, to walk with God, not by faith, but by sense. "Without faith it is impossible to please God," and if we do not please God, he will let us feel, to our discomfort, that we do not please him.

5. So long as we regulate our confidence of faith in Jesus by the tokens for good which we receive from him, so long we are Jews who, instead of simply believing on God's record, "seek after a sign." It makes no difference whether we seek a sign in the world without, or in the world within,—the nature of the offence is precisely the same; hence

the preaching of the cross becomes a stumbling block, or, in other words, a something which, without a sign accompanying, does not fully satisfy and content our souls.

6. By looking into the feelings and frames of our hearts for comfort and establishment in the faith, we substitute our changing moods of mind for God's word, which "liveth and abideth for ever." What we look at determines and regulates our state of mind. If we be in the habit of looking at the lights and shadows which flit over our changing spirits, we keep always fluctuating between hope and despondency, faith and fearfulness. If, on the contrary, we look out and away to the unchangeable word of God, "in which, as in a glass, the glory of the Lord is beheld," we are established in "the confidence and rejoicing of the hope,"—we are "changed into the Lord's image from glory to glory." When we look into our own minds, we learn, not what the Lord saith, but what we ourselves imagine; now the great question on the answer of which our peace and hope entirely and exclusively depend is, not, What do we say? but, What saith the Lord? If we look into our hearts for an answer to this question, the devil will beguile us with lies: God's own word gives us the true answer; and on that word alone, therefore, must we place any confidence. Whenever our stomachs even are disordered, the devil would make us believe that God is wroth with us,—such slaves of sense would he make us, if he could. But "if we continue in Christ's word, we shall know the truth, and the truth shall make us free."

So much for frames and feelings. To walk with God by faith in his word respecting Jesus,—that is godliness; and the more we have of this, the more will we abound in comfortable frames.—*Hewitson's Remains*, vol. i., pp. 62—66.

## EQUALITY.

It was Christianity that first proclaimed all men brethren, abolishing, contrary to the Greek philosophy, and the institutions of the east, all permanent and ineffaceable superiority of castes and races. The bible declares all men born of the same blood, and invites all, by a new birth, to partake alike of the glorious hopes held forth in the

gospel. The believing these truths, on the authority, not of man, but of God alone, at once placed liberty of conscience upon an unshaken foundation; and religious liberty, as is well known to the tyrants of mankind, draws civil liberty also in its train. — *Passing Thoughts, by James Douglas of Cavers.*

## REDWALD, KING OF EAST ANGLIA.

REDWALD, first of Saxon kings  
England saw baptized,  
Though converted, heathen gods  
Still he recognized;  
And within the same church walls  
He, with strange behaviour,  
Rais'd an altar to the gods,  
Another to the Saviour.

Christian, of more favour'd times,  
To more grace a debtor,  
Art thou more consistent now?  
Is thy conduct better?  
While Jehovah's glorious name  
Thou hast own'd and feared,  
Tell me hath no heathen fane  
In thy heart been reared?

Christian, oh, remember, God  
Secret thoughts discovers;  
Though desires man seeks to hide,  
God finds out his lovers.

Worldlings may repeat the creed;  
Devils are confessing;  
But the single heart, alone,  
Gets the heav'nly blessing.

Christian, who would shrink to fall  
Before a heathen altar,  
Canst thou say that Christ's thy all,  
Without fear, or falter?  
If the world still holds thy heart,  
Faith in Jesus ceases;  
For the heart can never love  
Earthly wealth and Jesus.

Christian, who the Saxon blames,  
Thine own case forgetting;  
Ah! remember bosom lusts;  
Special sins besetting.  
Think how oft the idol world  
Hath displac'd the Saviour;  
Seek forgiveness; mourn thine own  
*Idolatrous* behaviour.

*Stuart Alexander's Poems.*

## THE WONDROUS CROSS.

SWEET is the name of Jesus  
To hearts oppress'd with care;  
When life appears a vale of tears;  
When life appears enwrapp'd with fears.  
Sweet is the name of Jesus;  
All else beside is dross,  
And nought the sinking spirit cheers,  
Except the wondrous cross.

Sweet are the smiles of Jesus,  
When friends are chang'd and cold;  
When fortune vain is on the wane;  
When fortune vain has chang'd her strain.  
Sweet are the smiles of Jesus  
'Mid every change and loss;  
And nought the heart bereaved props,  
Except the wondrous cross.

Sweet is the help of Jesus,  
In times of want and pain;  
When on the bed with aching head;  
When on the bed with terrors dread.  
Sweet is the help of Jesus,  
When rack'd with pain we toss;  
And nothing brings a healing balm,  
Except the wondrous cross.

Sweet is the power of Jesus,  
When death appears in view;  
And life doth seem an idle dream;  
When life doth seem a fading gleam:  
Sweet is the power of Jesus,  
All else beside is dross;  
And nought the dying soul can cheer,  
Except the wondrous cross.

*Stuart Alexander's Poems.*

## REVIEWS.

*Memoirs of the Life, Writings, and Discoveries of Sir Isaac Newton.* By Sir DAVID BREWSTER, K.H., A.M., D.C.L., F.R.S., Vice-Pres. R.S. Edinburgh, and M.R.I.A., One of the Eight Associates of the Imperial Institute of France—Honorary or Corresponding Member of the Academies of St. Petersburg, Vienna, Berlin, Copenhagen, Stockholm, Munich, Göttingen, Brussels, Haerlem, Erlangen, Canton de Vaud, Modena, Washington, New York, Boston, Quebec, Cape Town, &c., &c., Chevalier of the Prussian Order of Merit of Frederick the Great, and Principal of the United Colleges of St. Saviour, and St. Leonard's, St. Andrews. Edinburgh: Thomas Constable and Co. Two Vols. 8vo. Pp. xv. xi. 478, 564.

THROUGHOUT Europe, homage is rendered to Sir Isaac Newton as the chief of mathematicians. His investigations were the basis of that system of natural philosophy which is now universally taught, and subsequent researches, instead of injuring his reputation, have established it. "A century of discoveries has, since his time, been added to science; but brilliant as these discoveries are, they have not obliterated the minutest of his labours, and have served only to brighten the halo which encircles his name."

A noble monument to the memory of this intellectual prince has now been erected by Sir David Brewster. To those who take pleasure in pursuits similar to those by which Sir Isaac gained his renown, these two volumes will afford delightful and improving occupation. The first is almost exclusively, and the second principally scientific; and to descant at any length on the elevated subjects to which they refer would be to depart unnecessarily from our own sphere, as those of our readers

who are interested in such topics, if they do not obtain the volumes themselves, will doubtless see far more ample reviews of them than we could furnish in periodicals devoted to philosophy and general literature. It is in a religious point of view that we are about to direct the attention of our friends to the great thinker of the seventeenth century.

His was an unpromising beginning, as his father died some time before his birth, and when he made his appearance, December 25th, 1642, which was before he was expected, he was remarkably diminutive and feeble. At twelve years of age he was sent to the public school at Grantham, where he was extremely inattentive to his studies; but this arose probably from the occupation of his mind with subjects in which he felt a deeper interest. He had a taste for mechanical inventions, and employed all the time he could command in constructing models of machines and amusing contrivances. After he left school, it having been ascertained that he had no adaptation for the business of farmer and grazier, by which his ancestors had maintained themselves, he entered Trinity College, Cambridge, bringing with him a more slender portion of science than at his age falls to the lot of ordinary scholars. Here his propensities and powers developed themselves; his successive publications astonished the civilized world; and though he had to contend with great difficulties and to encounter opposition from many quarters, his superiority became more and more evident, and at length he was appointed by the government Master of the Mint, that he might be able to pursue his studies undisturbed by pecuniary cares. He was soon afterwards elected President of the Royal

Society, and he was annually re-elected during the remaining twenty-five years of his life.

Such a man is sure to have enemies, and it was the aim of some to represent him as unsound in his theological opinions. Since his death also many things have been published to his disadvantage, which Sir David Brewster has refuted, particularly the representation of M. Biot, his French biographer, that Newton's religious works were composed late in life, when his mental powers were weakened by age and disease. "At this epoch of the life of Newton," says Biot, "the reading of religious books had become one of his most habitual occupations, and after he had performed the duties of his office, they formed, along with the conversation of his friends, his only amusement." But Sir David Brewster proves the fallacy of Biot's statements:—"If Sir Isaac Newton had not been distinguished as a mathematician and a natural philosopher, he would have enjoyed a high reputation as a theologian. The occupation of his time, however, with those profound studies, for which his genius was so peculiarly adapted, and in the prosecution of which he was so eminently successful, prevented him from preparing for the press the theological works which he had begun at a very early period of life, and to which he devoted much of his time even when he mixed with the world, and was occupied with the affairs of the Mint. The history of Sir Isaac's theological writings cannot fail to be regarded as an interesting portion of his life, and much anxiety has been expressed for a more precise account than has yet been given of his religious opinions. That the greatest philosopher of which any age can boast was a sincere and humble believer in the leading doctrines of our religion, and lived conformably to

its precepts, has been justly regarded as a proud triumph of the Christian faith. Had he exhibited only an outward respect for the forms and duties of religion, or left merely in his dying words an acknowledgment of his belief, his piety might have been regarded as a prudent submission to popular feeling, or as a proof of the decay or the extinction of his transcendent powers; but he had been a searcher of the scriptures from his youth, and he found it no abrupt transition to pass from the study of the material universe to an investigation of the profoundest truths, and the most obscure predictions, of holy writ."

In like manner one of Newton's most distinguished friends, John Craig, an eminent mathematician, immediately after his death gave the following account of his theological writings:—"I shall not tell you what great improvements he made in geometry and algebra, but it is proper to acquaint you that his great application in his inquiries into nature did not make him unmindful of the great Author of nature. They were little acquainted with him who imagine that he was so intent upon his studies of geometry and philosophy as to neglect that of religion and other things subservient to it. And this I know, that he was much more solicitous in his inquiries into religion than into natural philosophy, and that the reason of his showing the errors of Cartes' philosophy was, because he thought it was made on purpose to be the foundation of infidelity. And Sir Isaac Newton, to make his inquiries into the Christian religion more successful, had read the ancient writers and ecclesiastical historians with great exactness, and had drawn up in writing great collections out of both; and to show how earnest he was in religion, he had

"written a long explication of remarkable parts of the Old and New Testament, *while his understanding was in its greatest perfection, lest the infidels might pretend that his applying himself to the study of religion was the effect of dotage.* That he would not publish these writings in his own time, because they showed that his thoughts were sometimes different from those which are commonly received, which would engage him in disputes; and this was a thing which he avoided as much as possible. But now it's hoped that the worthy and ingenious Mr. Conduitt will take care that they be published, that the world may see that Sir Isaac Newton was as good a Christian as he was a mathematician and philosopher."

A suspicion of heterodoxy was brought upon him by a treatise which then astonished and offended almost everybody, but which now would scarcely excite any sensation. It was entitled, *Historical Account of Two Notable Corruptions of Scripture*, in which he endeavoured to prove the inaccuracy of the common readings of the passage in John's first Epistle respecting the "Three that bare record in heaven," and of that in Paul's first Epistle to Timothy, respecting "the mystery of godliness." On this point Sir David Brewster says, "As the tendency of the *Historical Account*, &c., was to deprive the defenders of the doctrine of the Trinity of the aid of two leading texts, Sir Isaac Newton has been regarded by the Socinians and Arians, and even by some orthodox divines, as an Anti-trinitarian; but this opinion is not warranted by anything which he has published. 'In the Eastern nations,' he says, 'and for a long time in the Western, the faith subsisted without this text, and it is rather a danger to religion than an advantage to make it now lean on a bruised reed. There

"cannot be better service done to the truth than to purge it of things spurious; and, therefore, knowing your prudence and calmness of temper, I am confident I shall not offend you by telling you my mind plainly, especially since it is no article of faith, no point of discipline, nothing but a criticism concerning a text of scripture, which I am going to write about."

Unfulfilled prophecy is a subject which engaged very much of Sir Isaac's thought. His chief work on this subject was entitled, "Observations upon the Prophecies of Daniel and the Apocalypse of St. John. Here his principles were in harmony with those which the wisest interpreters have generally adopted:—"Sir Isaac regards the prophecies of the Old and New Testament not as given to gratify men's curiosities, by enabling them to foreknow things, but that after they were fulfilled, they might be interpreted by the event, and afford convincing arguments that the world is governed by Providence. He considers that there is so much of this prophecy already fulfilled, as to afford to the diligent student sufficient instances of God's providence; and he adds, that 'amongst the interpreters of the last age, there is scarce one of note who hath not made some discovery worth knowing, and thence it seems one may gather that God is about opening these mysteries. The success of others,' he continues, 'put me upon considering it, and if I have done anything which may be useful to following writers, I have my design.' Such is a brief notice of this ingenious work, which is characterized by great learning, and marked with the sagacity of its distinguished author."

His native simplicity of character was in many things apparent, and especially in his moral and religious habits. "While he exhibited in his life and

"writings an ardent regard for the general interests of religion, he was at the same time a firm believer in Revelation. He was too deeply versed in the scriptures, and too much imbued with their spirit, to judge harshly of other men who took different views of them from his own. He cherished the great principles of religious toleration, and never scrupled to express his abhorrence of persecution, even in its mildest form. Immorality and impiety he never permitted to pass unreprieved. When Vignani told him 'a loose story about a nun,' he gave up his acquaintance, and when Dr. Halley ventured to say anything disrespectful to religion, he invariably checked him, with the remark, 'I have studied these things,—you have not.'

"He considered cruelty to 'brute beasts' as a violation of Christian morality, and such was his tenderness for the lower creation, that he could not tolerate the sports of hunting or shooting animals. When Mr. Conduitt one day was speaking favourably of one of Sir Isaac's nephews, he urged it as an objection against him, 'that he loved killing of birds.'

"'Whiston,' says Mrs. Conduitt, 'had spread it abroad that Sir Isaac abstained from eating rabbits because strangled, and from black puddings, because made of blood. This,' she adds, 'is not true. Sir Isaac said that meats strangled were forbidden, because that was a painful death, and the letting out the blood the easiest,—that animals should be put to as little pain as possible, and that the reason why eating blood was forbidden, was because it was thought eating of blood inclined men to be cruel.'

He died on 20th of March 1727, in the eighty-fifth year of his age. After he was confined to the house, it is said that "he amused himself with reading,

"but as Mr. Conduitt informs us, 'the book which was commonly lying before him, and which he read oftener at last, was a duodecimo bible.'"

*Liber Cantabrigiensis, an Account of Aids afforded to poor Students, the Encouragements offered to diligent Students, and the Rewards conferred on successful Students, in the University of Cambridge; to which is prefixed a Collection of Maxims, Aphorisms, &c., Designed for the Use of Learners.* By ROBERT PORTS, M.A., Trinity College. London: Parker and Son.

THESE stand before us, as we write, some ornamented candlesticks, on one of which is the figure of an angel with wings bent backward, and arms uplifted to hold the bowl of the candlestick on his head. We wonder at the freak of fancy which represents an angel as sitting evermore to bear a candlestick on his head: but some human minds take delight in far-fetched and grotesque combinations. The book before us, when first we opened it, created some such surprise as the unnatural conjunction we have described, or the legendary figure of the mermaid, or any other collocation amusing from its incongruousness. The volume extends to 552 pages; the first 174 of which are occupied by wise sayings, culled from writers ancient and modern. Chinese philosophers and Pascal, Milton and Charles I., Dean Swift and Tacitus, Solomon and Dr. Whichcote, Anaxagoras and Dr. Carpenter, Epictetus and Kales Krishun, John Foster and Ahlak-i-Jalaly here shine in conjunction. And then, appended to the "wise saws" of these and many other celebrated men, are 378 pages of condensed information about the prizes, exhibitions, sizarships, scholarships, and fellowships in the university and colleges of Cambridge.

Our readers will gain some idea of

the connection between the two parts of the book, by a quotation from each part.

"Many monkish writers, who being much retired from the world, having much leisure, and few books, did spin out every subject into wandering mazes and airy speculations. Dr. T. Fuller."—P. 125.

"David Salomons, Esq., citizen and cooper of London, vested in certain trustees the sum of £1666 13s. 4d. three per cent. consolidated bank annuities, for the purpose of establishing a scholarship, to be called '*The Salomon's Scholarship*,' of the value of £50 per annum, for the benefit of pupils of the City of London School proceeding to the University of Oxford, Cambridge, or of London. The candidates for this scholarship are subjected to an examination, and the election is made in the same manner as for the *Times*' scholarship, and the conditions attached are similar."—P. 465.

Let the reader conceive of 174 pages like the first of these quotations, and 337 pages like the last, and he will have before his mind's eye this singular, or rather this duplex book. However the book is, or rather the books are good, and so by the rule that

"Two are better far than one  
For counsel,"

The one in this case counselling the poor scholar how to get wisdom, and the other how to get pence—we will be thankful for these two books under one cover.

Cambridge contains seventeen colleges, the oldest founded in the year 1257, the most modern in the year 1800. To all these colleges property has been bequeathed, the interest of which is to be given to poor scholars; and it is by the aid of these endowments that not a few young men contrive to meet the expenses of their collegiate course. Many

of these endowments are in the hands of the colleges, and dissenters are eligible to receive them: many others are connected with grammar schools throughout the country, and from these dissenters are generally in practice excluded.

To all who desire information with a view to obtaining a scholarship, or who wish to know of what extended and varied patronage the University of Cambridge is the focus, and how important therefore it is to rescue the universities from sectarianism and give them to the nation, Mr. Potts's volume will be found of great value. R.

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*Notes of a Tour in the Valleys of Piedmont, in the Summer of 1854. By B. W. NOEL, M.A. London: James Nisbet and Co. 1855. 12mo. Pp. 175.*

It must be confessed that for some weeks this volume has been neglected, under the apprehension that its contents were rather stale and jejune. A speech was delivered in Exeter Hall by the esteemed author soon after his return, which seemed to us to consist principally of matters with which we had been familiar many years. But in reading the book we have been most agreeably disappointed. It is as lively and interesting as his previous books of travels would have led us to anticipate, and it gives information respecting the present state of the celebrated valleys which we should not know where else to look for.

Mr. Noel left Paris on the 13th of July, 1854, in company with Mr. Roussel, as a deputation from the Evangelical Continental Society, and in less than a week reached Turin. Thence they proceeded by the diligence, and found a great source of amusement in the conversation of the conductor, who seemed as much pleased to remember that Piedmont was now a free country,



as a horse is pleased to find himself turned out of his stable into a park without a saddle on his back or a bridle in his mouth. A citizen of New York or of Connecticut could not be more at his ease. "So he placed himself near us on the roof," says Mr. Noel, "and began a conversation on the politics of Italy. Avowing himself to be democratic, he offered us a paper, containing, as he thought, some excellent remarks on the tyranny of the rich. Mr. Roussel pointed out to him expressions which proved that the writer was as selfish as the rich, whom he blamed; and showed him that rich and poor, conservatives and democrats, are apt to be selfish and unjust until true religion makes them just and generous.

"Then he brought out and offered us a copy of the 'Campanone,' a rabid priestly paper, to which we objected as much as to the other. After this he offered us the last number of the 'Gazetta del Popolo,' which is a liberal and influential paper, very determined against the priesthood, but not revolutionary; at which I expressed my surprise that he took and read such opposite journals. 'I like to see all sorts,' he said; and brought out two more, which he wished us also to glance at. At length he found that we were protestants and constitution-  
alists, which discovery gave him his tone for the rest of the journey. Now he had plenty to say against the priests. Passing by a church, near which was the house of the curé, he pointed to the house, saying, 'Voilà sa maison;' and then pointing to the church, exclaimed, 'Voilà sa boutique!' This last idea he illustrated by the following imaginary conversation between a priest and himself:—  
"Signor curé, what must I do to be saved?" "If you would be saved, you must repent and do good works."

"What good works would save me?" "God loves sacrifices made for his cause: you should therefore give of your substance to support the church." "Will you accept, then, this dollar for some religious object?" "You can't think that such a gift, which is no sacrifice at all, will save you." "Accepted, then, these hundred dollars." "Consider, you are rich; a hundred dollars are nothing to a man of your substance. I cannot promise you that offerings so slight will save your soul." "Well, then, take a thousand dollars." "Ah! that is right; now you may hope that your soul will be saved." At which the little man, as though he had suddenly received salvation, leapt up on the roof, and raising his hand to heaven, with his leather purse in it, exclaimed, 'Oh, blessed church! I shall go then to heaven by the weight of my purse!' We then told him that he was right in thinking no alms and no good works would save him, since God required a change of heart; and that the two great commands are, to love God with all the heart, and to love our neighbour as ourselves. 'I have always been disposed,' he rejoined, 'to think it a mistake to place the love of God first. I should rather say, the first duty is to love our neighbour, and the second to love God.' He then very cleverly imitated a preacher descanting on love to God just before doing something malevolent or unjust to a neighbour, and maintained, that if a man loves his neighbours he will love God too. Mr. Roussel excellently proved his opinion to be erroneous; showing how love to God produces love to man, and that selfishness hinders love to man where there is no love to God. Our energetic controversialist, now descending from the roof of the carriage, buried himself for awhile in

"the interior, where we soon heard a loud debate. He had placed himself near a priest; and at length, half an hour after, emerged from the interior all furious, exclaiming, 'He is ready to murder me; these fellows can't bear to hear a word of truth!' The old priest with whom he had been waging a mortal strife was probably more sinned against than sinning. Our conductor was no friend of the priests, which he expressed with ludicrous gravity by saying, 'Depuis que j'ai été PROFONDEMENT INSTRUIT dans la religion Chrétienne, j'ai cessé d'être un catholique,' laying special emphasis upon the 'profondément instruit.' Alas! he had ceased to be a catholic, without knowing anything better than the errors which he had renounced."

On the 21st our travellers were in the mountains, with cows for their bed-fellows, and were soon afterwards welcomed by the moderator of the Vaudois churches, which are governed by a synod, composed of pastors and lay deputies meeting every three years. On Lord's day, August 23rd, Mr. Roussel preached to a crowded congregation, from John iii. 6. "His object was to show that no one is born a Christian; and that no one is a Christian because he has been baptized, or because he has received the Lord's supper, or because he has attended worship; but that each person must become a Christian, by believing in Jesus, through the Holy Spirit. The people at La Tour need to be reminded of this. When I was last at this place, now seventeen years since, I remember that the gospel was not faithfully preached; in the afternoon the people played at bowls in front of the inn, and the rest of the sabbath was given to pleasure; while the few earnest persons whom I met at a prayer-meeting in the evening, at St.

John, had suffered insult and violence from their fellow protestants. All that is past. Anthony Blanc, who was then the object of popular contempt for his piety, is now syndic, or mayor, of La Tour; the college has several evangelical professors, who preach often in the parish temple; and the doctrine of the gospel is recognized as the truth: but many who glory in the name of Vaudois, and who boast of their pious ancestors, have not their piety; and Mr. Roussel did good service when he showed them that, unless a man is himself born again by the Spirit, through the word of God, he is no Christian, and can look for no blessings through Christ."

It afforded Mr. Noel pleasure to go from place to place and trace the scenes of conflict three hundred years ago, entering earnestly into the spirit of the defence.

"February 14th, 1561, the Count della Trinita, at the head of 4000 men, attacked the Pra by three paths. The detachment which advanced by the ordinary path at the brink of the torrent was repelled by six men alone, at the rocks of Rocciailla. A large force, which poured down over the Vachere from Pramol, was met and defeated by the main body of the Vaudois at the barricades; and the third division of the army, conducted by Count Charles Truchet, a noble of the valley of St. Martin, descending to the head of the Pra across the Soiran, was attacked gallantly by twenty-five Vaudois, who found them tottering down the steep descent, where they could scarcely stand. After a short time these twenty-five were joined by their brethren who had just defeated the troops at the barricades, and all, after prayer to God, rushed on the enemy. These sought to flee. Among them Count

"Truchet, a cruel persecutor, was struck by a stone from a sling, and his head then severed from his body, while numbers of his detachment perished in their flight. That evening, the Pra, which all day long had witnessed the prayers of the poor families who expected to be massacred, resounded with their grateful praises to God. But the danger was only delayed. Monday, March 17, the count, having by new levies raised his army to the number of 7000 men, divided it into three columns. One, marching along the top of the Vachere, attacked the barricades; a second sought to force its way along the road by the torrent; and a third defiled along the narrow path which winds midway up along the precipices of Rocciaila. The Vaudois had formed a rampart across the lowest of the three roads, and valiantly repelled the attack at that point; but while thus engaged they observed a second column, which, having defiled by the middle path, where no Vaudois were stationed, had almost reached the Pra. At which sight nearly all left the rampart to repel this urgent danger, so that five men alone were left to resist hundreds at the rampart. But, when they were nearly overwhelmed, those who had routed the middle column returned just in time to save the rampart on the lower road, and drove the enemy back in confusion. Meantime, the upper rampart at the barricades had been successfully defended, and the numerous forces which attacked it had been routed. At length Della Trinita, stung with vexation and shame, ordered a general retreat. Perhaps the reader will not be unwilling to strengthen his memory of this gallant defence of the Pra del Tor by reading the following lines, written on the occasion of my former visit to it in 1837?

"THE PRA DEL TOR.

"They are coming—o'er the cliffs,  
By the path along the glen,  
By the road of La Vachere—  
Oh! quit you then like men.  
Like the furious summer torrent,  
On its desolating way;  
Like the eagle from the clouds,  
They are lighting on their prey.  
By your children's pale cheeks,  
From which fear the blood has driven,  
By the terror of your wives  
Who lift their arms to heaven,  
By the aspect of the living,  
By the memory of the dead,  
Who here for the gospel  
Have often fought and bled,  
Let your slings do your duty,  
And forth your weapons draw;  
And let liberty or death  
Be the word for each Vaudois!  
Four days the foe has struggled  
To gain that rocky hole;  
But the mountain path is rude,  
And the mountaineer is bold;  
And the torrent has been dyed  
With the richest blood of France,  
And vain has been the battle-axe,  
And broken is the lance.  
Fierce Mangiron has fought  
In many a bloody fray,  
And met with gallant foes,  
But ne'er with such as they.  
Seven thousand men-at-arms,  
Though practised well in war,  
Are baffled by that band  
That guard the Pra del Tor.  
Oh! shame upon their madness!  
They could massacre the weak,  
Lay desolate the fields,  
Leave the villages a wreck;  
But that handful of the brave  
Shall beat them back again,  
Though Piedmont be united  
With the hosts of France and Spain.  
Ye have fought throughout the day,  
Ye have watched throughout the night,  
And weary are your limbs  
With the watching and the fight;  
But the baffled French are furious,  
The Spanish force is here:  
Now be bold, now be steadfast,  
Every loyal mountaineer;  
And die in the field,  
Ere you yield us up a prey  
To the monks of Pignerol,  
And the Count de Trinité.  
How gleams that spear-forest!  
How wildly they rush on!  
Ours are moveless as the rock—  
Well done!—hurrah!—well done!  
Like a wave on the beach,  
Which has spent its foaming wrath.

What heaps are lying dead  
 Along that bloody path !  
 Yet still they onward press :  
 Can ours the pass maintain ?  
 Brave Angereau is wounded,  
 And Peltier is slain.  
 Now they press on our defenders ;  
 The pass is nearly won ;—  
 Alas ! for our children !  
 But 'tis not the time to moan.  
 Now, wives of the Vaudois,  
 Ye must have the chamois' feet ;  
 For the snow-peaks and the cliffs  
 Must be your last retreat ;  
 Climb swiftly, or your babes  
 Will welter in their gore ;  
 For a moment, and the Spaniard  
 Will have the Pra del Tor.  
 No, no !—It will not be ;  
 The righteous cause will win ;  
 And never o'er our valleys  
 Will reign the Man of Sin.  
 See, the Spaniard is daunted,  
 He is fronted by the spear ;  
 Our bowmen are above him,  
 And are playing on the rear.  
 They fall like leaves of autumn ;  
 They are crushed beneath the blocks  
 Which (a cataract of granite)  
 Are thundering down the rocks.  
 They reel—they retire—  
 Our men have forced them back  
 O'er the corpses of their comrades,  
 That clog their fatal track.  
 See, they turn ! see, they see !  
 But they ne'er shall see again  
 The villages they love,  
 And the vine-clad hills of Spain.  
 As the snows of Etna melt  
 Before its lava stream,  
 Their regiments dissolve ;  
 They vanish like a dream.  
 But hundreds are laid low,  
 And loud will be the wail  
 For the soldiers of the faith  
 At Rome and at Versailles.  
 When they tortured at the stake  
 Marcellin and sister Jane,  
 Carlinian, and the pastors  
 Of Méane and St. Germain,  
 When our granaries were plundered,  
 When our houses were their prey,  
 When we saw Bora burn,  
 With Villaro and Tagliaret,  
 And when the naked mountains  
 Were become our only hope,  
 Did they think to chase us hence,  
 Or enslave us to the pope ?  
 They looked for the marmot,  
 But they found the lion there ;  
 And woe to the intruders  
 That have roused him from his lair !  
 Now they trample down each other ;  
 Terror urges on their flight ;

And they plunge into the torrent,  
 And they leap the dizzy height.  
 Yet stay the arm of vengeance,  
 And from the chase withdraw ;  
 For ne'er must needless carnage  
 Stain the arms of the Vaudois.  
 Now thanks to our Preserver,  
 Who gives victory to the weak ;  
 On the spot where we have triumphed  
 We will his praises speak :  
 'T was dear to us already,  
 But dearer than before,  
 To us and to our children,  
 Will be this Pra del Tor.

" Della Trinita was equally unsuccessful when, on the 19th of April, he again attacked the Pra by the path over the Vachere, by the road along the valley, and by the path which traverses Taillaret and the Costa Roussina. This latter column was seen by the Vaudois scouts, in time to be met by six men on a narrow ledge over a precipice, while six others mounted on the rocks above their heads. It was impossible for the column to force its way against the fire of these six in front ; and the six above now rolled down fragments of rock, which, striking the soldiers one after another, hurried them over the precipice. At this the whole column fled ; and the two other divisions at the Vachere, and at the torrent, seeing the column on the Costa Roussina routed, on which their main hopes had rested, retired. Again God had delivered his persecuted servants, and again the Pra resounded with his praises. Della Trinita had done his worst ; the papal army was wholly discouraged ; and these successive victories won for the Vaudois an honourable peace. There is something exceedingly impressive in passing under these rocks, which have witnessed such deeds of heroism, and have so well defended a persecuted people."

Though there is at present a freedom from outward persecution, the spirit of

hostility to scriptural religion still exists. The protestantism of England is especially hated and misrepresented, "Lately the priests have published at Turin a series of popular lectures, which are circulated through Piedmont by thousands, of which the following extracts, made from two of them, will show the spirit:—

"*F.* Tell us, then, how is their religion defined in their books?

"*P.* In England, protestantism is an act by which any one believes what he will, and professes what he believes; that is, that every protestant may believe what he will, and do what he will. Lately, a catechism has been printed, which is in general use among the protestants of England, where it is thus defined: protestantism is a detestation of popery or catholicism, and an exclusion of papists or catholics from every civil and ecclesiastical employment.

"Who are the protestants?

"All those who, laying aside divine revelation, follow their own reason in matters of religion.

"If any one should refuse to believe any thing contained in the sacred scriptures, would he be a good protestant?

"He would be a good protestant, because, according to the English definition every one believes what he will, and professes what he believes.

"If any one should deny the whole of the scriptures?

"He would still be a good protestant.

"If any one should deny God, the soul, hell, and heaven, would he still be a good protestant?

"The best protestant, because each believes what he will, and professes what he believes.

"Can Turks and Jews belong to protestants?

"Turks and Jews may be protestants, on one sole condition, that they detest

"the catholics and the pope; for protestantism is the detestation of popery or catholicism.

"Those who cheat in their business, are they protestants?

"They are also protestants, because they detest popery.

"Drunkards, gamblers, and idlers, can they be good protestants?

"These also are good protestants.

"Pickpockets and rogues, can they be called protestants?

"These may be the best protestants, because they will have greater boldness to detest popery.

"If any one should seek to raise a rebellion in a catholic state, or should kill his sovereign, would he, and all robbers and assassins, be good protestants?

"All these would be the very best protestants, because the most courageous, and the most audacious, to cry out against the pope and against catholics.

"My sons, imagine a man corrupted, given to every disorder, capable of every misdeed, provided he believes in this manner, and provided he detests popery;—he is the best observer of the protestant religion.

"Your protestantism appears to me a very Babel.

"If it were only a Babel, that were little. The worst is, that it contains a doctrine, horrible in theory and immoral in practice—a doctrine which outrages God and man; which is hurtful to society, and contrary to good sense and modesty. . . . Neither pagans nor Turks have attained such impiety of doctrine.

"Do you say, then, that no catholic who becomes a protestant can ever be saved?

"I say that it is certain, with the certainty of faith, that catholics who become protestants are all damned, unless they sincerely repent before

"they die, and abjure their protestant errors. With these exceptions it is of faith that all catholics who become protestants are damned irremediably to all eternity.

"This appears to me an intolerant and cruel maxim, contrary to the goodness of God.

"To say that it is cruel, and contrary to the goodness of God, is a blasphemy, because God has revealed the contrary. . . . There is, therefore, no other alternative. They must either remain good catholics, or be damned. Has God need of these renegades? Has he not damned numbers of idolaters and infidels? And what superiority can these claim over those?

"How can you put protestants in one bundle with pagans?

"Apostate catholics are worse than pagans and infidels; for these sin in ignorance, whereas apostate catholics sin through mere malice, and through a malice which is diabolic."

"Intolerant laws still remain; but this constitutional government has already conferred great benefits upon the country. It has given freedom to the press; it has sanctioned all public

meetings, political or not, which are peaceable; it has conferred upon the subjects the liberty of speech as well as of writing; it has removed many restrictions upon trade; it has given a powerful impulse to the industry and commerce of the country, through which its cities and towns are flourishing; and it has led to the construction of important lines of railroad, which are still extending. The influence of the constitution has been especially felt by protestants. The colportage of the bible is still prohibited; but there is a dépôt of the bible at the bank of M. Malan, who is a Vaudois; and bibles may be publicly sold by booksellers. No protestant worship was tolerated before the revolution; but now the right of the Vaudois to hold meetings for worship, and to build temples, is recognised by the law. They have temples at Turin and Nice, and will soon have others at Genoa and at Pignerol."

It would give us pleasure to make more extracts, but we have already exceeded reasonable limits, and all who are anxious for information will do well to procure the book.

## BRIEF NOTICES.

*Biblical Commentary on the Epistle to the Hebrews, in continuation of the Work of Olshausen. By Dr. JOHN H. A. EBRARD, Professor of Theology in the University of Erlangen. Translated from the German by the Rev. John Fulton, A.M., Garroald. Edinburgh: T. and T. Clark. London: Hamilton, Adams, and Co. 8vo. pp. 429.*

Whether any portion of this work was written by Olshausen before his decease, or whether it is spoken of as a continuation merely in reference to his series of commentaries on other epistles, we are not explicitly told; but we think the latter as we observe in an early page a reference to his opinion, under the phrase, "as Olshausen rightly observes." Dr.

Ebrard, however, appears to be of the same theological school as Olshausen, and of similar mental habits. He is evidently a man of extensive learning, and we have given much time to his production, though we cannot say that we have derived from it much light. He does not seem to us to enter very thoroughly into the spirit of the epistle. He regards it as "designed for a certain circle of neophytes and catechumens then existing; useful for all in future times who should occupy an analogous position." He adds, "The aim of this epistle is to prove from the nature and principal elements of the old covenant itself, that the revelation and redemption through the Messiah promised in the old covenant, is represented even in the old covenant as an absolute reve-

lation, as sufficient in itself, by which the Old Testament types become superfluous." With regard to its authorship, Ebrard maintains substantially the opinion long since advocated by Olshausen, that the sentiments were Paul's but not the diction; that the letter was written under the influence of Paul, but not at his dictation. "In our days," he says, "we may impartially admit that Paul was not the writer of the epistle, and still maintain its perfect canonical authority, since the apostle certainly exerted an essential influence over its composition." There have been times formerly when we have looked at the question with a degree of impartiality ourselves; but, notwithstanding the general unwillingness of our German friends to attribute the production to Paul, we do not relinquish the opinion that it was written by an amanuensis, at his dictation, in the same way as most of his other epistles, though without the concluding autograph, which in this case there were substantial reasons for omitting.

*On the Sovereignty of God. By the Rev. JOHN BOYD. Minister of the Presbyterian Church, Moyvare. Edinburgh: Johnstone and Hunter. 1855. 16mo. Pp. viii. 456.*

The author's definition of the sovereignty of God is that it is "his supremacy over all created things; his right to determine everything, and do according to his own pleasure; and to dispose of all for his own glory." Whether this is the best possible definition or not, and whether the observations which are made in illustration of it are indisputably correct or not, we will not now undertake to say; but this we will assert, that the subject is too generally overlooked, and that the treatise contains much that will repay the attention of the reader.

*Character and its Conquests. A Memoir of the late R. Harris, Esq. Formerly M.P. for Leicester. By the Rev. THOMAS LOMAS. London: B. L. Green. 1855. 16mo. pp. xii. 186.*

From this work we have derived what we trust will be thought the very interesting article which stands second in this number. The facts, and for the most part the words, have been furnished by Mr. Lomas, whose account, however, is very much fuller than our own. If in some places there are indications that his pen has not been very much practised, that is a defect which can soon be removed; and it will be observed that there is throughout a clear perception of the point in hand, and a determination to adhere steadily to the subject before him. Our abridgment is however far too meagre to give a just conception of Mr. Harris, or of the diversified scenes through which he passed; and we earnestly recommend the volume as one which will compensate its purchaser. It will stimulate those who are at present in low stations to make laudable and persevering exertions to rise, and those who have reached the higher positions at which they have aimed to act in them with benevolence and wisdom.

*Life's Phantoms, and other Poems, chiefly Devotional and Paraphrastical. By SRTAN ALEXANDER, Author of Saul, King of Israel. Glasgow and London: William Collins. 12mo. pp. vi. 186.*

Fair specimens of the degree of poetic talent have been presented to the reader in a preceding page. The sentiment is throughout in a religious point of view excellent.

*A Sabbath at Home. A Short Manual for those who are occasionally hindered from attending the House of God. London: Arthur Hall, Virtue, and Co. 1855.*

The design of the author was to furnish a short pious book such as might lie on the coverlet of a sick man's bed, within reach of his weak hand, or on the window seat beside a decrepit woman's chair, or answer sundry other purposes which are specified in the preface. The manner in which it is got up, in an antique style, but well printed in large type, will conduce to its acceptableness. Much of the phraseology, however, is more in accordance with the taste of churchmen than of dissenters.

*What is the Use of Baptism? Scripturally considered. Addressed to the Protestants and Roman Catholics, Pædobaptists and Anti-Pædobaptists. By Lord CORNELIUS. London: W. Yapp, 4, Old Cavendish Street. 1854. 8vo. Pp. 20. Price 6d.*

The conclusion to which his lordship comes is that "The only fair answer, and therefore the only efficacious one, to the Roman party is, 'What warrant is there in the scriptures to baptize infants?' Either we must be led by the scriptures alone, or not."

*Sketches of the War. Being a Second Series of Letters by PHILLIP O'FLAHERTY. Edinburgh: Sheppard and Elliott. 16mo. Pp. 45. Price 6d.*

A continuation of the narrative of the proceedings of The Young Soldier in the Crimea, the first part of which we noticed in our January number, page 30. The dates of these range from the 6th of November to the 28th of April last. Q.

*Kitty Brown beginning to Think. Edinburgh: Sheppard and Elliott. 18mo. Pp. 96. Price 1s. cloth.*

The authoress of "The Manse of Southside," has well employed her time and abilities in writing this book. It is the history of the rise and progress of religion in the soul of a little girl; and though adapted to the comprehension of the very young, it contains hints well worthy of the consideration of those more advanced in life. It is peculiarly suitable for the children of Christian parents in middle life, too many of whom are, alas! in the condition of Kitty Brown, as portrayed in the earlier portion of this volume. Q.

*The Chinese Rebel Chief, Hung-Sui-Tsuen; and the Origin of the Insurrection in China. By the Rev. THEODORE HAMBERG, Missionary of the Basle Evangelical Society. With an Introduction by George Pearce, Honorary Secretary to the Chinese Evangelization Society. London: Walton and Maberly. 16mo. Pp. xii. 98.*

In the preface by Mr. Hamberg, it is stated, "The books that have been received from the revolutionary party at Nankin throw a light on the state and extent of the insurrection, but leave its primary origin in the dark. It is the object of the following pages to fill, in some measure, this blank in the history of the present insurrection in China." This is accomplished by giving the particulars of the chief's genealogy, birth-place, and childhood; then follows an account of his illness and visions, after which he reads some tracts written by a Chinese convert, which produced most remarkable effects on his mind. He next proceeds to make converts, in which he is very successful. The book then gives an account of his subsequent proceedings, his doctrine, form of worship, character, and discourses, and his conduct in relation to the Triad Society. The facts contained in this narrative are supplied by a relative of the rebel leader who is studying the holy scriptures at Hong Kong, with the hope hereafter to be able to instruct his countrymen in gospel truths. It should be remarked, however, that in the tracts that contained the first information concerning the Christian religion received by Hung-Sui-Tsuen, the following definition is given, "The rite of baptism consists in sprinkling a little pure water upon the head or the body of a person;" in accordance with which he has adopted that mode of receiving persons into his connection. When, however, he receives the whole scriptures, if properly translated, these and other errors will probably be laid aside, he having already shown a willingness to correct both his doctrine and practice, on being convinced that they were wrong. Q.

#### RECENT PUBLICATIONS, Approved.

[It should be understood that insertion in this list is not a mere announcement: it expresses approbation of the works enumerated,—not of course extending to every particular, but an approbation of their general character and tendency.]

*The True, Belief, the Belief of the Truth. By JAMES DOUGLAS of Cavers. Edinburgh: T. Constable and Co. 8vo., pp. 12.*

*Growth in Grace, the Want of the Churches. By the Hon. and Rev. BAPTIST W. NOEL, M.A. A Discourse Delivered at the Forty-third Annual Session of the Baptist Union of Great Britain and Ireland. London: Houlston and Stoneman. 16mo., pp. 32. Price 3d.*

*Alexander Menschikoff, the Founder of a Family. Translated from the German of GUSTAV NISERITZ. Edinburgh: Thomas Constable and Co. 24mo., pp. 129. Price 9d.*

*Life of Gideon. London: R.T.S. 24mo., pp. 88. Price 6d.*

*A Manual of the Baptist Denomination for the Year 1855. By the Committee of the Baptist Union of Great Britain and Ireland. To which is added an Appendix, containing an Account of the Forty-Third Annual Session of that Body, &c., &c. London: Houlston and Stoneman. 8vo. Price 6d.*

*The Annual Report of the Baptist Missionary Society, for the year ending March 31st, 1855. Being a Continuation of the Periodical Accounts relative to the Society. London: Printed by Haddon Brothers, and Co. Sold by Houlston and Stoneman. 8vo., pp. 125. Price 1s.*

*The Forty-First Annual Report of the Baptist Society for Promoting the Gospel in Ireland; for the year ending March 31st, 1855. With an Account of the Annual Meetings, and a List of Contributions. London: Printed for the Society by Haddon, Brothers, and Co. 8vo., pp. 44. Free to all Subscribers of 5s. or upwards.*

*The Fifty-Sixth Annual Report of the Religious Tract Society, for circulating Religious Publications in the British Dominions and Foreign Countries. Instituted A.D. MDCCXCIX. 1855. London: 56 Paternoster Row. 8vo. Price 2s. to Non-Subscribers.*

*The Sixth Report of the Evangelical Continental Society, Presented at the General Meeting, held at the Scotch National Church, Regent's Square, on Thursday Evening, May 17th, 1855. With a List of Subscribers, &c. Instituted in London July 1845. Office, 7, Blomfield Street, Finsbury Circus. London: Reed and Pardon, Printers. 8vo., pp. 36.*

*The Annual Report of the Soldier's Friend and Army Scripture Reader's Society. Read at a Public Meeting at Exeter Hall, Strand, on Wednesday Evening, May 9th, 1855. The Right Hon. Lord Robert Grosvenor, M.P., in the Chair. London: Printed for the Society, and may be had of Messrs. Nisbet and Co. 16mo., pp. 48.*

*The Eclectic Review. July, 1855. Contents:—I. The Lyrao M.M.S., in the British Museum. II. The Modern Scottish Minstrel. III. Allcott's Congregational Lecture. IV. Ireland's Recovery V. The Colony of Natal. VI. Moreudun: a Tale, &c. VII. Court and Cabinet of George III. VIII. Centralization and Self-Government. IX. The Platform. Brief Notices. Review of the Month, &c. London: Ward and Co. 8vo., pp. 128. Price 1s. 6d.*

*The Leisure Hour: a Family Journal of Instruction and Recreation. London: R.T.S. 8vo. Price 5d.*

*The Family Economist and Entertaining Companion for Town and Country. To which is added The Boy's and Girl's Treasury. January to June, 1855. London: Office, 32, Paternoster Row. 12mo., pp. 186. Price 1s.*

*The Sunday at Home. London: R.T.S. 8vo. Price 5d.*



# INTELLIGENCE.

## ANNUAL MEETINGS.

### BRISTOL ASSOCIATION.

Forty-six churches constitute this body.

Broadmead.....	{ N. Hayercroft, T. S. Crip.
Buckingham, Clifton.....	R. Morris.
Counterslip.....	T. Winter.
King Street.....	F. Bosworth.
Maudlin Street.....	T. Jenkins.
Pithay.....	R. Probert.
Thrissell Street.....	H. Clark.

### Gloucestershire.

Avening.....	S. Webley.
Minchinhampton.....	J. T. Cobbin.
Fishponds.....	
Shortwood.....	T. F. Newman.
Sodbury.....	P. H. Rolestone.
Westbury-on-Trym.....	H. Lee.
Wotton-under-Edge.....	J. Watts.

### Somersetshire.

Bath, Somerset Street.....	D. Waseell.
Bath, York Street.....	R. White.
Beckington.....	J. Pulsford.
Bourton.....	J. Hannam.
Cheddar.....	W. T. Price.
Crocombe.....	G. Pulling.
Dunkerton.....	C. Spiller.
Frome, Badcox Lane.....	C. J. Middleditch.
Frome, Sheppard's Barton.....	S. Manning.
Hanham.....	J. Newth.
Keynsham.....	J. J. Joplin.
Laverton.....	
Paulton.....	H. W. Stembridge.
Phillip's Norton.....	
Pill.....	
Twerton.....	E. Clarke.
Wells.....	B. Davies.
Weston-super-Mare.....	E. J. Rodway.

### Wiltshire.

Bradford.....	W. Newell.
Bratton.....	H. Anderson.
Calne.....	T. Middleditch.
Corsham.....	J. Jones.
Corton.....	J. Hurststone.
Crookerton.....	Z. Clift.
Devizes.....	C. Stanford.
Melksham.....	C. Daniel.
Penknapp.....	
Sherston.....	S. Stubbins.
Shrewton.....	C. Light.
Trowbridge, Back Street.....	W. Barnes.
Trowbridge, Bethesda.....	J. Webster.
Warminster.....	G. Howe.

The annual meeting was held at Buckingham Chapel, Clifton, on the 29th, 30th, and 31st of May. The Rev. R. Morris was chosen moderator. Sermons were preached by Rev. C. Stanford to young people, and by Revs. F. Bosworth, C. J. Middleditch, H. Clark, T. F. Newman, and H. Anderson. The Circular Letter, on "The relation of the Sunday School to the Church, and the Duty of the Church in reference to the School," was read by brother Daniell, and adopted by the Association.

### Statistics.

Baptized.....	275
Received by letter.....	96
Restored.....	26
	397
Deceased.....	147
Removed.....	114
Excluded.....	21
	282

Clear increase.....	115
Number of members.....	6653
Number of teachers.....	960
Number of scholars.....	6385

### NORTHAMPTONSHIRE.

Forty-two churches form this body.

Aldwinckle.....	Amory.
Barton, Earls.....	Whitlock.
Blisworth.....	
Braunston.....	Smith.
Braybrook.....	
Brington.....	Davenport.
Buckby.....	Thorpe.
Bugbrook.....	Larwill.
Burton Latimer.....	May.
Clipstone.....	T. T. Gough.
Desborough.....	Turner.
Gretton.....	Hardwick.
Gillborough.....	Gibson.
Hackleton.....	Knowles.
Haddon, West.....	Cole.
Harpole.....	
Helmdon.....	Hedge.
Kettering.....	Murell.
Kingshorpe.....	Litchfield.
Killingbury.....	
Milton.....	Marriott.
Moulton.....	Lea.
Northampton, College St.....	J. T. Brown.
" Grey Friars' Street.....	Pywell.
" Grafton Street.....	Jos. Brown.
Oakham.....	Jenkinson.
Olney.....	Simmons.
Pattishall.....	Chamberlain.
Ravensthorpe.....	Hardy.
Ringstead.....	Kitchen.
Roads.....	Sutton.
Rushden.....	Bailey.
Spratton.....	Marriott.
Stanwick.....	Walcot.
Stony Stratford.....	Forster.
Sulgrave.....	Coles.
Thrapstone.....	Cubitt.
Towcester.....	
Walgrave.....	Cox.
Weston.....	Ibberson.
Woodford.....	Clements.

The Annual Meeting was held at Northampton on the 29th and 30th days of May, 1855. Mr. Jenkinson was the moderator. The Circular Letter by Mr. Lea on "The best Means of Promoting the Prosperity and greater Efficiency of the Churches," was read and adopted. Sermons were delivered by Messrs. Thorpe, Forster, and Simmons.

### Statistics.

Baptized.....	89
Received by letter.....	43
Restored.....	5
	137

Removed by death.....	95
Dismissed .....	61
Excluded .....	19
Withdrawn .....	21

Clear decrease ..... 196  
59

The next year's association is to be held at Stoney Stratford.

## DEVON.

Thirty-seven churches constitute this body.

Appledore .....	E. Hands.
Ashwater .....	
Ashburton .....	J. Dore.
Bampton .....	W. Walton.
Barnstaple .....	S. Newnam.
Bideford .....	B. Arthur.
Bovey Tracey .....	W. Brook.
Brayford .....	W. Cutcliffe.
Brixham .....	M. Saunders.
Budleigh Salterton .....	T. Collins.
Christow .....	
Collumpton .....	U. Foot.
Combmartin .....	W. Davey.
Credton .....	
Croyde .....	J. Hunt.
Culmstock .....	G. Brockway.
Exeter, South Street .....	S. Williamson.
" Bartholomew Street .....	E. Tuckett.
Hemyock .....	
Honiton .....	W. E. Foote.
Ilfracombe .....	Merriman.
Kingsbridge .....	
Lifton .....	J. Wheeler.
Modbury .....	
Newton Abbott .....	
Ringmore .....	A. Foster.
Shaldon .....	
South Molton .....	
Kentisbere .....	T. Blackmore.
Stoke Gabriel .....	C. Marchant.
Thorverton .....	
Tiverton .....	E. Webb.
Torrington .....	D. Thompson.
Torquay .....	
Uffculm .....	
Upottery .....	J. Chapman.
Yarcombe .....	H. Lockyear.

The Annual Meeting was held at Brixham, on Wednesday and Thursday the 13th and 14th of June, 1855. Brother Sanders was chosen moderator. Sermons were preached by brethren Newnam, U. Foot, and Webb.

## Statistics.

Baptized .....	79
Received by letter .....	49
Restored .....	5
	123
Removed by death .....	24
Removed .....	24
Excluded .....	14
	62
Clear increase .....	71
Schools .....	29
Children .....	2569
Teachers .....	315
Number of members .....	1992
Stations .....	26
Increase by profession .....	38

Brother Horsey, as a deputation from the Western Association and deacon of the church at Wellington, cordially invited the Devon Association to meet with the Western

Association at Wellington, on the Tuesday and Wednesday after the first Lord's day in June, 1856. The brethren cheerfully accepted the invitation.

## SUFFOLK BAPTIST HOME MISSIONARY UNION.

The Annual Meeting of the Suffolk Baptist Home Missionary Union was held at Diss, on Thursday, June 14th, 1855.

The following churches are in connection with the Union:—

Aldborough .....	J. Matthews.
Barton Mills .....	J. Richardson.
Bildeston .....	C. T. Crate.
Botesdale .....	W. Morris.
Bradfield .....	G. Ward.
Brandon .....	A. Scarr.
Bury .....	C. Elven.
Diss .....	J. P. Lewis.
Eye .....	Kitching.
Framden .....	C. Hart.

## Ipswich.

Stoke Green .....	J. Webb.
Turret Green .....	I. Lord.
Stradbroke .....	J. Eyres.
Sudbury .....	W. Bentley.
West Row .....	W. C. Ellis.

The statistics showed that there had been in the fifteen churches,

Baptized .....	6
Received by letter .....	21
Restored .....	5
	94
Removed by death .....	44
Dismissed .....	30
Withdrawn .....	9
Separated .....	13
	96

Clear decrease .....	2
Number of members .....	1850
Village stations .....	33
Sunday scholars .....	1732
Teachers .....	261

A sermon was preached by the Rev. T. A. Wheeler of Norwich, and addresses were delivered by the Rev. C. T. Crate of Bildeston, on "The Adaptation of the Gospel to the Moral Condition of Mankind," by the Rev. C. Elven of Bury St. Edmund's, on "The Influence of the Gospel on the Individual and the Church," by the Rev. I. Lord of Ipswich, on "The Revival of Religion," by the Rev. J. Webb of Ipswich, on "The Necessity of Prayer for the Influence of the Holy Spirit," and by the Rev. W. Bentley of Sudbury, on "The Weekly Offering for the Support and Furtherance of Religion at Home and Abroad."

It was resolved, that the next Annual Meeting be held at Stradbroke, on the second Thursday in June, 1856.

## WELSH WESTERN ASSOCIATIONS.

The annual meetings of these associations were held at Bianywaen on the 5th and 6th, and at Cwmdru on the 12th and 13th of June. At these meetings numerous public services

were held, and statistics were presented. Those from Pembrokeshire showed that there had been—

Baptized.....	490
Restored .....	81
Received by letter .....	764
	<hr/> 553
Excluded .....	98
Dismissed .....	51
Died .....	159

Clear increase ..... 308  
247

The statistics from Carmarthenshire and Cardiganshire were—

Baptized .....	337
Restored .....	120
Received by letters.....	96
	<hr/> 553
Expelled .....	98
Dismissed by letters .....	135
Died .....	175

Clear increase ..... 408  
145

#### NORTHAMPTONSHIRE SUNDAY SCHOOL UNION.

The Annual Report of the above Union has been forwarded to us, from which it appears that there are in connection with it forty-three schools; of which twenty-six are connected with the baptist, thirteen with the congregational, and three with the Wesleyan denomination. The number of

Teachers is, Male .....	412
Female .....	369
	<hr/> 781
Scholars is, Male .....	2970
Female .....	2456
	<hr/> 4736

Of the scholars 2903 can read the scriptures, 1215 attend day schools, and the clear increase for the year is 247, but that is chiefly caused by the admission of three schools to the Union. Of the teachers 538 were once Sunday scholars, and 430 are members of churches. Thirty schools have libraries, and fourteen select classes for senior scholars. The largest school is at College Street, Northampton (baptist), the number of scholars being 339.

#### SELECTION OF HYMNS.

At the Annual Meeting of the Trustees held on the 27th of June grants were voted to the following widows of ministers :—

Recommended by	
Mrs. S. B.....J. Jackson and T. Bliss .....	£7 0
M.A.B...J. H. Hinton, I. M. Soule .....	7 0
S.C.....W. Groser, E. B. Underhill .....	7 0
C. F.....Dr. Muroh .....	7 0
A. G. ...W. Colcroft, J. Foster .....	7 0
E. G.....Dr. Angus .....	7 0
E. G.....J. Sprigg, J. Preece .....	7 0
M. G. ...J. Bane .....	7 0
M. H. ...W. Rees, Esq. ....	7 0
E.L.H...M. Kent, W. Keay .....	7 0
E. H. ...F. H. Rolleston, H. Biggs .....	7 0

E. J.....J. Edwards, J. Wildo .....	7 0
M. J. ...J. Smith, W. Bontems .....	7 0
J. J.....T. Swan, I. New .....	7 0
P. K. ...S. Kent, E. Carey .....	7 0
J. M. ...T. Thomas, B. Morris .....	7 0
A. N. ...B. Evans, W. J. Stuart .....	7 0
M. N. ...Dr. Steane, W. Howleson .....	7 0
E. N. ...F. H. Rolleston, J. Watts .....	7 0
P. O. ...M. Thomas, T. Thomas .....	7 0
E. P. ...W. Yates, J. Consins .....	7 0
M. P. ...J. Venimore, T. Wheeler .....	7 0
D. S. ...J. S. Brooks, J. Haig .....	7 0
M.J.W...J. Jones, H. Clark .....	7 0
M. W....W. Yates, W. G. Lewis .....	7 0
M.F.W...P. Johnstone, G. C. Catterall...	7 0
C.C.W...J. W. Evans, W. L. Smith .....	7 0
E. Y. ...A. M'Laren, J. C. Green .....	7 0
J. C. ...J. Williams, S. Green .....	3 13
J. F.....J. Teall, H. W. Stambridge .....	3 10
M. H. ...C. Elven, J. H. Hinton .....	3 10
M.A.M...E. Pladgs, G. H. Whitbread...	3 10
J. M. ...W. Roberts, J. Webb .....	3 10
A. P. ...D. Katterns, Dr. Cox .....	3 10
R. R. ...B. Evans, W. J. Stuart .....	3 10
P. T. ...S. Kent, E. Manning .....	3 10
M. T.....P. Tyler, J. B. Blackmore .....	3 10
J. T.....W. Colcroft, J. Foster .....	3 10
S. W. ...I. M. Soule, J. Crawford .....	3 10
M. W....J. H. May, R. Green .....	3 10
S. W. ...J. H. Hinton, Dr. Steane .....	3 10

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\$241 10

#### BRISTOL BAPTIST COLLEGE.

The annual meeting of the friends and subscribers to the Bristol Baptist College was held in Bristol, on Wednesday June 27th. In the morning at eleven o'clock a public service was held in Broadmead Chapel. The Rev. T. Bosworth commenced with prayer. An essay was then read by Mr. George Humphreys on some of the forms of modern infidelity, and the students were seriously and earnestly addressed by the Rev. Thomas Horton of Devonport; his object was to impress on the minds of the students the importance and weight of their office, as one in which their object would be to edify the church, to minister to the comfort of believers, to bring sinners to the cross of Christ, and thus to save souls. Another essay would have been read, but the student was called away by receiving the unexpected intelligence of the death of his father. The service was closed with prayer by the Rev. John Jack. The friends of the institution retired afterwards to the vestry to transact the business of the society, and James Livett, Esq., was called to the chair. After prayer, offered by the Rev. A. Fuller of Cardiff, the report by committee of the proceedings of the year was read, and testimonials of a satisfactory character were presented to the meeting from several

gentlemen who had been engaged for some days previously in the examination of the students in the theological and classical departments of study. In Latin, Greek, mathematics, and mental philosophy, the examination was conducted by printed papers; in Hebrew and Divinity in the usual mode of  *viva voce* . Upwards of fifty gentlemen dined in the afternoon in the lecture room of the college. At both meetings a lively interest was expressed in the welfare of the college; at the same time it was felt as a matter of much regret, that the expenditure had unavoidably exceeded the receipts of the year, and that for many years past the necessary amount of income had failed to be realised.

It would appear that a mistaken impression prevails extensively, that the Bristol Baptist College has such resources at command, as to need very little effort on the part of individual contributors or of congregations. By the inspection of the annual reports, it will be seen that this opinion is without foundation, and it was considered by all who assembled on this occasion, that the most strenuous efforts should be made by the finance committee in the coming year to raise the income to the point which it ought to reach. It is very gratifying to be able to state that the liberal donation of fifty pounds was presented to the society by Mr. Ames of Bath, a few days after the annual meeting. There were sixteen students remaining at the end of the session, one candidate has been admitted, and several other applicants for the next session are under consideration.

#### THE BAPTIST BUILDING FUND.

The thirtieth Annual Meeting of this Society was held on the 10th of July, at the Mission House, Joseph H. Allen, Esq., the treasurer, in the chair. From the Report it appeared that the loan system continued to work most satisfactorily; that eighty loans had been issued since 1846; that some had been entirely paid off, and that the half-yearly instalments were regularly remitted. During the year £848 1s. 6d., had been received in subscriptions and donations; one legacy of £200, and £836 returned in instalments. In loans and grants during the same period £1315 had been issued; and, since the commencement of the loan system in 1846, upwards of £9000. The meeting was rendered interesting by addresses from Messrs. W. Lepard Smith, W. Bowser, George Bailey, W. H. Watson, J. C. Woollacott, and other gentlemen. This Society is earnestly commended to the consideration of the churches throughout the country, from whom congregational collections are respectfully solicited; and to individuals possessing property, who by annual contributions and legacies to it would effectually serve the cause of Christ.

#### GENERAL BAPTIST ASSOCIATION.

The eighty-sixth annual association of the new connexion of general baptists was held at Mansfield-road chapel, Nottingham, on Tuesday, the 19th ult., and three following days. The attendance was unusually large, 226 ministers and members of churches entered their names on the roll of representatives. According to rule the Rev. G. A. Syme, pastor of the Mansfield-road church, presided until twelve o'clock on the first day, during which time the letters from the churches were read. From these reports the churches appeared to be generally peaceful, and in some few instances really prosperous. The Rev. Joseph Goadby, of Loughborough, the chairman appointed by the last association, then took his seat. Two gentlemen were elected to act as moderators, viz., the Rev. J. Jones, of March, Cambridgeshire, and Robert Pegg, Esq., of Derby; the Rev. W. Chapman, of Longford, was also chosen as minute secretary; after which, the chairman delivered a brief but very appropriate address. The unanimous thanks of the meeting were presented to him for the address, and he was requested to publish it in the *General Baptist Magazine*, of which periodical he is the editor. The whole of each day was divided between the business of the association, committees, and public meetings, from seven in the morning till nearly ten at night. On Tuesday evening the annual meeting of the Home Missionary Society was held. Reports were given by the district secretaries as to the progress of the stations at Leeds, Sheffield, Peterborough, Castleacre, in Norfolk, and elsewhere. Animated addresses were also delivered by the Revs. J. F. Winks, of Leicester, who presided on the occasion, W. Chapman, T. Barras, of Peterborough; W. R. Stevenson, M.A., of Broad-street, Nottingham; J. Wallis, tutor of the College, Leicester; and J. Buckley, missionary from India. It has been usual formerly to hold this meeting on the Wednesday afternoon, when many of the leading friends were engaged at the foreign missionary Committee meeting. The greater degree of prominence given to the Home Missionary Society the present year was fully justified by the character of the meeting, and by the unwonted degree of interest in its proceedings that was excited.

On Wednesday morning, after devotional exercises, conducted by the Rev. J. B. Pike, of Bourne, Lincolnshire, the Rev. S. C. Sarjant, B.A., of Præd Street Chapel, London, preached the association sermon. The text was taken from Psalm lxxii. 19, "Let the whole earth be filled with his glory;" and the sermon comprised a most comprehensive and glowing exposition of the whole psalm. It was ably shown, that Messiah's kingdom

is a kingdom of "righteousness." Reasons were assigned to show the certainty with which we may expect its ultimate and universal triumphs. The peculiar blessings that would attend its general establishment were then described with thrilling effect. Among others, "abundance of peace," and great secular prosperity were especially insisted upon as suggested by the psalm; the latter, though not so frequently noticed as the former, was shown to present a complete refutation of what are known as the doctrines of secularism, and to demonstrate that Christianity is the only true science of life. We cannot give a better idea of the power and excellence of the sermon, than by simply stating, that, while the spacious chapel was crowded in every part, the attention of the auditory was literally enchained for one hour and forty minutes during his delivery, and several times it was with difficulty that the emotions of enthusiastic delight enkindled by the subject could be prevented from expressing themselves in loud bursts of applause. Mr. Sarjant was unanimously requested to publish the sermon, with which request we are happy to say he has complied. In the evening the Foreign Missionary Meeting was held, John Heard, Esq., of Nottingham, in the chair. The chapel was again densely crowded. The Rev. J. Buckley read an abstract of the Report. It was an interesting document, and referred particularly to the eminently useful and laborious services rendered to the Society by its late secretary, the Rev. J. G. Pike, of Derby, and by its senior missionary, the Rev. Dr. Sutton, who had both been removed by death since the last meeting, and within a few days of each other. The meeting was subsequently addressed by the Revs. W. Underwood, of Derby; G. W. Pegg, of Commercial-road Chapel, London; J. Lewitt, of Coventry; R. Hardy, of Queen's-head; J. Buckley, W. Hill, and G. Taylor. The two latter speakers were from the College at Leicester; they have been accepted by the Missionary Committee, and are expecting, in a few weeks, to accompany Mr. Buckley on his return to India.

The appointment of a successor to the late lamented Secretary of the Missionary Society engaged the anxious attention of the association. The names of three candidates were proposed, but after mature deliberation at a meeting of the committee, and then in the general assembly, the choice in both instances fell upon the second son of the former secretary, the Rev. James Carey Pike, of Leicester.\* Prior to the final breaking up of the association that gentleman expressed his acceptance of the call of the associated brethren, regarding it under all the circum-

stances of the case as being also the call of God, and requested the prayerful sympathies and co-operation of the churches in his new and important engagement.

A variety of business connected with the college at Leicester also occupied the serious attention of the body. The report of the institution was decidedly favourable. The circular letter to the churches, which had been prepared by the Rev. J. Jones, of March, was on the subject of "Domestic Piety." It was approved, and ordered to be printed with the minutes. The committee of privileges was appointed. The Rev. W. R. Stevenson, M.A., of Nottingham, is the secretary for the present year; also the committee for the admission of ministers into the connexion with the Rev. F. Chamberlain of Fleet, Lincolnshire, as its secretary.

A resolution was passed expressive of a desire for a closer union between the two sections of the baptist denomination, and directing the secretary to correspond with the committee of the Baptist Union on the desirableness of holding its next annual session in the town of Nottingham.

The above are some of the principal topics that engaged the attention of the brethren, when, after sundry votes of thanks to the officers of the association, and very cordial thanks to the friends at Mansfield Road chapel, and to other friends in the town, for their extreme kindness and hospitality, the doxology was sung, and the chairman concluded the proceedings of this delightful gathering at noon on Friday with a short prayer.

## RECENT DEATHS.

REV. EUSTACE CAREY.

This esteemed minister of Christ was taken to the enjoyment of rest on Thursday, July 19th, in the sixty-fourth year of his age. After breakfast he had retired according to his custom, and was looking over the notes of a sermon which he was preparing to deliver at Houghton Regis, Bedfordshire, when Mrs. Carey, entering the room, perceived that there was an alteration in his appearance. He complained of pain in his head, and a diminution of power in his side, but in a few minutes lost his consciousness; and in about an hour and a half expired.

Our deceased friend, a nephew of Dr. Carey of Serampore, was designated to missionary work at Northampton, January 19th, 1814, Mr. Fuller, Mr. Sutcliff, Mr. Blundel, and Mr. Johns, lately from Bengal, taking prominent parts of the service, and Mr. Robert Hall delivering an address to Mr. Carey which was afterwards published, and which is contained in his works. Mr. and Mrs. Carey arrived at Serampore in the

\* We are requested to state that Mr. Pike's address by post is at Quorndon, Leicestershire.

latter part of the summer ; and, after he had made suitable proficiency in the language, he and Mr. Lawson were ordained pastors of the church at Calcutta. His skill in the Bengallee became very great, and he devoted himself zealously to strictly missionary work. Few Europeans, if any, ever acquired in so short a time equal ability as a preacher to the natives. After he had laboured thus some years, a long and severe attack of liver disease disabled him, and it soon appeared certain that his constitution could not bear a tropical climate. Dr. Carey wrote thus on the 25th of November, 1824, after referring to the departure of one of the church missionaries. "My nephew, Eustace Carey, was also with his wife obliged from the same cause to leave this country in an American ship, a few months ago, and will probably be in England before this reaches you. These are severe losses to the cause of God, as they were both very active and useful men; but the ways of God, though inscrutable to us, are infinitely wise, and I have no doubt but the things which appear to us dark and discouraging, will in due time be so ordered in his wise providence, as to occasion much greater good to the interests of religion than any other arrangement, however favourable to our wishes, would have done.

After Mr. Carey's return, he was for a long time in an exceedingly debilitated and languid state ; but as his health improved he engaged by degrees in services which were eminently acceptable to the British public. A more eloquent speaker than he was at this time perhaps never appeared on a missionary platform, or one more ready to plead for the cause, day after day, and evening after evening. Incessant speaking, after he was engaged to travel regularly for the society, produced its natural effect in lessening the freshness of his manner, and the novelty of his illustrations ; but to the end of his life he was to thousands a most acceptable advocate of the work of Christ among the heathen. When he was no longer able to give himself to the labour wholly, he engaged in it occasionally, and his zeal on behalf of the society continued to the last.

#### REV. JOSHUA LEWIS.

The Rev. Joshua Lewis was originally a member of the baptist church at Llanwenarth, near Abergavenny. After the usual course of study in the Bristol Academy, he engaged for a short time in home missionary labour in the county of Cornwall ; and in the year 1818 became pastor of the newly formed church at Chepstow, Monmouthshire, where he continued for several years, with no large amount of ministerial success, but having good report of all men and of the truth itself. Leaving Chepstow, he accepted 'the pastorate at Garway, in

Herefordshire, but soon afterwards removed to Park Hill, Bowlash, midway between Lydney and Chepstow, where a small chapel stands in the midst of a scattered and neglected population on an elevated spot, commanding a magnificent prospect of the river Severn, the vale of Gloucestershire, and the surrounding country. Here Mr. Lewis spent the close of his life, and here for many years friends from all the neighbouring churches have annually gathered around him,—attracted alike by the natural beauties of the scenery, and by the unobtrusive but substantial excellencies of the worthy pastor. To young and old, Bowlash anniversary has been a high day and holiday, and on these occasions many of our most honoured ministers have published on the mountain top the glad tidings of salvation. Not a few readers of the Baptist Magazine, when they see the name of Joshua Lewis in its obituary, will call to remembrance these seasons of innocent recreation and spiritual improvement. This annual gathering was always a source of peculiar gratification to Mr. Lewis, but of late each returning anniversary has given evidence of declining health.

In the prospect of this year's meeting, he wrote as follows, dated May 4, 1855 :—"The last week in June I think the best time to have our anniversary ; we must pray that it may be a fine day. We have had fine and delightful days for our anniversary before now. . . . As it regards myself, I feel the infirmity attached to human nature creeping over me rapidly. Last year I could walk to Chepstow and back the same day, and did so once or twice, but now I do not feel that I have strength to walk there. Now I am seventy-one years old, and I feel the force of the psalmist's words : 'The days of our years are threescore years and ten, and if by reason of strength they be fourscore years, yet is their strength labour and sorrow.' I have no desire should it be the will of the Lord to live to a very old age, and I do not think I shall. I have daily symptoms telling me that the tabernacle is coming down, but I have hope, and this hope is laid up in heaven, therefore I am enabled to adopt the language of the apostle, saying, 'For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens.' Happy and blessed the state that awaiteth the believer in Christ, let him quit this when he may. It is to be ever with the Lord."

From this date his health speedily declined, and on the 29th of May he entered into rest. Agreeably with his own request, his mortal remains were interred in front of the little chapel on the 2nd of June, when addresses were delivered by the Rev. John Penny, of Coleford, and the Rev. Thos. Rees (independent), of Chepstow, and prayers were offered by the Rev. E. E. Elliott, of Lydney,

and Rev. Thos. Jones, of Chepstow. On the morrow, Mr. Jones preached a funeral sermon, from some of the last words of our departed brother. "God is our refuge and strength, a very present help in trouble." Psalm xli. 1.

T. N.

*Lydney, July 10, 1855.*

MR. THOMAS THOMAS,

The youngest son of the Rev. T. Thomas, of Newcastle, Emlyn, Camarthenshire, died, aged twenty six, June 13th. The affliction which ended in his death commenced about three months before he died; during this time, he suffered much, but his affliction was sanctified, and a remarkable improvement in feeling gradually took place, which appeared in his patience and thorough resignation to the will of God, and his mercy through the Redeemer.

Mr. Thomas Thomas was a young man of an excellent moral character, and of great integrity, he was also very useful in his day in the house of God, especially with the singing and in the Sunday school. His loss is deeply felt by all his connexions.

W. JONES, ESQ.

Mr. Jones, of Pwllheli, known to our readers as proprietor of the vessel called the William Carey, in which he had repeatedly given to our missionaries to India free passages, expired on the 8th of July.

MRS. THOMAS BOMFORD.

Mrs. Thomas Bomford was born June 12th, 1774. Her father, Mr. James Tearce, of Evesham, for many years the deacon of the Cole Street church, was a man of considerable influence and eminent piety. Her mother, also, was a pattern of the life and power of religion. Their house was ever the home and the resort of good men, and thus their daughter from earliest years came in contact with the excellent of the earth. She would often refer in after life to the pleasure and profit she derived from intercourse she had with Dr. Ryland, to whom she paid several visits in Bristol; with the sainted Medley, a letter from whom, at the time of her marriage, she carefully preserved; with Samuel Pearce, to whom she had the pleasure of presenting a basket of fruit, as he left her father's house, where he rested after that trying part of his last journey from Tewkesbury to Evesham; and to many others would she refer, all of whom are now past to their reward; and this home influence and Christian intercourse were not without salutary effect. From her youth up she delighted in the service of the sanctuary and the society of saints. Though cheerful of spirit she was

firm of purpose. In disposition most yielding and obliging; yet when invited to take part in those pleasures or pursuits her conscience condemned, she would firmly decline. We are not acquainted with the particulars of that process by which she was brought out of darkness into marvellous light, but we believe it was a gradual dawn in the morning of life; but the mild and steady light she ever reflected placed it beyond doubt the Sun of righteousness had arisen on her spirit with healing on his wings. In June, 1803, she left the home of her youth, where she had received and imparted so much happiness, to share the joys and sorrows of life with Mr. Thomas Bomford of Lench, whose father also was a deacon of the Cole Street church, a union as fruitful of mutual enjoyment and blessing as it was protracted in duration, it continued fifty years some fourteen days. Many who have been privileged to witness their entire oneness in every good word and work have been reminded of the Spirit's testimony of Zachariah and Elizabeth. Our departed friend was baptized by Mr. Butterworth in May, 1814; why she so long delayed publicly professing her faith in Christ, we believe originated in that self-distrust which erroneously keeps many so long hesitating. She soon won the esteem and affection of those around her in her new sphere by the urbanity and liberality of her spirit. There was at this time no chapel at Lench, and she discovered her love to the sanctuary by the obstacles she overcame to attend its services. In the erection of a house to God, and securing the preaching of the gospel and education for the young she gave her hearty and efficient aid. A liberal education especially for her day, had improved a naturally vigorous understanding, but yet largeness of heart was the most distinguishing feature of her character. For this she became proverbial, not only in her own immediate sphere, but in a wide circle round. We never saw less of selfishness in any individual. Her hospitality was most cordial, and on none did she more rejoice to bestow it than labourers in the vineyard of her Lord. She was a friend to all, but especially to the poor and afflicted. She loved Sion, and habitually regarded every thing with respect to its bearing on the honour of Christ and the promotion of his glory. None more than herself would repudiate the idea of her being perfect; deep self-abasement and exclusive trust in the Lord Jesus ever characterized her, yet those who knew her best will acknowledge that in her was less of imperfection and more of goodness than it is often our privilege to meet with. By equanimity of spirit and active habit she made the best of an originally good constitution, and thus presented the rare but pleasing spectacle of life thoroughly enjoyed to its eighty-first year. She had her trials, yet a filial trust in God, a cheerful

performance of the every-day duties of life, and delight in doing good, she made her course peaceful and happy. Her unusual vigour of body and mind for her age led her friends to fondly hope they should be permitted to retain her for a yet longer period; but this hope was not to be realised; for on the first sabbath in May she was at the Lord's house thrice, and partook of the Lord's supper, was taken ill on the Monday, and after a short but severe illness fell asleep in Jesus, on Thursday morning, May the 12th, showing to the last the same humble trust in Jesus, and the same anxiety for the comfort and happiness of others. The severity of physical suffering only leading her exultingly to exclaim,—

"Though painful at present, 'twill cease before long,  
And then O how pleasant the conqueror's song."

The effect of her death upon all around was a pleasing painful index of the influence she had exerted in life. The mother of the village was gone; each mourned a friend. The assembly which gathered to hear her funeral sermon was striking indeed. We may not be surprised if, after such an union of fifty years' duration, the heart and the home of the bereaved husband should be desolate indeed. But that religion which so sanctified the union will sustain under its severance, pointing as it does to that happier world where there shall be no more death; and may the family to which the departed belonged, that has been so honoured in supporting the cause of Christ, and from whence so many stones for the living temple have been taken, follow those who by faith and patience are now inheriting the promises.

#### MRS. RICHARDSON, BARTON MILLS.

The subject of the following brief notice was born at Whitby, Yorkshire, on January 3rd, 1820, being the third daughter of the late Captain William Taylor. In early life she was decidedly pious, but she was not baptised till the age of twenty-one. In the year 1842 she was united to her now sorrowing partner, and the whole of her married life was one beautiful picture of genuine religion, lovely in its perfect symmetry, and attractive in its softening influence. Hers was the religion of the heart, whence, as from a fountain, streams of excellence issued, fertilizing and beautifying all around. Not like the mountain torrent flowing rapidly in one season while its bed is dry in another, but like the deep, wide, continuous river flowing in all seasons and imparting life and loveliness in all the regions through which it flows. Not like the erratic comet, exciting and bewildering the beholder for a season and then escaping observation, but like the fixed star, shedding its mild and useful light, without interruption or diminution.

Most affectionate remembrances of her are cherished by the friends at Botesdale where her husband was settled for some years, and by the friends at Barton Mills, the present sphere of his labours.

Various were the trials it was her lot to endure during the later years of her life. Heavy and long protracted personal affliction was appointed for her, while the removal of several lovely promising children wrung the parental heart with anguish. In the different relations of wife, mother, friend, and Christian, her conduct was remarkably exemplary, and she adorned the doctrine of God her Saviour in all things. She was an Israelite indeed in whom there was no guile. Most solicitous for the comfort and usefulness of her beloved partner, she adopted every means to assist him in his work of faith and labour of love. Most anxious for the spiritual welfare of her dear children, she was assiduous in her efforts to lead them to the Saviour.

Deeply concerned for the peace and prosperity of the church, she was ever careful to pursue that prudent, conciliatory, yet dignified course best suited to promote that object.

Her excellence as a wife, her affection as a parent, her fidelity as a friend, her consistency as a Christian, will be long held in admiring and grateful recollection by survivors. The amiableness of her disposition, the sweetness of her temper, the holy placidity of her soul under bodily sufferings, at once protracted and severe, and amid distressing bereaving strokes of our heavenly Father, are now contemplated with chastened sorrow for her loss, mingled with lively gratitude for that grace of God which formed her lovely character and enabled her to maintain "the even tenor of her way."

The writer was particularly struck with this last feature of our esteemed and departed sister about twelve months since, when it was his lot to attend the funeral of her beloved daughter.

The calm serenity which sat upon her brow, the entire resignation to the will of God, the child-like submission under that trying dispensation which she manifested was an admirable illustration of the power of religious principle, and the usual state of her mind, the peaceful and joyous blending of her own will with the will of the Most High. A life so exemplary and a course so much in accordance with the principles of truth, benevolence, and holiness, was, as might have been anticipated, followed by a happy and triumphant death. No doubt disturbed her peace, no cloud obscured her vision, no fears harassed her spirit, no temptation interrupted her enjoyment.

"I never witnessed," said one who was present, "such calmness and confidence; the paternal character of God afforded her



special support and consolation, her frequent exclamation being, 'I can place myself confidently in his hands and at his disposal.' The finished work of the Saviour was her only hope, and that was all-sufficient. The hymn beginning with the words,

"Jerusalem, my happy home,  
Name ever dear to me;  
When shall my labours have an end,  
In joy, and peace, and Thee?"

was an especial favourite of the departed. This was read to her a short time before she expired, and the inquiry was made whether she could still enter into its sentiments, and adopt its language. "Oh yes," she replied, "that is still the ardent desire of my soul," and soon after she yielded her spirit into the hands of her faithful Creator, on the 20th of June, 1855, aged thirty-five. We mourn, but we dare not murmur; we weep, but we dare not repine; we sorrow, but not as those without hope; for we believe that "those who sleep in Jesus the Lord will bring with him." There is light mingling with the darkness, joy blended with the sorrow, consolation amid the desolations of death itself. It would be cruel to wish her back to earth again, to tread life's rugged path again, to pass through complicated sorrow, affliction, and distress, once more to meet the last enemy, and struggle with the king of terrors.

Her afflicted partner and weeping relatives may find consolation in the fact that she was spared so long to relieve the griefs and enhance the joys of the present state of existence, to cheer under depression, to counsel in difficulty, and to comfort in affliction.

In the recognition of divine providence in her removal, another source of consolation is opened. It is no random stroke of some arbitrary tyrant, but the wise and gracious appointment of a tender Father, a faithful Friend, who wounds to heal, who kills to make alive. Nor should her excellent character and consistent conduct be forgotten when contemplating her departure, for she was evidently ripened for heaven, and by her varied afflictions "made meet to be a partaker of the inheritance of the saints in light." The station she now occupies before the throne of the eternal should tend to dry up the tears and soothe the sorrows of those who esteemed her most highly.

For, with the volume of inspiration in our hands, we possess the blessed assurance that she is now in that world of which it is declared, "And there shall be no night there, and there shall be no more curse, and they shall hunger no more, neither thirst any more, neither shall the sun light upon them nor any heat; for the Lamb that is in the midst of the throne shall feed them, and shall lead them to living fountains of water, and God shall wipe away all tears from their eyes." How great the value of true religion, directing in

life, supporting in death, and ultimately leading the soul to a blissful immortality. And how should the removal of beloved friends and connexions urge upon our observance the language of the apostle: "That ye be not slothful, but followers of them who through faith and patience inherit the promises."

W. W. C.

Isleham, July 6th, 1855.

## HOME.

### TENBURY, WORCESTERSHIRE.

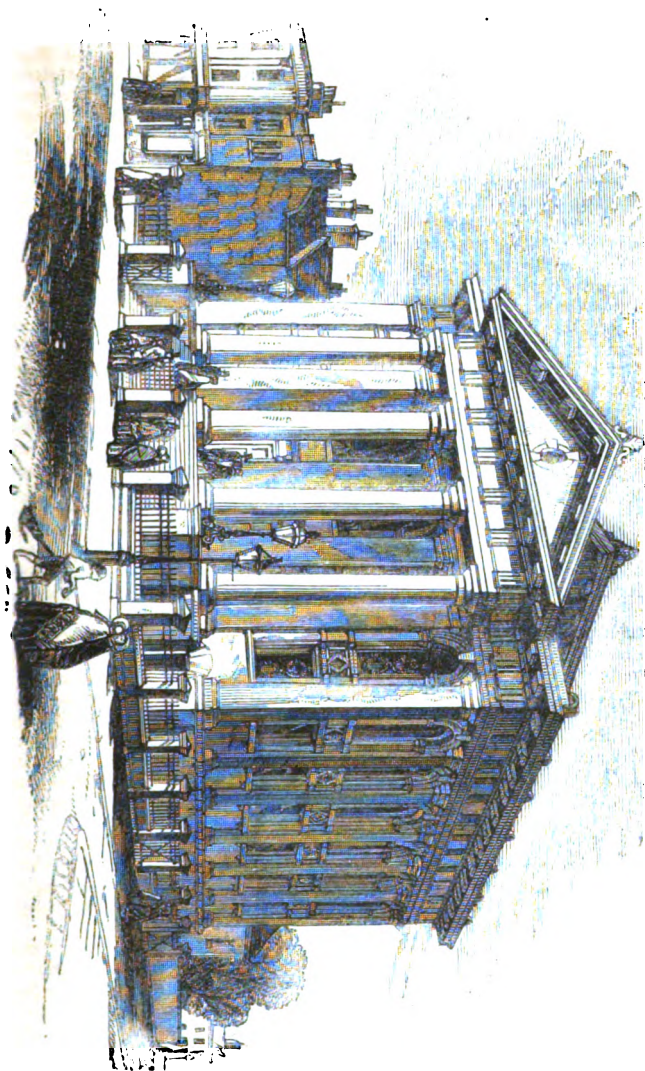
A baptist church has existed in ~~this town~~ from the year 1819, the meetings of which have been held in a small room ~~used for a~~ day school. In its infancy the ~~cause of~~ dissent met with most determined opposition, but, nothing daunted, the friends of ~~Jesus~~ persevered, hoping and praying for better days. At length circumstances appeared to favour the attempt to erect a suitable chapel, and on June 8, 1854, the foundation ~~stone~~ of an edifice forty six feet by thirty-two feet was laid, and on June 7, 1855, the ~~stone~~ building was opened for public worship. Divine service commenced in the afternoon at half-past two. The Rev. J. P. Jones of Bromsgard, (independent) read the scriptures and prayed, after which the Rev. Hugh Stowell Brown of Liverpool, preached an eloquent sermon. In the evening, ~~after~~ reading and prayer by the Rev. G. Coates of Kington, Mr. Brown preached from John ii. 1—12. The congregations were large and respectable, and between the services about 360 persons partook of tea in a spacious marquee.

On Lord's day June 10th, the opening services were continued by the Rev. G. Coates of Kington, preaching both morning and evening. The collections, &c., amounted to upwards of £30.

It will be a matter of surprise to many that there is no other dissenting place of worship within a distance of nine miles of Tenbury.

### TRINITY ROAD CHAPEL, HALIFAX.

The first anniversary of the opening of this place of worship was held in the first week of July. Sermons were preached by the Rev. W. Brock of London, and the Rev. W. Walters, minister of the chapel; and Messrs. Chown of Bradford, Hanson of Milns Bridge, Goodman of Steep Lane, Newnes of Narley, Whitewood, Ingham, Buzacott, and Ilkington of Halifax, took part in the other engagements of the occasion. The collections amounted to upwards of £85, which sum is to be appropriated to the liquidation of the chapel debt.



MARE STREET, HACKNEY.

The first stone of a building, a view of the elevation of which is above, was laid by Sir S. Morton Peto, Bart., on the 18th of July, on the site formerly occupied by the place of worship destroyed by fire on the 16th of August last. It is of the Roman Doric order, the front of Suffolk Brick, the cornice, pillars, and mouldings of Bath stone. The interior will measure about 64 feet by 52, with a deep gallery on three sides, and a recess containing the baptistery behind the pulpit. Accommodation is to be afforded

for about 1,200 persons, and the builder's estimate of the cost is £6,190.

Hymns were given out by the Rev. Dr. Hoby, the Rev. J. Viney, and the Rev. F. Trestrail. The Rev. W. Kirkus read portions of scripture; the Rev. H. J. Gamble offered prayer; the Rev. D. Katterns gave a sketch of the past history of the church, Mr. Luntley, the senior deacon, presenting to Sir S. M. Peto a silver trowel with an address adverting with much feeling to the memory of the late pastor, Dr. Cox, and the concluding prayer was offered by the Rev. William Miall of Dalston.

In the evening about 400 friends sat down to tea in the Manor Rooms, when excellent addresses were delivered by many ministers, and Mr. Cuzner, Hon. Secretary, read a list of contributions, and informed the meeting that the builders had engaged to have the chapel ready for opening by the 1st of January next.

#### LANGHAM, RUTLAND.

The chapel recently erected in this place, as a village station of the baptist church at Oakham, was opened for divine worship on Thursday, June 21, and following days. Three sermons were preached by the Hon. and Rev. Baptist Noel on Thursday and Friday; the Rev. J. Jenkinson preached on Sunday afternoon; and the Rev. J. T. Brown, of Northampton, in the evening. Prayer was offered on Thursday by the Revs: J. Green, T. Gammlidge, T. Lomas, and B. W. Noel. A public meeting (over which Richard Harris, Esq., mayor of Leicester, presided) was held on Thursday evening, and was addressed by the chairman, and also by the Rev. T. Lomas, of Leicester; the Rev. J. N. Robjohns (independent), of Wyomondham; the Rev. R. Broomfield (Wesleyan), of Oakham; and others. A second public meeting was held on Friday evening, at which addresses were delivered by the Rev. J. Jenkinson (chairman), the Rev. J. Salisbury, the Rev. T. M. Thorpe, the Rev. J. T. Brown, and Messrs. Islip and Haymes. A bazaar in aid of the Building Fund was opened on Thursday and Friday, and public tea provided on both those days. The services were held in a large tent, erected near the chapel. They were all numerously attended and deeply interesting. To the credit of the voluntary principle, the total receipts exceeded £145, in addition to nearly £150 previously contributed.

#### MILDENHALL, SUFFOLK.

We are informed, that the Rev. W. C. Ellis of West Row, Mildenhall, is about to resign his pastoral charge, and is open to an invitation from any destitute church.

#### COMMERCIAL STREET, WHITECHAPEL.

In an open situation, not far from Whitechapel Road, a handsome Grecian structure has been erected by the church under the pastoral care of the Rev. Charles Stovel, which was opened for divine service on Wednesday, July 11th. Prayers were offered on the occasion by Messrs. Spencer Murch, Brawn, Tyler, and Dr. Hoby, and sermons were delivered by Messrs. Landels, of Regent's Park, and Spence, of the Poultry.

In the afternoon a business meeting was

held, at which Sir Morton Peto, Bart., presided, who expressed his gratification at the completion of the noble structure, and his hope that much good would be the result in that densely populated neighbourhood.

A financial statement was then given, from which it appeared that the cost of the chapel, including the purchase of the ground and law expenses, amounted to about £10,500. £6,500 had been awarded to the church and pastor for their old building. Donations and subscriptions had been received amounting to about £2,000, leaving a debt of a little less than £2,000 on the building.

Several ministers and other gentlemen then addressed the meeting.

#### ENLARGEMENT OF LIBERTY.

Before this reaches the reader's hand, we trust that the royal assent will have been given to an act repealing a law which most active ministers have broken, and which has exposed great numbers of our friends to the mercy of any common informer. In 1813, when the Act of 52 George III. was passed, which has been ever since a kind of Magna Charta to dissenters, every congregation was declared to be unlawful and exposed to high penalties at which there were present more than twenty persons besides the immediate family and servants of the person on whose premises they were assembled, unless the place had been certified to the bishop of the diocese or the justices of the peace at the General or Quarter Sessions. The Act had been prepared by the late Mr. Baron Gurney, himself a dissenter, and gave as much liberty as could at that time be obtained, the number of persons previously permitted having been but five. This session, the Earl of Shaftsbury has brought in a bill, and, after much opposition, apparently secured its passage through parliament, which takes away this restriction. It has been suffered to fall into oblivion pretty generally for many years, but there it has remained, liable to be revived at any time, in any county, by any informer. The following case is within our own memory, though copied from the Philanthropic Gazette of Jan. 1, 1817. The Hon. Charles Noel spoken of is the present Earl of Gainsborough, the head of the Noel family; the officiating minister, if we remember rightly, was the late Rev. Gerard Noel, afterwards prebendary of Winchester; the Earl of Romney was the father of the present earl, a man of high reputation for integrity and honour, whose plea was, that if the magistrates of the district allowed one another to break the law, they could not enforce the law against offenders of meaner rank.

"Several of the public prints have informed us that the Hon. Charles Noel has been

lately fined £40 for a certain violation of the laws, at which they have obscurely hinted. But, as we have been favoured with the particulars from an authority on which we can fully rely, we hope Mr. Noel will excuse our laying them before the public; and we are confident the noble earl (Romney) who was so active in the prosecution, will applaud us for suggesting the caution to other persons, equally unacquainted with the offence.

"It seems, the late Lord Barham, of Barham Court, had founded a Sunday-school in the village in which he resided, and had been himself in the habit of attending the evening worship carried on therein, with a view to the benefit of the parents of the children, and other inhabitants who might choose to attend. Since his lordship's death, the Hon. Mr. Noel having come to reside in the same mansion, and his health making it imprudent for him to venture out in the cold and damp winter evenings, he thought proper, as a temporary measure, to remove the service to his own house; and, without suspecting that he was violating any existing law, he permitted his neighbours and tenants to attend. But to avoid the danger of an error in our statement, we give the following literal extract from the information exhibited in court.

"*KEST to wit. To the constable of the lower half hundred of Twyford, &c.*—

"Whereas INFORMATION and COMPLAINT have been made before us, his Majesty's justices of the peace of the said county, by the Rt. Hon. Charles, Earl of Romney, that the Hon. Charles Noel, of Barham Court, in the parish of Teston, &c., did on Sunday, the 7th day of January last past, knowingly permit and suffer a certain congregation or assembly for RELIGIOUS WORSHIP of PROTESTANTS (at which there were present more than twenty persons, to wit, thirty or thereabouts, besides the immediate family and servants of the said Charles Noel), to meet in the said mansion-house and premises, occupied by the said C. N. as aforesaid,—the said mansion and premises not having been duly certified and registered—according to the directions of the statutes in such case made and provided," &c. &c.

"This document was signed by five magistrates of the above county, and the appearance fixed for the 1st of April, on which day the following witnesses were also summoned to attend, viz. the Rev. John Kennedy, vicar of Teston; Rev. R. Wood, curate of Nettlested; — Nettlefold, parish clerk of Teston; D. Thompson, steward at Barham Court; Jas. Gardiner Jeffery, of Yelding, gent.; and John King, late servant to the said Rev. John Kennedy; but of whom only two were called in evidence.

"Mr. Thompson having proved the occupancy of the house by Mr. Noel, then delivered a letter to the chairman of the sitting, which being read, was expressive of

regret, that under mistaken views he had violated the law, and submitting to the decision of the bench to what degree of penalty his error had made him liable.

"Rev. Mr. Kennedy being sworn was interrogated by Lord Romney, whether more than twenty persons were present, besides Mr. N.'s domestics, and whether there were any besides parishioners of Teston, answered both questions in the affirmative.

"Here Lord Romney said, that he thought it necessary to observe that, as complainant and informer, he took the whole matter upon himself, and added, that he had learned with surprise and astonishment that Mr. Kennedy and Mr. Wood, two clergymen of the church of England, should countenance by their presence the illegal proceedings of Barham Court. In reply to this, Mr. Kennedy begged leave to impress upon the minds of his lordship and the bench, that for reasons assigned in the letter read by the chairman, he was equally unconscious that the assembly at Barham Court was illegal, and referred to what had been the practice at the school in the time of Lord Barham.

"Mr. Kennedy added, that he could assert from Mr. Noel's authority, that no one could more venerate our laws, or was more desirous to pay all due respect to magistrates; that his error had been unintentional, and arose from misconception; and respecting his public sentiments, he need not intrude farther upon their time. But as Mr. N. was not present (being called to attend the death-bed of a beloved sister in a distant county), he requested the indulgence of the bench to offer a few words upon his private character, to which, in his absence, he could speak more freely. He had known him from infancy to manhood, and hesitated not to say, that a person of more solid practical Christianity—of more amiable manners, of more humane benevolence—or greater generosity of mind, or with a greater degree of the milk of human kindness, he had never known; and was persuaded he might affirm, he would not knowingly do the least injury to any human being, but would rejoice in doing good to all, and more especially that good which ended not with the present life: in a word, he was the gentleman and the Christian! With such dispositions, such views, and such intentions, the degree of criminality attached to an error in his judgment, and the degree of punishment it merited, might cheerfully be submitted to the decision of the bench.

"After some farther conversation, the witnesses were ordered to withdraw, but in a few minutes recalled, and informed that the bench had convicted Mr. Noel in the full penalty of FORTY POUNDS for two offences, on Dec. 31, 1815, and Jan. 7, 1816.

"Mr. Thompson, the steward, immediately paid the penalty, and at the same time in-

quired whether one moiety of the penalty did not belong to the poor of Teston parish ; to which the chairman answered, that when the expenses of the prosecution were paid, of what remained, one-half went to the informer (Lord Romney, we presume), and the other to the poor !

"The reader has the whole case now before him, on which we shall offer only a few brief remarks. 1. That the prosecution is grounded on the *last* Toleration Act, and on a clause which seems at the time to have attracted but little notice, as referring only to the registry of dissenting chapels, but which, it appears, applies equally to members of the establishment not on consecrated ground. 2. That the assembly thus made criminal was not a *political*, a *commercial*, or a *convivial* meeting ; nor was the assembly for a *ball*, but for *religious worship* (as the information states), and that on a sabbath day. 3. The worship is expressly stated to be *protestant*, not Roman catholic, which (as far as we can learn), requires no licence, but simply to enter the name of the officiating priest. 4. That it was not a meeting of protestant dissenters, though some might possibly be present, they are not named, nor are they involved in the accusation : but Mr. Noel, a member of the church of England, his parish priest, the parish clerk, and the curate of a neighbouring parish are particularly named. Now, herein seems a difficulty : dissenters may licence a house, or a field, or a barn, for public worship ; but a member of the church of England cannot conscientiously do this, as it ranks him without the pale of the establishment : he is therefore under disabilities unknown to either catholic or protestant dissenters. 5. The act gives magistrates a discretionary power to mitigate the pounds of the penalty to shillings ; and it is known that in many cases, as swearing, sabbath-breaking, drunkenness, short weights and measures, and some other faults mentioned in the late police report, magistrates often show themselves very *tender hearted* ; but praying and preaching are it seems crimes of such enormity, that they admit of no palliation, no mercy ! Lastly, in respect to Lord Romney, and to prevent any mistake which might arise from a trifling similarity of name, we remark, that it was not this noble earl, but Lord Radnor, who, two or three years since fined Kent, the methodist, for saying his prayers in public without a licence ; though the Court of King's Bench had afterwards the temerity to reverse the judgment and return the penalty."

#### SOHAM, CAMBRIDGESHIRE.

The Rev. J. Smith, jun., relinquishes the pastorate of the baptist church at Soham, Cambridge, at the close of September, and is open to invitation elsewhere.

The Earl of Shaftsbury's important bill for the abolition of penalties for worshipping in places un-registered, to which we have adverted on a preceding page, has effected its progress through the House of Lords. It has however to return to the House of Commons on account of some amendments made by the peers, and there are some apprehensions that it may be exposed anew to the wily attacks of some enemies of religious freedom. Should it be defeated, it will become even less safe than before to treat it as obsolete, the attention of informers having been awakened ; increased caution will therefore be necessary till another session of parliament shall have had opportunity to legislate on the subject.

"In connection with the abolition of the penalties of the Conventicle Act," says the *Record* of July 18th, "Lord Brougham has given notice of another act to repeal certain other penal acts affecting clergymen, which still disgrace the statute-book. Few people are aware that under an act of Edward VI., to which we lately called attention, the Hon. and Rev. Baptist Noel, is liable, on a third conviction, to imprisonment for life."

Since then Lord Brougham introduced his bill, observing that when a person in holy orders conscientiously dissented from the church, he remained liable to all the penalties which would be incurred by a clergyman for certain acts, and he remained under the superintendence of the bishop in the same manner as if he had not become a dissenter. The earl of Derby, however, objected strenuously to the motion, and Lord Brougham ultimately consented to defer the measure to another session.

Wednesday, September 12, is fixed, we are informed, for the opening of the new chapel at Hanwell Road, Brentford. Further information respecting it may be looked for next month.

The "Christian Visitor" announces that it has received a telegraphic dispatch from Dr. Cramp of Acadia College, saying that the venerable minister, long known in Nova Scotia as father Harding, died on Friday night, the 8th of June.

Eagle Street Chapel being now finally closed, an arrangement has been made with the church in Henrietta Street, Brunswick Square, for the union of the two congregations while the new building is being erected, the ministers are to take the services each alternate sabbath, Mr. Wills commencing on the 5th of August.

A new periodical, called the "Liberator," has been commenced by the Society for the Liberation of Religion from State Patronage and control, which is to appear on the first of every month, price twopence.

# IRISH CHRONICLE.

AUGUST, 1855.

## THE LATE BALANCE IN HAND.

IN an account of the Baptist Annual Meetings which was published a few days after they took place, it was said respecting the Baptist Irish Society, "Whether the symptom is favourable or otherwise, the treasurer has a balance in hand." "*Whether the symptom is favourable or otherwise.*" This phrase must indicate either a doubt in the writer's mind whether a balance in hand at the end of a financial year is a good thing or not, or a desire to excite the doubt in the minds of others. It cannot have been without some design that these words were introduced, and in either case it is important that a correct opinion on the subject should be elicited. The doubt might indeed be suggested easily and without much previous thought, but its tendencies are grave, and they involve interests of great importance, and far more extensive than those of any one society. We earnestly entreat all our friends therefore to give their attention to a few remarks.

"Whether the symptom is favourable or otherwise, the treasurer has a balance in hand." Now let us think for a moment what would have been the present condition of the society if the treasurer had *not* then had a balance in hand. Supposing all other things to have gone on just as they have, the society would have been now insolvent, and we should have had to report that the time for the quarterly remittances to the agents was past and that they had not received their salaries. During the intervening three months, they ate,

they drank, they lodged, as usual; but how they were to have been paid what had been promised them we do not know. Whether the non-arrival of the expected stipend at the appointed time, whatever might be its amount, would have been a favourable or an unfavourable symptom in their view, we think that even Englishmen whose income is derived from quarterly payments and who have families dependent upon them may easily decide. The facts of the case are plain. The balance at the commencement of the quarter in the banker's hands was £379 5s. 8d. At the end of the quarter there was a balance against the society of £6 18s. How is this to be accounted for? The salaries of the missionaries and other agents had been paid; and it is a quarter in which scarcely any contributions to societies are received. The whole amount that reached the treasury of the Baptist Irish Society from collections, donations, subscriptions, and other sources of income was £124 9s. 5d. Had it not been for the "symptom," favourable or otherwise, we should have had but this sum—£124 9s. 5d.—with which to pay £510 13s. 1d. In other words, we should have been in a position to remit to our missionaries, readers, schoolmasters, and schoolmistresses, four shillings and elevenpence halfpenny in the pound. There were also tradesmen whose bills the society has been accustomed to discharge at the rate of twenty shillings to the pound, even when it has been lowest. These, thanks to the "symptom," have been paid. The proprietor of the journal contain-

ing the remark was one. A fair bargain had been made. A certain number of copies of the sheet in which the account appeared was to be taken, and a certain number of pounds was to be paid for them. The contract was fulfilled. *We* had the right number of copies; and *he* had the right number of pounds. But if, when he unfolded the cheque, he had found that it was for four shillings and elevenpence halfpenny in the pound, his habits of mind must be different from those of most other men of business if he had not thought the symptom decidedly *unfavourable*.

But now let us look at the present circumstances of the society. The balance which the treasurer possessed three months ago is now gone. There are two or three accounts which we have not received, which as soon as they come to hand ought to be discharged, but we have nothing to pay them with. Last year we paid in June the bill for printing the Annual Report, and in consequence received discount; but this year we have no hope of being able to pay it till it will be too late to ask for discount. Demands will be coming in gradually from Ireland, but we have at present nothing with which to meet them. Before the end of the quarter we shall need £500; and whence is this sum to be obtained? So large an amount was not received during the same quarter last year, or the year before, or for many preceding years. Are we then to spend wakeful hours in the night calculating what amount of poundage it will be that we shall be able to pay in September? Is this the way in which our religious societies ought to be conducted?

It will perhaps be said that it is nonsense to talk of poundage in reference either to last quarter or to that

which is coming; that the agents and tradesmen will in any case have their money; that it will be borrowed, and repaid at some future day. But of whom shall we borrow? We have understood that it is difficult for either an individual or a society to borrow when there are no securities to offer. It is by no means certain that if our property in Ireland were all put up to auction it would fetch the expenses of the sale. Our society lived for some years on borrowed capital, lent on the faith of securities which at length, to the surprise of all parties concerned, turned out to be moonshine. We know now, however, that we have no securities, either good or bad, to offer. And if we succeeded in borrowing, we should have to pay interest. Solomon's remark also should be kept in mind, that "The borrower is servant to the lender." There may be exceptions, but often the independence of a Committee is very seriously compromised if a society is in debt. Many years ago, the writer knew a case in which a large Committee was called together specially to consider an important subject. Before the proceedings began, it was intimated privately to the members that the Treasurer's opinion was so strong that if the question were decided against the proposition he would resign. The society owed him at the time £4000. The Committee knew this. In these circumstances they began to discuss the matter, and weigh the arguments.

It is not necessary to proceed further with the tale. It will probably be at once admitted that if the constituents of a society wish its Committee to retain its independence they should enable it to keep clear of pecuniary obligations. But the truth which we wish especially to enforce is, that at the end of a financial year, unless there is a considerable balance in hand, a society like ours is not in a healthy state. It

will inevitably be in debt in October, unless there be a balance at the beginning of April sufficient to meet the difference between the summer expenditure and the summer receipts. Five hundred pounds at least are likely to be needed for this purpose.

Baptists have been so long accustomed to hear of their societies being in debt that it is difficult for many to suppose that great evils can accrue, or to realize the possibility of being otherwise. The Baptist Irish Society has perhaps known as much of these evils as any, at former periods, and having been providentially delivered two years ago, it would be inexcusable if it were to plunge itself again, willingly or carelessly, into the "horrible pit." Will our constituents sustain us in the fearful struggle that is now commencing; or will they leave us to sink beneath our responsibilities? Are we to be checked in our endeavours to provide for coming months of famine by laying up a few ears of corn, after the example of Joseph, and to have doubts circulated throughout the land, whether our possessing them is a favourable symptom or otherwise? By express direction last summer we enlarged our

expenditure. Had we not done so, we should have been justly censured for disobedience. Now, the new agents cannot be dismissed without notice; but if the funds are not immediately replenished, notice must be given to some. The Committee must take this subject into consideration without delay.

Many of our best subscribers have been recently removed to the place where there is "neither work, nor device, nor knowledge." happy should we be to say that others had come forward to carry on their labours with equal zeal. Some who have been accustomed to transmit large and spontaneous donations have been disabled by the pressure of public burdens upon their private resources. Others have been misled by a supposition that as there was a balance on hand in March, it must supersede the necessity of any great exertion on their part. Here, however, is the case as it stands. We have told it plainly. If the friends of Ireland are able and willing to help us, we may go on; if not, we have done our best.

#### ADDENDUM TO THE REPORT.

At a Committee Meeting on the 5th of June, business was brought forward of the nature of which it is desirable that all the friends of the society should be apprised.

Applications for assistance in work recently undertaken, and for a further extension of labour in other places, were laid on the table; but with them were letters respecting several persons anxious to engage in the work, and apparently well adapted for it.

One who was baptized by Mr. Milligan in Dublin last December, says, "I have for upwards of seven years been engaged in missionary work in Ireland, first in connexion with the Established Church, and for the last three years with the Independents. I have laboured in the county Fermanagh, in Belfast, in Drogheda, in Kingstown, in Kilmalsham, in Sandymount, and in Dublin. I have conducted controversial, conversational, and prayer meetings, have delivered lectures and preached sermons, and am now engaged in every one of these departments. . . .

"I have studied Latin and Greek a good

deal, and have made considerable progress under some of the best teachers at Trinity College. I am perfectly competent to use with facility the Greek Testament, the Latin Vulgate, the Missal, the Breviary, the Decrees and Canons of Council, and such works, which in this country are so necessary to be used by persons engaged in missionary operations."

Mr. Elliott's connection with the Irish Congregational Home Mission is, however, terminating. He says, "With my expression of my views on the subject of baptism, the Committee of that society have expressed themselves dissatisfied, and have given me notice that after the 30th of June next my services in connection with them will be at an end."

Mr. Milligan, after speaking of the high estimation in which Mr. Elliott is held by his former religious connections, and of his usefulness in Dublin, concludes by saying, "In fact I do not know of any agent so well adapted for Irish missions, and shall be very glad if the Committee can engage him."

But the Committee cannot engage him under



existing circumstances. It is without funds. The balance of March 31st has been expended in meeting the expenses of the quarter, and very little has since been received. The agents engaged last year, and those who had been in the service of the Society previously, will need more in the ensuing quarter than the average proceeds of that quarter in former years leads us to expect.

Mr. Hamilton of Ballina, writes thus:—"I baptized Mr. Matthew Gallagher on Tuesday morning last in the river Moy. He is a man of deep piety, and superior manners and education. He studied in Trinity College, Dublin, with a view to the ministry in the church of England, and took out his degree of Bachelor of Arts. When he was at college he became acquainted with a young man of infidel principles who tried to make as many infidels as he could, by which means Mr. Gallagher had his favourable opinion of Christianity greatly shaken, so that when his father, who was a clergyman, wished him to be ordained, he declined, but did not tell his reasons. . . . I became acquainted with him several years ago,

and often invited him to spend a night or two at my house, and was greatly delighted with his prayers, and his truly spiritual conversation, so that we became mutually attached."

After giving some account of Mr. Gallagher's progress in the acquisition of truth, and of his endeavours to be useful to the Roman catholic population around him, during part of the time being in the commission of the peace, Mr. Hamilton adds, "He is highly esteemed as a pious and useful man by the respectable inhabitants of this town and all the country around, so that I think he would be more likely to do good here where he is so well known and so much loved than in any strange place."

Several other offers of service in different departments have been made, but to them all, however eligible, there is this answer to be given. No new agent can be placed on the list without the creation of a new debt, and this would neither approve itself to the judgment of the Committee nor of its constituents. Under these circumstances it lies with the public to determine what course shall be pursued.

### CONTRIBUTIONS RECEIVED SINCE OUR LAST.

	£	s.	d.		£	s.	d.
L. M. ....	8	1	2	Mrs. Dent, towards new			
L. S. D. ....	5	0	0	agents.....	1	0	0
Bewdley, Worcestershire, by Mr. J. Bailey—				South Shields, Mrs. Mc Kay .....	2	10	0
One third part of Collections, Sub-					2	0	0
scriptions, and Children's box in				WALES.			
Sabbath School .....	2	3	4	Cumdu, Carmarthenshire, by Rev. H. W.			
Clifford, near Sheffield—				Jones of Tabernacle, Carmarthen.			
Joseph Wilson, Esq. ....	2	0	0	Association Collection.....	2	5	12
Harlow, Friends by Miss Lodge .....	1	2	6	Pontypool, W. W. Phillips, Esq.....	1	0	6
High Wycombe, Bucks, by Mr. James Packer—				IRELAND.			
Mrs. Thompson .....	0	10	0	Ballina, Mayo, by Rev. W. Hamilton—			
London, Trinity Street Chapel Missionary				Mc Adam, Mr. W. ....	0	2	6
Society, by Mrs. Oliver, Treasurer ...	10	0	0	Mc Donnell, Mr. E. ....	0	2	6
Milton, Northampton, by Miss Dent—				Pavey, Mr. T. ....	1	0	0
Moiety of Collections made at Milton							
for Missionary purposes... ..	1	10	0				1 5 0

Thanks are due to Mrs. Cozens and the Misses Burls, for a parcel of children's clothing, for the Female City Missionary at Dublin; to Mrs. Kershaw, of Grove Place, Brixton, and to Miss Bedding of Hackney, for packages of magazines; and to other friends, at Offord and elsewhere, for similar donations.

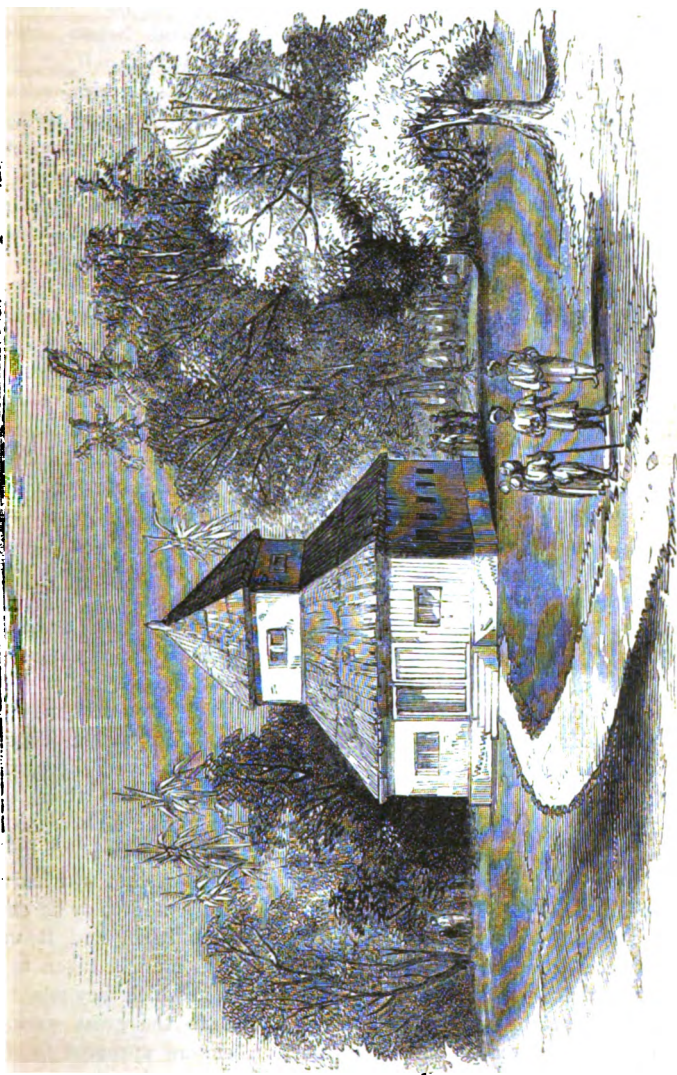
We beg to announce that the Annual Reports for the year 1855, have been sent by post to all subscribers of five shillings and upwards, and to all collectors or ministers who have sent money. If any one who comes under either of the above heads has not received one, on sending his or her name and address, one shall be immediately sent. Any other person desiring to have a copy shall have one sent on

forwarding either five shillings, or the difference between his former subscription and that amount.

It will be desirable, in future, that all persons remitting the subscriptions, either of themselves or others, should send such an address of each of those whose money they send as will find the donors by post, that their Reports may duly reach them.

SUBSCRIPTIONS AND DONATIONS will be thankfully received by the Treasurer, THOMAS PEWTRESS, Esq., or the Secretary, the Rev. WILLIAM GROSER, to the latter of whom money orders should be made payable, at the Mission House, 83, Moorgate Street; and by the Baptist Ministers in any of our principal Towns.

# THE MISSIONARY HERALD.



SOOGAON CHAPEL, BACKERGUNGE, BARISAU.

# A BRIEF HISTORY OF SOME OF THE STATIONS FORMED BY THE BAPTIST MISSIONARIES AT SERANPORE.

RANGOON.

*From the Oriental Baptist.*

A BRIEF account of the circumstances which led to the commencement of the Burman mission will show that the Serampore missionaries did not unwisely neglect favourable openings in Bengal, when they resolved to send two of their brethren to Rangoon. Fond as they were of the idea of evangelizing the nations around them, they appear to have been convinced that, for some years at least, all their energies ought to be directed to the establishment of the truth in Bengal and Hindustan, and they formed a definite plan for planting a number of stations all over the country. Their attempts to carry this plan into execution were, however, obstructed by the British authorities. Other difficulties soon arose. On the 23rd of August, 1806, Messrs. Chater and Robinson landed in Calcutta, and when, as was customary, they reported their arrival to the magistrates at the police office, objection was made to their proceeding to Serampore. Hoping to conciliate the magistrates, by explaining the designs of the Mission, Carey called at their office the next day, when he was told by one of them, Mr. Blaquiére, that they had a message to him from Sir George Barlow, the governor general, to this effect, "That as government did not interfere with the prejudices of the natives, it was his request that Mr. Carey and his colleagues would not." The magistrates further explained this message to contain an injunction to the missionaries that "they were not to preach to the natives, nor suffer the native converts to preach; they were not to distribute religious tracts, nor suffer the people to distribute them;

they were not to send forth converted natives, nor to take any step, by conversation or otherwise, for persuading the natives to embrace Christianity." The Rev. David Brown, who very kindly interested himself on behalf of the distressed missionaries, endeavoured to obtain from the magistrates some modification of the rigour of these injunctions, and he succeeded so far as to obtain their consent, on behalf of the government, to the continuance of the mission at Serampore, to the distribution of the scriptures, to the preaching of the missionaries in their hired house at Calcutta, and to such labours as the native Christians might choose to carry on by themselves. The two newly arrived missionaries were taken under the protection of the Danish government, as their brethren had been before; and at length the British authorities very reluctantly ceased to demand that they should be deported.

The Serampore missionaries were greatly perplexed by these circumstances. The hostility of the government to the diffusion of Christianity in Bengal, heightened at this time by the calamitous mutiny at Vellore, was now too evident to permit them to hope that they would be allowed to extend themselves as they wished in its dominions. The brethren who had arrived could not advantageously be employed at Serampore itself, and it was felt that measures must be taken to secure other fields in which they might devote themselves to the great work. The Burman empire appeared to them to be well suited to become the seat of a mission, and they resolved to try what

they could do to introduce the gospel there.

The brethren chosen for this undertaking were Messrs. Mardon and Chater, who appear to have consented to it readily, though they well understood the difficulty of the undertaking. Both were regarded as likely to obtain such a knowledge of the Burmese language as to be able to translate the bible into it, and this was a prominent object of the mission. Several months elapsed before a vessel could be found to convey the two missionaries to Burmah; but on the 24th of January, 1807, they set sail, after receiving from their brethren many wise and affectionate counsels. As they knew not what reception they would meet with at Rangoon, they left their wives with the mission family at Serampore until, having made suitable arrangements at the new station, they should be able to return and conduct them thither.

Having arrived safely at Rangoon, they were received very kindly both by the Burmese officers and the foreigners residing there, to some of whom they had letters of introduction. The government was spoken of by every one they consulted as exceedingly tolerant in religious matters, and as by no means likely to interfere with attempts to convert its subjects to the Christian faith; the climate was extolled as one of the best in the world; and the dearth of provisions was the greatest disadvantage spoken of. They found a Roman catholic mission established at Rangoon, the priests in connection with which treated them with great civility, and appeared to be well-meaning men, but neither very zealous nor very successful. Having completed their inquiries, Mardon and Chater prepared to return to Bengal, and they rejoined their companions at Serampore on the 23rd of May. Their report was received with thanksgiving, and it was

unanimously resolved that as soon as the rainy season was passed, they, with their families, should take the first opportunity of returning to their work.

At the beginning of July a consultation respecting the new mission was held, when Mr. Mardon informed his brethren that he was compelled to decline engaging in it. Having suffered much from ill health and deep dejection of spirits, he felt himself unequal to the responsibilities of the undertaking. The missionaries appear to have been somewhat surprised by Mr. Mardon's determination, but they saw that the reasons on which it was based were good, and agreed to make the wants of the new mission a matter of special prayer for fifteen days, resolving that if in that time any one of their number volunteered to accompany Mr. Chater to Burmah, they would regard it as the will of God that he should go. At the appointed time Mr. Felix Carey offered himself for the service, and although his familiarity with the Bengali language, and his proficiency in the Sanscrit, rendered it extremely desirable that he should remain in Bengal, the brethren acquiesced, viewing his proposal as having been brought about in answer to prayer, and seeing in him a peculiar fitness for the work, owing to the strong attachment existing between himself and Mr. Chater, and to his knowledge of medicine and surgery, which promised to be of essential service in Burmah.

At length an opportunity of conveyance to Rangoon presented itself, and the brethren Chater and Carey took a passage for themselves and their families. They formed themselves into a church before their departure, and Mr. Chater was chosen as the pastor. On the 20th of November a solemn parting charge was delivered to them by Dr. Carey from 1 Tim. iv. 16; and a few days afterwards they were com-

mended to God in a meeting for prayer held at Calcutta. On the 29th, having received from their brethren very full and affectionate written instructions, they embarked, and, after waiting a few days at Kedgerie for the embargo to be taken off their vessel, set sail and arrived at Rangoon. They had solicited a passage in a brig which sailed a short time before, and the captain had offered to take them, but the arrangement came to nothing; and the missionaries recognized in this a providential interposition on their behalf, when, upon their arrival in Rangoon, they learned that this brig had been captured by one of the French privateers then cruising in the bay of Bengal.

On the first sabbath after their arrival, they commenced holding an English service, and invited all the Europeans in the city to attend; but very few were found willing to join them. The number of European inhabitants was small, and it was soon seen that there was not one among them who knew, or cared to know, anything about real religion. The brethren at Serampore had instructed the missionaries to preach in Hindustani; but though some of the natives at Rangoon were able to use that language, they intermixed so many words of Burman origin with it that it was not possible to communicate with them by means of it. Thus the brethren found that they could not preach the gospel until they had acquired the Burmese. They found no small difficulty in obtaining a man to instruct them in the language, and their progress in it was, for a few months, very unsatisfactory to themselves.

In April, not quite four months after their arrival, they were obliged to send their families to Bengal. A still more serious hindrance to the mission oc-

curred about two months later, when Mr. Felix Carey, whose mind was disquieted by the recent death of his mother and the illness of his wife, resolved to visit Serampore, and left his colleague in uncertainty whether he would return to Rangoon. Notwithstanding all these discouragements Mr. Chater continued to study the Burmese language most diligently; and having at length obtained a competent teacher, his progress was encouraging. He also conducted an English school, which both assisted him in acquiring Burman, by making it necessary for him to talk much with children who understood only that language, and produced a small sum monthly in aid of the mission. At the same time he took measures to obtain permanent missionary premises. A suitable piece of ground at a place called Tatpein, about a mile and a half distant from the river, and on the other side of the city, having been granted by the governor, Mr. Chater commenced the erection of a mission house, and collected from merchants and other residents at Rangoon, nearly Rs. 1000 towards the expenses.

In December Mr. Chater was cheered by the arrival of his wife and children in company with Mr. Felix Carey, who was now quite reconciled to the idea of remaining at Rangoon, and who applied himself with assiduity to the study of the Burmese language. His wife, whom he left behind him in Bengal, was removed by death in a little more than a fortnight after he had returned to Rangoon.

In July, 1809, the mission house having been completed, the two brethren removed into it. A few months after they had taken up their abode in it, the whole city was burnt down, and many families were thus reduced to complete destitution. The missionaries escaped the conflagration, having

erected their house outside the city, and blessed God that they had been led to adopt a plan which probably saved their station from ruin.

Mr. Chater, who had begun to preach, or rather to catechise, in Burman, in the early part of 1800, soon had several natives under religious instruction. Towards the end of the year, however, those of greatest promise among his hearers were obliged to join the army, on occasion of a war with Siam. At the beginning of 1810, he was encouraged to hope that the gospel had made some impression upon the mind of an intelligent young *púngi* from Ava; but these hopes also were soon dissipated by the evident apathy of the priest. In April Mr. Chater sent to Serampore a collection of extracts from scripture translated into Burman, smaller than that he had previously prepared. He acknowledges, in the letter which accompanied it, the valuable services of a catholic priest who had revised, or rather re-written the tract for him, after collating the extracts with the Latin Vulgate. The Serampore missionaries had cast a fount of Burman types in the year 1809, and Mr. Chater requested that five hundred copies of this tract might be printed.

Mr. Felix Carey had meanwhile availed himself of the friendship of a new viceroy of Rangoon to travel to various parts of Pegu and to Martaban, in his suite. He thus enjoyed remarkable advantages for exploring the country, and gained an influence over the mind of the viceroy, which he hoped to be able to exercise for the advantage of the mission. As a medical man he was of great service to numbers of Burmans, and was famed for his skill and success.

It is interesting to observe that in a letter written in February, 1810, these pioneers of Christian missions in Bur-

mah were recommending that efforts should be made to disseminate the gospel in parts of the empire where it has in later years been eminently successful. Thus, when requesting that other missionaries might be sent to their assistance, they commended Tavoy, Pegu, and Martaban to the attention of their brethren, and spoke of the many thousands of Karens inhabiting the skirts of all the hills, as people to whom the glad tidings should be sent.

In September, Mr. Chater was compelled to visit Bengal. The state of his wife's health had long been very discouraging, and on two occasions he had himself been brought to the gates of death. On reaching Calcutta he furnished the brethren at Serampore with a statement, from which we extract the following summary of the results of the Rangoon mission up to the date of his departure.

"Owing to the troubles in the country we have not had so much to do in the work of instructing the natives, as we expected, by this time, we should have had. But, on the whole, the prosperity of the mission is an object we have much ground to look forward to with hope and expectation. Our knowledge of the language is now very considerable; and, by the help of a learned man we have recently met with, we hope not only to be able in a little time to speak and write it, but to acquaint ourselves with its grammar. I have prepared for printing a large as well as a small pamphlet of scripture extracts. The last sabbath I preached in Burman at Rangoon; a goodly company came to hear. I suppose the number was increased on account of my being so shortly to leave them. This I hope is a specimen of what we shall shortly have the pleasure to see constantly. The Lord has given us much favour in the sight of the people, which, on many accounts, is of

much advantage to us. The present viceroy or governor of Rangoon is more friendly with us than the former was, and has shown us much kindness."

During Mr. Chater's stay in Bengal, he superintended the printing of the two pamphlets mentioned above. One of them contained twenty pages of extracts from the New Testament, and the other 136 pages of selections from the Old and New Testaments. At the same time he was diligent in preaching to English congregations in Calcutta, and was made the instrument of the conversion of some who heard him. The disturbed state of the Burman empire at this time, together with the very feeble health of Mrs. Chater, made him unwilling to remove his family back to Rangoon, and in May, 1811, he departed alone to Rangoon by way of Penang. Whilst staying at this island, he had frequent intercourse with the inhabitants of a small Burman village there, and his pamphlets were gladly received and read by them.

After reaching Rangoon, Mr. Chater fully resolved upon relinquishing the Burman mission. It was, in the opinion of all those competent to form a judgment upon her case, impossible for Mrs. Chater to reside at Rangoon in health, and the disturbances in Burmah were then so alarming as to render it unsafe for an English family to continue there. He therefore finally left Rangoon, a few weeks after his return thither, and on the 23rd of October arrived once more at Calcutta. He carried with him a Burman translation of Matthew, which had been completed during his short stay. After much deliberation it was determined that he should commence a mission in Ceylon, and on the 16th of April, 1812, he safely reached Colombo, where he was greatly honoured of God during nearly seventeen years of indefatigable missionary labour, and where

his memory is now revered by many Singhaliese Christians.

The subsequent history of this mission may be very briefly narrated. After his colleague's departure, Mr. Felix Carey continued to prosecute the study of Pali and Burman with much success, and made considerable progress in the compilation of a Burman grammar and dictionary, as well as in the translation of the gospels. In March, 1812, a misunderstanding between the British and Burman governments took place, and Mr. Carey, being suspected of acting as a spy for the English, was obliged to take refuge with his family on board the H. C. Ship *Amboy*. After remaining there fifty-six days, he returned to the mission house with improved prospects of usefulness. The brethren at Serampore endeavoured to find a suitable colleague for him, and after some delay Mr. Norman Kerr, a member of the church in Calcutta, was chosen for this service. As soon as tranquillity appeared to be restored at Rangoon, Mr. Carey resolved on visiting Bengal that he might superintend the casting of a new fount of Burman types,—those cast in 1809 having been destroyed in the fire of March the 11th,—and carry through the press his Burman grammar, and one or two of the gospels. His family were left behind him at Rangoon.

Having carried part of the gospel of Matthew and of his Burman grammar through the press, Mr. Carey left the latter to be completed under the superintendence of his father, and taking with him Mr. Kerr, returned to Rangoon at the close of 1812. Upon his arrival he found that a general feeling of insecurity prevailed there, and that nearly all the European inhabitants were leaving the place. The viceroy, however, assured Mr. Carey that the members of the mission should be perfectly safe; and they resolved to remain. Mr. Carey

informed the brethren at Serampore that the improved Burman types were generally admired, as was also the translation of Matthew; and he began to arrange for the establishment of a printing press at Rangoon, that the translation of the scriptures might be printed under his own inspection there as fast as it was made ready. In addition to the Burman translation, in which he had advanced to the beginning of John, Mr. Carey now projected translations of the scriptures into Pali, Siamese, Khassia, and Talaing, and hoped to be the instrument of accomplishing them all at Rangoon. To preaching he seems to have given very little attention.

But in May, 1813, whilst forming these too extensive plans, Mr. Carey received a summons from the court at Ava to proceed thither without delay; and hoping that his journey would turn out for the welfare of the mission, he obeyed it with alacrity, and left Rangoon, in July, in uncertainty as to whether he should again reside there. At the same time Mr. Kerr resolved to return to Bengal, and thus Rangoon would have been left without a missionary, but for a remarkable train of providential events, which have since resulted

in extensive blessing to the inhabitants of the Burman empire by the settlement of Dr. Judson there, and the subsequent establishment of the American Baptist Mission in that empire.

Mr. Felix Carey's career as a missionary in Burmah must be regarded as having ceased upon his removal from Rangoon in July, 1813. The brethren at Serampore for a little time numbered Ava amongst their missionary stations, but it does not appear that Mr. Carey did anything there which could be called missionary work. As medical attendant to the king, and afterwards as an ambassador, he possessed much influence at the court, and he appears to have made use of it to procure from his Burman majesty permission to translate and print the scriptures. But the work was not done. In compliance with his wishes the brethren had sent a press and types to Rangoon, at the close of 1813, and Mr. Carey made an attempt to convey them to Ava, but the types were lost upon the way.

We have thus sketched what the brethren at Serampore did for Burmah. Let their names be recorded in honour upon the list of that country's first and noblest benefactors.

## FOREIGN INTELLIGENCE.

### INDIA.

**Mr. UNDERHILL.**—By last mail we received the news of Mr. Underhill's arrival at Colombo. Previous advices announced his landing at Point De Galle. He writes under date of May 25.

"I have commenced visiting the stations, and am beginning to form some idea of their condition and wants. It is a beautiful country, and the people seem to me very much in advance of the people of Bengal in civilization and material prosperity. On reaching Colombo, we went with Mr. Davis to his house, where we shall remain during our stay; and we are most happily located with him.

"We had a most pleasant day last Lord's day. After morning service we went out to Matakooly, three miles from Colombo, to witness the baptism of seven Singalese—five females, and two men. Four of the females received their religious impressions in Mrs. Allen's boarding-school. They were not baptized when they left the school, as it was deemed best to try, by delay, the reality of the love of Christ which they professed. They have now been tried in service and otherwise for eighteen months or two years; and their conduct, in two cases particularly, has shown an adherence to integrity, and to the Saviour, that has given the highest satisfaction.

"The baptism took place in the Kalany river, near to which the chapel is situated,



surrounded by jungle, and under the shade of cocoa-nut and mango trees. Both Mr. Davis and myself gave addresses in the chapel, he, in Singalese, to the people, I to the candidates, through an interpreter. At the water-side, Mr. Ranesinghe, the pastor, gave an address on the subject of baptism to the people; and Mr. Davis administered the ordinance. The greatest propriety and decorum were preserved. It was a matter of grateful feeling to me, that amongst my earliest recollections of the Singalese will be my participation in this service, and the sight of the consecration to the Saviour, of these young persons.

"Mrs. Underhill is quite well; indeed we all are. Now and then I get quite fatigued by the journeys and exposure to the heat, for it is very hot here just now owing to the absence of rain. But I am most grateful that hitherto we have been so mercifully preserved in safety and health."

**HURDWAR.**—Mr. Denham has sent us some extracts from the *Delhi Gazette*, giving an account, by an eye-witness, of the great fair, held at Hurdwar last April. The writer is a military gentleman, which will account for some of the expressions and opinions to which he gives utterance. But as an account of a celebrated festival in India, it will be read with deep and painful interest, and will make our readers, we hope, long and pray for the messengers of the gospel to be sent into the district in great numbers, that through the divine blessing these multitudes may be turned from dumb idols to serve the living God.

"You can form no idea of the scene which this place now presents: the numbers far exceed the calculations of the ministering brahmins, and at the present moment do not fall short of *two millions*; the influx will doubtless extend till the auspicious morn of to-morrow, the crowning pooja of the whole!"

"As might be expected in so miscellaneous a crowd, there are thieves and pilferers in large parties, ever ready to avail themselves of lucky accidents—the noses, ears, and feet of the Hindoo fair ones furnishing the spoilers with a rich return. The keepers of booths and stalls have also to perform a 'cat-like' vigil over their sparkling wares, so promiscuously subjected to public gaze, and they are constantly apprehending shoplifters of every tribe and degree. Although there are three bridges (besides ferry boats), they are not nearly equal to the demand of the occasion, and dreadful accidents would occur but for the vigilance of the military guards at the various avenues of approach. A great number of lives have been saved among the

bathers by the officers and men of the native detachments, who in many instances have plunged overboard into the roaring current, and brought them to land—often in an apparently lifeless state; several were rescued yesterday by a party on elephants. The dams have all been opened, by which the river has been lowered two feet, and the danger of drowning, consequently much diminished; and cables are swung across the worst rapids, at which sepoys are stationed to assist those who require it, and also to prevent the people from attempting the fords at unsafe spots. The masses are wonderfully thankful for all this consideration.

"The Bikaner chief, in charge of Lieutenant Vanrenen, 54th N. I., entered his encampment this morning: he will prove a treasure to the brahmins, as he is about to distribute largesses, and *king native offerings of gold mohurs and cups of the precious metals into their Ganges*. There are a host of minor fry besides those I have before mentioned to you, but I have not yet seen the Rajah of Ulwar, who, I know, is to be here. The people may be said to extend from Roorkee to Rikhee Khase (a shrine of some sanctity in the Deyrah-Dhoon) upwards of twenty-two miles. The oldest European or native does not remember any similar display, and I am informed that the islands had hitherto never been filled; but they are now *crammed*, and for want of more space the very precipices overhanging the town are tenanted, besides the open patches in the jungle around it. The natives prognosticate a dreadful trampling and drowning to-morrow, but it is hoped by all hands that the strict arrangements for procession and departure will overawe any rioters, or ill-behaved people. Only think what a cavalcade, *one hundred and twenty thousand registered sequires* to lead the van! Yesterday and to-day it is dangerous to walk the streets, he who loses his legs is likely to do so with his life also, for the crowd is suffocatingly compact. People are losing themselves or their relatives continually, and there is no remedy but deferring their meeting till they get back to their homes. The missionaries have been listened to, and even treated with respect (an almost unprecedented fact). I find the mendicants unusually civil, and hyperbolic in their salutations; they account for the millions by saying, 'that good government, good roads, good management, and good security of life and property' have done the wonder, and I think they are not wrong. The air, as you may guess, is pregnant with malarious odours, but I do not hear of any sickness of import. It is expected the troops will return to their cantonments on the 17th inst., the 16th being the conclusive festival, called *Amavasy*.

Every thing passed off yesterday as quietly as the most peaceable magistrate could

desire. Long before daybreak the bathers thronged both branches of the river, and the ghauts teemed with their thousands of devotees, foremost among whom was the Bikaner chief, who arrived with great solemnity, the most striking feature of the nocturnal cavalcade being *twenty-four horses laden with as many pairs of earthen pots, holding the ancestral ashes*; the Raja himself had a bundle of the same, tied in many folds of cloth about his person, and these relics of his Penates were committed with much devoutness to the great deep. About daybreak the high roads, bridges, and fords, presented a wonderful spectacle, not less than *two or three millions* of pilgrims being on the move. Nothing but the strenuous exertions of both civil and military officers at the head of the troops, and police, prevented the destruction of life and property, and they have proved so complete that not a single serious accident occurred. No pen can describe the overwhelming numbers of the people, or the nearly impenetrable train of their vehicles and cattle:—from the stately elephants to the lowly donkey, from the bulky hackery to the tiny *ekka*, from the tardy camel to the frisky pony, from the pompous equestrian to the lean pedestrian. Every species of obstacle spread before the eye for whole miles, and these could only be temporarily dispersed for the passage of the processions, by parties of troopers and sepoy.

The different *Akharas* of the fakirs, according to established precedence, marched down separately under a strong guard to the bathing place, and were moved off, so as to avoid any collision, by a distinct route. The five peculiar sects of Nerhanees, Nerunjunees, Bairagees, Panchatees, and Oodasees, went down in corresponding order with all the gorgeous pageantry of these occasions, trains of elephants, caparisoned with gold and silver howdahs, surmounted with flying standards of the richest brocades and satins, litters and palanquins richly decorated, runners with silver handled chowries and maces, sword players, wrestlers and tumblers, and every other appendage of oriental show and decoration. The Bairagees were said to number *fifty thousand*, of which a great number were stark naked and performed the most indecent antics, in commemoration of their monkey god, Hunnoman. They were all made to obey the order of the programme, and gave very little trouble to the authorities; indeed they were polite and facetious to every white man who had any business with them, exhibiting a marked difference from the usually churlish character of their vocation. It was evident that times had changed, and that they looked upon us as very respectable masters. The Bikaner man was wisely persuaded by the civil authorities to give up the idea of scattering his treasures in the Ganges, as it would have inevitably caused a

great loss of life, by the general scramble for their possession, and he has contented himself with presenting some rich donations to the priests; he stays here for the after piece of the 17th instant, as do most of the higher and religious classes, but the majority of the votaries took their departure during all yesterday in one tumultuous current, breaking down one of the floating bridges, and overturning sundry huts in transit.

Towards evening (when the troops had been withdrawn) there was a grand crush, and every thing appeared to become fixed and entangled. The travellers are preparing to quit, and I am told get rid of their stock by public auction in the neighbouring towns. *I call it a proud event for the government, that the fair has ended so satisfactorily, its enormous attendance being one of the best proofs that the modern rule of India is an eminently prosperous one, and productive to its people; the rites are certainly those of hoar antiquity in their ultra-barbarous extravagance, but the occasion has called forth its increase of thousands to admire and testify to the wisdom and forbearance of their British masters, and every succeeding Mela will doubtless draw remote races nearer to the focus of civilization in this the nineteenth century of wonders, and we may justly expect a rapid revolution of thought and opinion, as the meed of our superiority. Within the eventful period which has revolved since the last festival, how many thousand square miles of countries and their dwellers have been added to our possessions, and what man shall be so prophetic as to name the acquisitions which will bless the next!—Shall the triumphs be these of knowledge over superstition,—or merely the arbitrary stretch of conquest?*

The Friend of India in noticing this extraordinary gathering, not only refers with pleasure to the fact that all went off peaceably, and though nearly two millions of people were there, gathered by a common impulse from every part of the country, only one battalion of troops was considered necessary to preserve order, but goes on to remark:

“There is another circumstance not less gratifying to be noticed. We learn from the *Delhi Gazette*, that amidst this vast crowd there were to be seen many missionaries earnestly addressing the devotees on the absurdities of idolatry, and the excellence of Christian truth, and liberally distributing tracts and copies of the Scriptures among them. Their discourses were addressed to men collected together under those feelings of religious excitement, in which enthusiasm absorbs every other passion, and even the feeble minded become reckless. Yet we are informed that there

was not the smallest appearance of impatience manifested: the missionaries were listened to with great attention, and treated with the greatest respect. This was in 1855.

"Now let us turn back to the history of 1815. In the Mela held in that year, there was seen in the crowd of devotees, not one-fifth so numerous as on the present occasion, the stalwart figure of a missionary earnestly remonstrating with the pilgrims on the inefficacy of the sacred waters to wash out their sins, sometimes he addressed them on foot, sometimes from the back of the Elephant on which he rode. This missionary was Mr. Chamberlain, who had been engaged by the Begum Sumroo of Sirdhana to superintend the education of her grandson, the late Colonel Dyce Sombre. He, also, was listened to with the same feeling of attention, and there was the same absence of all impatience which the correspondent of the *Delhi Gazette* describes in the present season. But a report of the appearance of a missionary at the fair at Hurdun was conveyed to Mr. Charles Milner Ricketts, the secretary to government, and to Lord Hastings, the governor general, and it was deemed necessary for the safety of the British empire, to prevent the recurrence of so fearful a risk, by ordering Mr. Chamberlain down forthwith to the presidency. The Begum was requested to cancel his engagements, and no opportunity on her part could move the government to relax. Even the Mahrattas, she exclaimed, never treated me so severely. Mr. Chamberlain represented to Lord Hastings that his labours had occasioned no disturbance, that Lady Hood, and Colonel Mackenzie, the surveyor general of India, were present during his addresses, and were ready to bear testimony that they had not created the smallest disquietude among the multitude. Government was inexorable, "You may fire a pistol," said Lord Hastings, "into a magazine, and it may not take fire, but what man in his senses would try the experiment!" And so Mr. Chamberlain was sent back to the presidency. But while the feelings of the people are the same the feelings of the government are changed. It has lost its morbid terrors, and a dozen missionaries have been permitted to address a far larger crowd, and have done so with perfect safety; and thus are we furnished with a fresh exemplification of the fact, which various circumstances are constantly confirming, that the obstacles to improvement in India, have arisen far more from the governors themselves, than from any real cause of apprehension in the native community."

BARISAUL.—Mr. Martin having now been at this station for some months, has written:

length, his first impressions respecting work going on there, as he has seen it.

It is a very interesting communication, and has the charm of the freshness of feeling natural to one who, for the first time, writes about a work on which he has just entered, in a scene which must in every respect be both strange and new. The letter is dated May 11th. We are sorry to learn from it that thus early, they have had to mourn one domestic bereavement in the death of their first child; and that Mr. and Mrs. Anderson have suffered a similar loss.

"When I wrote to you last, I think I mentioned that we were expecting Mr. Underhill in a few days, on his visit to Barisaul and the stations connected with it. He arrived here on the 13th of January on his way from Dacca. He made his home with us while he remained, and we enjoyed his visit very much. We left Barisaul on the 16th for the purpose of visiting the out-stations. This was my first visit, as well as Mr. Underhill's. It would occupy too much time and space to give a detailed account of what I saw and heard at these places. But it may not be uninteresting to give a brief statement of my first impressions, and a few particulars respecting our tour, and the people whom we went to see. We visited five stations besides the one at Barisaul, viz, Ragapore, Chobikarpar, Ashkor, Ambolya, and Soogaon.\* To some of these places we walked, and to others we were dragged all the way through mud and water in a boat, the men wading through the mud, and pulling the boat after them. We met with a warm reception everywhere from the native Christians; many of them showed their gratitude and kind feelings by rendering us all the assistance they could. They accompanied us from station to station, some carrying our luggage, and others dragging the boat. At each of the above places, with the exception of Rajapore, Mr. Underhill gave an interesting and appropriate address to pretty large congregations, Mr. Page acting as interpreter. Everywhere the people listened most attentively to what he said, and seemed pleased. One could not help being affected by the sight of so many open, cheerful, though dark, countenances; and there is the more ground for rejoicing when it is remembered that all these, in spite of all opposition and reproach, have given up caste, ceased to worship idols, and are now regularly attending the means of grace. The members of the churches, too, are, I believe, in most cases adorning the doctrine of God their Saviour by consistent conduct. On the whole I was very much pleased with my first visit. I feel grateful that my lot has been cast here; the prospect

\* The illustration on the first page represents the chapel at this station.

of usefulness is very encouraging. We shall have to labour, it is true, among a people of rude habits and uncultivated minds, but in other respects possessed of many good qualities. So long as they remain in heathenism they often manifest bitter hatred and fierce opposition to the gospel, but they are not long under its influence before these cease to exist. The gospel has power to subdue the most stubborn will, and it does subdue. We have here many a striking instance of the sanctifying and ennobling effects of Christianity. In every village where there is a Christian community one can point to this man and that man "who was before a blasphemer, and a persecutor, and injurious, but," having "obtained mercy," stands now in marked contrast to his heathen neighbour in his conversation and demeanour. They all seem to possess a self-respect and an independence to which others are strangers. Many of them, too, make laudable efforts, and manifest much anxiety, to spread the gospel around them. Another pleasing feature is that they are, with now and then an exception, at peace among themselves, of one mind and one aim; this is shown by the willingness which they have evinced to assist each other. At many of the stations, in compliance with Mr. Page's suggestion, they have united their strength and erected a *gola* (or common store-house) in which to deposit rice for the purpose of providing against emergencies, for they do sometimes, as might be expected in such a district, from various causes suffer want. They also give their united contributions to a common fund to enable them to carry on lawsuits with the zemindars or any others who may oppress them, and, poor creatures, they have to endure no small share of injustice and oppression. I need not tell you that these changes in the social and moral, as well as spiritual condition of the people have not been effected in a day; they are the result of much pains-taking and labour. By untiring energy and zeal, by an earnest proclamation of the gospel, by a thorough knowledge and command of the native language, and a no less knowledge of the native character, but above all by a deep sympathy with the people in all their troubles and wants, Mr. Page has contributed no small quota in raising them to the high position which they now occupy. He has, indeed, a heart to sympathize with the natives, and this is, no doubt, under God, the secret of his success.

"One great hindrance to missionary operations at Barisaul arises from the fact, that almost all our stations are in the most inconvenient and inaccessible parts of the district. The ground, on which all the Christian settlements are, is artificial, being raised some eight or ten feet above the surrounding land. For several months in the year one sees nothing, as far as the eye can reach, but one

great marsh, and the people cannot attend to any cultivation, or even move out of doors except by boat. Wherever houses are built it is absolutely necessary that such mounds should be raised, in consequence of the flatness of the country and the annual inundations. On the banks of the broad rivers, where the land is high and good, we have not a single station. This is to be regretted, not only on account of the dense population, but because these parts are more accessible than others. One passes village after village in close succession sometimes, for miles, all teeming with people. In many places the gospel has never been preached, the voice of a missionary never heard. But if God grant us health and days, we hope to carry the message of grace to many who are still ignorant of 'the only true God, and Jesus Christ, whom he has sent.'

*To be continued.*

## CEYLON.

COLOMBO. — Mr. and Mrs. Allen, with their six children, embarked for England early in April in the "Phœbe Dunbar." We have been favoured with a copy of the *Colombo Overland Observer*, which contains an account of a meeting of the church under his care, who presented him with an address, and a purse of one hundred guineas, as a token of their esteem for him as their pastor and friend. It is as gratifying to us almost, as to Mr. Allen himself, to see this kind expression of esteem for one who has laboured so long and so assiduously in this field, and from which he retires for a while in order to recruit his strength. May his voyage be prosperous, and the object of it accomplished. The address is as follows:—

TO THE REV. J. ALLEN,

*Baptist Missionary, Colombo.*

REV. AND DEAR SIR,—On the occasion of your departure to your native land to seek the renovation of health and energies impaired in the zealous performance, for nearly ten years, of the trying and varied duties of a missionary of the gospel in this tropical country, the members of the church meeting in the Pettah of Colombo, felt themselves called on by every tie of gratitude, to testify their sense of your ministerial services, and their esteem for your character.

Looking at the fact that you have a family of young children to educate and provide for, and considering that the missionary society with which you are connected, however liberally inclined, is unable, with the means at its disposal, to afford its agents salaries above

what is adequate to their daily support, it seemed to the members of the church, that the testimonial which they could most gracefully offer, and you with most propriety receive, would be such a sum of money as their means enabled them to contribute, to be placed at your disposal for the purpose of aiding you (in however humble a degree) in taking measures for the education of those dear children, your interest in whose temporal and eternal welfare, the church you have so long ministered to, must claim the privilege of sharing.

It was determined that the members of the congregation in the habit of assembling at the Pettah should be invited to join in this testimonial, which accordingly is now presented to you, not only on behalf of the church of which you have exercised the ministerial oversight, but also in the name of many who, though they have not associated themselves in communion with that church, have listened to, and in many cases profited by, your faithful exposition of the truth as it is in Jesus.

Looking at the worldly circumstances of many of the contributors, we believe you will recognize the sum subscribed, as a convincing proof that your services as a faithful minister of the gospel are sincerely appreciated by those to whom you have, in Christ's stead, addressed warnings, reproofs, and invitations, praying them to be reconciled to God. You will, we feel assured, look not so much to the limited money value of this testimonial as to the state of feeling which prompted it, and the prayers for your welfare, your continued and increased usefulness, and your return in health and vigour to the scene of your not unsuccessful labours, with which we accompany it.

We know that the faithful servant of Christ must look for his reward not now nor here; not from earthly source or human hand. Nevertheless, we believe it to be in perfect consonance with the dictates of scripture, and the best feelings of human nature, that the hand and heart of him who ministers in spiritual things should, in all proper ways and on every befitting occasion, be strengthened and cheered by tokens of affectionate sympathy and regard on the part of those who are thus ministered to.

We hope, ere long, to welcome you back in our midst: but whether this be the will of God or not, rest assured that our respect and gratitude shall ever attend you; while our best and kindest wishes will include the beloved partner of your missionary and domestic life, and the children whom God has committed to your united parentage and care.

We cannot conclude without bearing special testimony to the virtues of Mrs. Allen's character, not only as cheerfully and with Christian faithfulness discharging the ordi-

nary duties of a missionary's wife, but as devoting so large a portion of her time and energies to the important work of native female education. Her exhibition of all the milder and most attractive features of Christianity in her daily bearing and intercourse with the members of the church, will cause her ever to live in their memories, associated with the most pleasing recollections.

With such sentiments, feeling, and prayer, this purse, containing £100, is presented for your acceptance on behalf of the church members and your hearers, by

C. ELLIOTT,  
P. E. SCHUMACHER,

*Deacons.*

To this address, which we regret could not be inserted in the July number, Mr. Allen replied in suitable terms, expressing his reluctance to leave his work, assuring his flock that his *home* and heart were in Ceylon, that nothing but imperative necessity would induce him to leave, and thanking them, in warm and generous words, for their kindness to himself and Mrs. Allen. We have not space for the admirable reply; being more anxious to insert the memorial, which bears so strong a testimony to Mr. Allen's faithfulness and worth.

## AFRICA.

CAMEROONS.—We have great pleasure in announcing that Mr. Saker arrived at Plymouth, July 18, in very improved health. The voyage was most beneficial to him. For several days prior to his departure, he was so ill, that his life was thought to be fast drawing to a close. It has pleased God to restore him in some measure to his usual health. He cannot, however, undertake any public duties for some weeks to come.

FERNANDO PO.—By the kindness of Miss Square of Plymouth, whose hospitalities our brethren going to and from Africa have invariably enjoyed, we are favoured with a letter from Mr. Diboll. The following extracts will give our readers some idea of his labours, and their results.

"Believing that you take a deep interest in schools, and all that is connected with the training of children in the fear of the Lord, I have great pleasure in saying, that though our schools are carried on in the presence of much discouragement, we are not without proofs that God is watching over us for good. Of the twenty-nine persons whom we have baptized since I have been here, fifteen have been raised up in the schools. Nor is this

all; future communications may bring similar information.

"On the 8th of September, 1854, died Maria Akie, after three days' illness. She was about fourteen years old, and had been trained in the schools. She had applied to our deacons for permission to attend the class meetings, and was giving evidence of a work of grace in her heart. Her illness was distressingly painful; but her heart seemed fixed, and her language was, 'Lord, remember me when thou comest into thy kingdom.'

"We are occasionally privileged to witness a very pleasing exhibition in connection with the schools. As the building of our new chapel progresses, a demand for sand and sometimes for stones is created. These articles are found on the beach, and nowhere else; and to meet this demand, the children of the schools, preceded by the women of the church and congregation, each carrying a calabash or some other vessel, proceed to the beach, where, having obtained their load and placed it on their heads, they form a line, and commence their march and their song (usually some school ditty). They ascend the cliff with an expression of hilarity that defies description. An African must sing at his work, and while he feels that he is free, he throws his whole soul into what he is doing. And we think that such a group, with such a work and such a song, would gladden for the time the saddest town in England. To us it is better than wine. As we have no beasts of burden here, everything is to be carried by hand, or rather on the head, for nothing is safe in their hands; besides, they do not know how to dispose of anything that may be in their hands. It is not uncommon to see a female coming to chapel with her pocket handkerchief folded and laid on her head, and in some instances a bible on that, and a hymn book above that, and sometimes an umbrella easily balanced above the whole. And such is the force of habit, that our labourers would rather carry the heaviest loads upon their heads than use a wheelbarrow.

"For the box of things which you sent out with me we heartily thank you. You will never know in this world all the good you are doing in this way, nor how much pleasure you afford the missionary in enabling him to screen the nakedness of some poor friendless creature, or to clothe an orphan of whom there are many here, for most persons die in the prime of life, leaving young families. These are distributed among their poor neighbours, who bring them up as their own; and the missionary educates them, and does something towards clothing them.

"Polygamy is waning; concubinage is dying away. I have married eighteen couples since we have been here, and others are now waiting, and by the time you receive

this will, I suppose, be married. As I was finishing the last sentence, a couple, of whom I had no previous knowledge, came to me to give notice of their intention to marry.

"I began my mission in the Hill Country on the 2nd of January, and a few days afterwards began to build a house there. That house is now nearly finished, and is intended for me to live in when I am there. My home will still be in Clarence. As for the natives, they are indeed without God, in the fullest sense of the word. Their cry, at least the cry of those villages of which I have any knowledge, is for a teacher. At present we have some brethren who visit four villages on Lord's days. They converse with the natives about the love of God in sending his Son to save sinners: they also try to teach the children to read; and we hope some good is being done. At Issupoo where my house is, there are forty children in the day school; and on Sunday nearly all the children in the place are being taught but the parents in most cases want us to pay them for allowing their children to be taught, and as the Christian sabbath is imperfectly understood, we are obliged always to buy the attendance of all the children on that day. If the children *will* keep sabbath, their parents *will not* feed them. To meet this state of things, two leaves of tobacco are given to each child on Saturday evening: with this they go into their town and buy food, which they bring with them on Sunday morning early, and continue all day at the house, not going home till night. My heart yearns over them. To some of them we have given garments, which are kept entirely for Sundays.

"May I bespeak your continued kindness and prolonged efforts to meet the wants of these children of the bush. On Monday in last week there came seven girls from the place to my house in Clarence to beg garments of some kind or other to cover themselves, and I was obliged to send them all away without anything. Most cheerfully do I give my life for them in Africa, and I rejoice in the belief that you give your life to them at home. You write sometimes; perhaps your pen might be of service to us in this matter.

"My dear wife has been near to death several times. She has been to Cameroons for her health, and is returned, we rejoice to say, in good health. Our daughter is at Cameroons, and has been there about three months, trying her hand at the school there. We rejoice at the manner in which she yields herself to God, the work, and the church.

"We expect another daughter out this summer with Mrs. Saker. If she should need the hospitalities of your house, I rejoice in the hope that she will be kindly received.

"As for myself, I enjoy tolerable health. My fevers are few and short, and those privations to which we are subject here have less effect on me than they seem to have on some other persons. The headache to which I was often subject at home, very rarely afflicts me here.

"My practice of medicine is extending. The Lord has kindly given me some success in this department of my work, and, as a consequence, I am often 'called in.' And now my medicines are nearly all done. Is

there a surgeon or a druggist in your list of acquaintances who would give me a little? Epsom salts, compound rhubarb pill, sulphur, adhesive plaister, lint, a knife that would open a boil, or any drug, instrument, or book, that would assist me in the practice?

"The church in this place still lives before God, and I trust that good is being done in the name of the Lord Jesus. We have some inquirers who are giving evidence of a change of heart."

## HOME PROCEEDINGS.

The press of other subjects has prevented our noticing the meetings which were held in May and June. But good accounts of them have been communicated by the brethren who formed the different deputations.

During the past month Mr. Trestrail has visited Ting and Langham; Mr. Oughton of Jamaica, Houghton Regis and Colchester; Mr. Makepeace, Stroud, Nailsworth, Gloucester, and other places in that district.

Both Mr. Law and Mr. Saker have arrived in safety, and greatly benefited by the sea voyage. After a few weeks of rest they will plead for the Society, in those districts for which their services may be engaged. Mr. Allen with his family may be hourly expected from Ceylon, having sailed thence early in April last.

During the past month the Society has lost two most valuable friends, rendering it long continued service, though in very different ways—William Jones, Esq., of Pwllheli, the generous owner of the "William Carey," suddenly expired at his residence on the 8th ult. The painful intelligence having been communicated to the committee, they passed the following resolution:—

"That this Committee have heard of the decease of their esteemed friend, William Jones, Esq., of Pwllheli, with deep regret, and they desire to record their grateful sense of his many acts of liberality to the Society, more particularly in granting free passages to their missionaries to India on several occasions, and they offer to his widow and family their sincere condolence with them in their unexpected bereavement."

On Friday morning, the 20th we were indeed startled by a note from the Rev. Edward White, containing the melancholy

tidings of the sudden demise of the Rev. Eustace Carey, on Thursday morning at his residence. He was present, the previous day, at the laying the foundation stone of the new chapel, Mare Street, Hackney. He was looking remarkably well, and several of his friends noticed it to him. The next morning, according to his usual practice, he retired for private reading and devotion. About ten o'clock Mrs. Carey had to speak to him respecting some dispensary tickets for poor people, and he went down stairs to sign them. He returned to his study, and began to consider the notes of a sermon on Heb. ii. 10. Shortly afterwards, Mrs. Carey went in, though, as we have since heard, without any reason except a certain, yet undefined, feeling that she ought, to see how he was; when he was found sitting in a strange posture, and partially insensible. Medical aid was soon at hand, and by bleeding and other means, consciousness was restored, and in reply to her remark that he would soon be better, he replied, "Yes; I hope I shall." But he almost immediately after sank into an unconscious state again, and in little more than one hour gently breathed his last. We record his death with sincere and deep regret. We knew him long and intimately; and Mr. Carey was one who was the most esteemed and loved by those who knew him best. This is not the place to write his eulogy, but it may be permitted to refer to his lofty sense of honour, his unbending integrity, his delicate sensibility, his uniform kindness and courtesy, and his steady adherence to principle, and his sound and manly judgment. Few men could so long, and so efficiently, have served the mis-

sion as he did. Nothing but very superior talents, aided by a deep love to the mission, and devoted piety, could have carried him through thirty years of public advocacy as a deputation, and acceptable to the last. His remains were interred in the Highgate cemetery on Tuesday, the 24th ult., attended by his two sons, the Revs. E. White, J. Stent, Dr. Hoby, F. Trestail (who each took a part in the service), W. Jones, J. Watts, and other friends.

The committee, on hearing the tidings of the decease of their honoured friend and brother, expressed their feelings respecting it in the following resolution.

At a meeting of the committee of the Baptist Missionary Society held at 33, Moorgate Street, July 24, 1855, J. H. Allen, Esq., in the chair:—

“Resolved, That this committee desire to bow with reverential submission to the divine hand, in the sudden removal of the Rev. Eustace Carey, the last survivor of that consecrated band of Christ’s servants which originated the Missionary Union at Calcutta. As Ward, Carey, and Marshman successively passed to their reward from their labours at Serampore, so have Pearce, Yates, and Eustace Carey, who pursued the great work in the eastern metropolis, fulfilled their honourable course, and entered into rest.

“The committee record their grateful sense of the goodness and care of that heavenly Father who restored Mr. Carey from a state of extreme exhaustion, consequent on the labours and afflictions of nine years of devoted missionary service, and enabled him for the long period of thirty years to represent the society in all parts of the kingdom, as he had done in America, on his return to this country.

“In the death of Mr. Carey the committee

have not only lost a brother beloved, who from his first early connexion with the Society won his way to all hearts; but also a devoted and eloquent advocate, who, both in the pulpit and on the platform, was the unwearied and earnest expounder and defender of the principles of the mission, and the successful asserter of its claims. In him, too, the missionaries abroad, and the numerous native agents in whose tongue he himself had been one of the most gifted preachers of his day, and pastor of one of the Indian churches, have lost a faithful friend, who in his innumerable appeals was wont to bear them on his heart, and commend them to the affections and prayers of the church of the Lord Jesus.

“With his widow, in her sad bereavement, and his children who mourn at his grave, the committee express a prayerful sympathy, and commend them to Him whose promises so specially provide them all consolation and support.

“Resolved, That Dr. Hoby and the secretary, be a deputation from this committee, to attend the interment of Mr. Carey’s remains.”

Death has stricken down of late many friends of the Society. May He who setteth up and pulleth down, call forth others to supply the places of those who are gone. Their loss is great; but He can supply the need. To Him let earnest prayer be addressed, and He will not refuse to hear and answer.

It is desirable to announce at the earliest opportunity, that Mr. Makepeace has accepted the unanimous invitation to the pastorate of the church meeting in Union Chapel, Luton, and that he enters on his duties the 1st of October next. The friends of the mission, throughout the country, will unite with us in sincerest wishes for his comfort and success.

## CONTRIBUTIONS,

*Received on account of the Baptist Missionary Society, from June 21, to July 20, 1855.*

£ s. d.			£ s. d.			£ s. d.		
<i>Annual Subscriptions.</i>			L. S. D. ....	5	0	0	John Street, on account,	
Courtall, Mrs. ....	1	1	0	Do., for Jamaica In-	5	0	0	by M. Martin, Esq. ...
Hassall, Mrs. ....	1	1	0	stitution ....	5	0	0	
Hoby, Rev. Dr. ....	5	5	0	Peto, Sir S. M., Bart.,				Soho Chapel—
				for three additional				Sandy School, for
				missionaries to India				Kottaville School,
				£100 each, and outfit				Ceylon. ....
				£50 each ..... 450	0	0		10 10 0
				W. C. ....	0	10	0	
<i>Donations.</i>							Walworth, Arthur Street—	
A Friend to Missions, A							Sunday School, for	
Thank-offering .....	0	5	0				Kalaialgoda School,	
Buxton, Sir E. N., Bart.	50	0	0				Ceylon. ....	2 14 0
E. M., for India .....	0	10	0					
Hoby, Rev. Dr., for								
India .....	15	0	0					
				<i>LONDON AUXILIARIES.</i>				
				Alfred Place, Old Kent Road—				
				Collections .....	2	2	0	



BUCKINGHAMSHIRE.		£ s. d.	Liverpool, Continued—		£ s. d.	WILTSHIRE.		£ s. d.
Wycombe, High—			Ladies' Negroes' Friend			Bradford—		
Contributions, on ac-			Society, for Mrs.			Collection .....		
count .....			Hewett, Mount Carey			Contributions .....		
7 2 5			Do., for Rev. W. Den-			Chapmanslade—		
			dy, Satter's Hill.....			Collection .....		
			7 0 0			17 2 3		
<b>CAMBRIDGESHIRE.</b>			<b>NORTHAMPTONSHIRE.</b>			Less district expenses		
CAMBRIDGESHIRE, on			Blisworth—			16 11 4		
account, by G. E. Pos-			Collection .....					
ter, Esq. ....			Contributions .....					
148 3 11			Do., Sunday School					
Cambridge—			Hackleton—					
Smith, E., Esq. ....			Collection .....					
30 0 0			Contributions .....					
			Do., Sunday School					
			Proceeds of Tea Meet-					
			ing .....					
			1 7 0					
<b>CORNWALL.</b>			Harpole—					
Camborne—			Collection .....					
Anon .....			Contributions .....					
0 10 0			Do., Sunday School					
Redruth—			Proceeds of Tea Meet-					
Anon .....			ing .....					
2 6 3			Kislingbury .....					
			6 0 0					
			Milton—					
			Collection and Pro-					
			ceeds of Tea Meet-					
			ing .....					
			Contributions .....					
			Patchell .....					
			4 0 0					
			Ravensthorpe .....					
			9 0 0					
			Roads—					
			Collection .....					
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			<b>SOMERSETSHIRE.</b>					
			Bristol—					
			A Friend of Native					
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			Sneath, Bishop's					
			15 0 0					
			Isle Abbots—					
			Collection .....					
			Contributions .....					
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			Norton St. Philip's—					
			Collection .....					
			0 13 5					
			Contributions .....					
			2 13 5					
			Wincanton.....					
			9 13 0					

Subscriptions and Donations in aid of the Baptist Missionary Society will be thankfully received by Sir Samuel Morton Peto, Bart., Treasurer; by the Rev. Frederick Trestraal and Edward Bean Underhill, Esq., Secretaries, at the Mission House, 33, Moorgate Street, LONDON; in EDINBURGH, by the Rev. Jonathan Watson, and John Macandrew, Esq.; in GLASGOW, by C. Anderson, Esq.; in DUBLIN, by John Purser, Esq., Rathmines Castle; in CALCUTTA, by the Rev. James Thomas, Baptist Mission Press; and at NEW YORK, United States, by W. Colgate, Esq. Contributions can also be paid in at Messrs Barclay, Bevan, Tritton, and Co.'s, Lombard Street, to the account of the Treasurer.

THE  
BAPTIST MAGAZINE.

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SEPTEMBER, 1855.

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MEMOIR OF THE LATE WILLIAM BRODIE GURNEY, ESQ.

BY JOSEPH ANGUS, D.D.

A good man's life is an instructive study. It throws light both on man and on God. It illustrates the wisdom of divine discipline; and it shows Christian character in its origin and progress, so teaching by example. The *record* of such a life is therefore "a possession for ever," reading lessons to every succeeding generation as the life of the man himself read lessons to his own. The life of the friend whose name is prefixed to this notice is a happy illustration of the value of such a study in both respects.

William Brodie Gurney was born at Stamford Hill on the 27th of December, 1777. He was descended from the house of Gourney, of Normandy, some of whose members came over to England with William the Conqueror. Part of the family settled in Norfolk, part in Somerset, and part in the neighbourhood of Norwich. Offshoots of all these branches still flourish in these districts: and all sprang originally from the same stock.

The immediate ancestors of our friend, however, have a higher dignity: they

belonged to the "generation of the upright." He was "the son of parents passed into the skies." Our history begins with Thomas Gurney, a branch of the Norfolk family, and himself a member of the Society of Friends. Two hundred years ago he might have been found in the midland counties of England, holding religious meetings in company with George Fox. The son of Thomas Gurney, John Gurney, resided at Crawley Hill, near Woburn, in Bedfordshire. He was also a good man, a baptist, and a trustee of several chapels in that neighbourhood.

The grandson of Thomas Gurney, and the grandfather W. B. Gurney, Esq. was also called Thomas. He was a member of the church under the pastoral care of Dr. Gill, and was married to a daughter of Thomas Morsom's, who shared in the sufferings and honours of John Bunyan's imprisonment. Joseph Gurney, the son of Thomas, was the father of our friend. He was a man of remarkable sprightliness and humour, a member of the church at Maze Pond under the pastoral care of Mr. Dore,

and the personal friend of Toplady and Whitfield. His wife, the mother of William Brodie Gurney, was a daughter of William Brodie, of Mansfield, a presbyterian, and a very pious man. The town in which Mr. Brodie lived being without the gospel, he opened his warehouse for preaching. There Abraham Booth, then settled at Sutton, occasionally ministered; and to these efforts may be traced the formation of the independent church at Mansfield. . . . To more than one of these ancestors may be applied the description given by Toplady on the tomb-stone of the grandfather of William Brodie Gurney. They were men "whose uncommon genius was counterpoised with humility, sweetened by benevolence, and crowned with grace."

During the first ten years of Mr. Gurney's life, his family continued to reside at Stamford Hill. One little scene is worth preserving:—

"In the course of the last two or three years that my father resided at Stamford Hill," writes Mr. Gurney, "I was occasionally sent, by my mother, to inquire after the health of Mr. Hensham, a superannuated independent minister, who resided at Kingsland, in the house of Mr. William Fox, and frequently while I trundled my hoop, I took on my left arm a little basket with some jelly, or a little cake, refreshments which he had not the means of purchasing, his income being very small, and he having refused assistance which was generously offered him from Mr. Whitbread, and from Mr. Howard, both of whom felt a great esteem for him. On one of these occasions, I found an elderly gentleman, whose figure I still bear in my mind, as well as his dress, a pepper and salt coat, and a scarlet waistcoat, and lying by him a cocked hat. This was John Howard the philanthropist. This visit must have occurred in the year 1787."

On their removal to Walworth, in October, 1787, Mr. Burnside became his tutor. The rest of this part of his history may be best described in his own words: "When I was about twelve years old, Mr. Burnside ceased to give us lessons, and I was sent to school to a Mr. Freeman, who had been a baptist minister at Honiton, in Devon, and had resigned his charge in consequence of some change of sentiment. He was the son of a deacon of Wild Street Chapel, a very old friend of my father's. Mr. Freeman was an intimate friend of my brother, and, though his religious views were known to be erroneous, there was so great a respect for him on the part of all the family, that it was determined that I should be his first scholar. He was a good teacher, and interested in his pupils. Having several other pupils besides myself from pious families, he did not obtrude his views; and all that could be objected to was the want of evangelical instruction. He was at first an Arian; but I apprehend, like many others, trusting to his own reasonings and rejecting the teaching of that Spirit who leads the humble inquirer into all truth, he ultimately settled down in the cold and comfortless system of Unitarianism. If my father and mother had suspected the effect of my knowing what were Mr. Freeman's views, respecting his judgment as I did in other matters, I do not believe they would have sent me there.

"After a short time, Mr. Freeman found that he could not pleasantly to himself attend at the independent meeting-house at Ponder's End. We therefore worshipped in the school-room, Mr. Freeman reading some of the sermons he had delivered to his former congregation, but with sentences erased, which included doctrines he no longer believed. Dr. Watts's Psalms and Hymns were treated in the same way; lines that referred to the atonement of

Christ and the work of the Spirit being struck through. Several of my class-fellows and associates were from Unitarian families. It is no matter of surprise, therefore, that under such circumstances, I left school quite satisfied that, whatever weak enthusiasts might think, those who were free from prejudice must be Unitarians. About this time, I heard Dr. Priestley, at Hackney, preach his farewell sermon, on emigrating to America. The mildness of his manner, and his whole personal appearance, created a strong feeling in my mind in favour of him and his views, which, however, I had never taken the pains to examine and compare with the word of God." If in after life our friend exercised a godly jealousy of the influences to which young persons are exposed, his caution was the result of the wisdom which he had learned from his own experience.

"In the year 1795," he continues, "my mind became uneasy under a sense of sin. I had frequently felt alarm after doing what I knew to be displeasing to God; many of the sermons of Mr. Dore had convinced me of the evil of sin; but the recurrence of temptation, and the indulgence of what I knew to be wrong, weakened the power of conscience. At length a sermon of Mr. Dore's, preached at Waltham Abbey, from the words, 'He that hath this hope in him purifieth himself, even as he is pure,' was sent home to my mind, and showed me my awful condition in the sight of God. I found I could not get rid of the humbling views which that sermon had given to my mind. From this time I determined that I would devote myself to God, and give up all that was displeasing in his sight. About the same time my views became more clear as to the necessity of the influence of the Holy Spirit to renew and strengthen the heart. Still I was extremely unhappy, from doubts

whether the interpretations which I had been used to hear given to scripture by Mr. Freeman, or those which I received from the ministry of Mr. Dore, were correct. I was occasionally much perplexed; and I once told a friend of Mr. Freeman's, who, however, had not gone to the same length as he, that under the deep sense of sin which possessed my mind, I could obtain no relief from the Unitarian views I had formerly received, and I thought of reading some works on the subject. He said, 'I, too, have felt considerable doubts of late, as to the soundness of these views, and I have determined to read through the New Testament, turning as I proceed to the Old, and marking in parallel columns all the passages which support or oppose the doctrine of the Trinity, and the atonement by Christ; and I really am surprised to find so few, which, dispassionately viewed, support our system. I think if you do this, in a spirit of prayer, it will enable you to form a correct opinion, and prevent you from being entangled in the reasonings of men.'

"I followed his advice, and thus was relieved from the doubts which had preyed upon my mind, and had prevented my receiving fully the truth of God. The result was pretty much the same with the good man of whom I have spoken. His views became more clear, and he attended, I believe, in his later years, the faithful preaching of the gospel. I have reason to be thankful for his solicitude respecting me.

"I was proposed to the church at Maze Pond in June, 1796, and was baptized, if I remember rightly, on the first of August. There were two others baptized at the same time, Miss Ninch, who afterwards married Mr. Dore, and Miss Benham, who afterwards became the partner of my joys and sorrows." To this lady he was married in March, 1803. Their union was a remarkably

happy one. In the cheerfulness, energy, and judgment of Mrs. Gurney's character, her husband found qualities very congenial to his own.

Mr. Gurney's grandfather was a man of considerable mechanical genius. When a youth, he took a great interest in astrology, and, for the sake of a work on that subject, he bought at a sale a lot of books labelled "Sundries." Among them was Mason's Short Hand, a system which had fallen into disuse, in consequence of its complexity. This book immediately engaged Mr. Gurney's inquiring mind. The system he soon learned, and determined to simplify it to enable him to take down sermons. There still exists in the family a book of sermons taken by him at Ridgemount, in Bedfordshire, in the year 1722—3, when he was about eighteen years of age. This acquisition had an important effect on the history of his family. Fifteen years afterwards, he was informed of an advertisement in the paper, to the effect that the short-hand writer of the Old Bailey had died, and that a successor was required. He applied for the office; gave proof of talent fitting him for it, and was elected. For thirty years he continued to discharge its duties, and was respected by all with whom he was officially connected. This change of residence and of employment was peculiarly welcome to him, and introduced him to the acquaintance of the leading ministers in London, both among dissenters and the evangelical party of the established church. His leisure time he filled up with clock and watch making, his original business.

In the year 1770, he was succeeded by his son Joseph. In his hands, after a few years, business considerably increased. The frequency of courts martial during the American war; the trial of Warren Hastings and Horne Tooke; the mutiny at the Nore, and inquiries

connected with it; the question of the abolition of the slave trade, on which evidence was taken at the bar of the House of Lords—all called for the exercise of his talent. Some of the speeches taken by him on these occasions, especially during the trial of Hastings, were delivered with a rapidity which it had been thought impossible to meet.

A conversation between His Royal Highness the Duke of Clarence, afterwards King William the Fourth, and Mr. Gurney's father affords an amusing instance of his Royal Highness's discrimination. One day during the inquiry into the slave trade, the Duke asked Mr. Gurney for which side he attended. Mr. Gurney told him, for the planters. "Oh," he replied, "then I am mistaken. I really supposed you were an abolitionist. I thought you had an abolition-face." Those who remember the countenance of William Brodie Gurney, and how readily it was excited by any tale of wrong, will appreciate his Royal Highness's suspicions, and conclude that the abolitionism of the father's face was inherited by his descendant.

But though Mr. Gurney's business had thus increased, it was uncertain. So that when the subject of this notice left school, it became a grave question whether he should follow his father's profession. He therefore turned his thoughts in other directions, and had more than one narrow and providential escape from partnerships that would have proved disastrous. At length, the causes already indicated, and the appointment of himself, in conjunction with his father, as short-hand writer to the House of Lords, decided his course. Thenceforth he gave himself unreservedly to that profession. At first he encountered many difficulties. A severe illness excited the fears of his friends; but the difficulties yielded to

the indomitable resolution and diligence with which he met them. His illness was graciously alleviated: and thenceforth, for five-and-thirty years, his health was unbroken and his labours unceasing; God smiling upon his efforts, and crowning them, though amid many trials, both domestic and public, with success. It ought to be added, that while his

business required great attention, and was a continual strain upon him, he devoted more time and thought to directly religious efforts than many men who have no business-claims at all. The hearty, generous liberality of his gifts is known as extensively as his name.

*(To be continued.)*

## THE MEMORY OF THE NOVA SCOTIAN FATHERS.

THE INTRODUCTORY SERMON DELIVERED AT THE ANNUAL MEETING OF THE CENTRAL BAPTIST ASSOCIATION OF NOVA SCOTIA, JUNE 25, 1855, BY THE REV. J. M. CRAMP, D.D.

"Remember them that have the rule over you, who have spoken unto you the word of God, whose faith follow."

"REMEMBER your guides;" such is the marginal rendering, and it is preferable. The teachers referred to, were dead, whether they suffered martyrdom, or died a natural death, does not appear. The Christians at Jerusalem were exhorted to "remember them;" to "consider the end of their conversation," that is, the end of their lives, the fact and the manner of their departure; to imitate their faith, and to comfort themselves with the assurance that Jesus Christ is "the same yesterday, and to-day, and for ever." We meet this day under somewhat similar circumstances. Those venerable men whom we have been accustomed to call "fathers," because of the esteem and reverence in which they were justly held, have "gone the way of all the earth." Joseph Dimock died, June 29, 1846; Edward Manning, January 12, 1851; Harris Harding, March 7, 1854; and now the last of them has departed; Theodore Harding died the 6th of the present month.

Besides these there were others whose memory is still affectionately cherished by those who knew them; particularly, Thomas Handley Chipman, who died October 11, 1830; Thomas Ansley,

December 7, 1831; and John Burton, February 6, 1838. But our attention will be confined to the four first mentioned. Joseph Dimock was baptized by Nicholas Pearson, first pastor of the church at Horton; Edward Manning, by T. H. Chipman; Theodore Harding, by John Burton; I have not ascertained when, and by whom, Harris Harding was baptized. These four were fellow-workers in the vineyard of the Lord—Now they "rest from their labours."

1. Let us remember the *depth of their piety*. A very impressive phrase is frequently employed in the Old Testament to designate the prophets. They are called "men of God." It is said of Barnabas, that he was "a good man, full of the Holy Ghost, and of faith." How important is it to *be* what we profess—to *be* what we preach.

What mischief has been occasioned, in all ages of the history of the church, by the prevalence of an ungodly ministry! In whatever point of view this subject is considered, it must be admitted that eminent godliness is essential to ministerial efficiency. It was, therefore, put in the first place by the apostle Paul. "The things which thou hast heard of me among many witnesses,

the same commit thou to faithful men, who shall be able to teach others also. 2 Tim. ii. 2. First, faithful men, men of faith, trustworthy men, "men of God;" if this be not secured, the ability to teach is of no avail. We seem to be only asserting a truism when we affirm that those who teach religion must be religious; but it is a melancholy fact that great numbers have thrust themselves into the holy office without the necessary qualifications.

The men of whom we now speak were "men of God." They did not hold the truths of the gospel as mere opinions. They regarded them as important principles, as facts in the history of the divine government, recorded for the purpose of producing great moral impressions. They were themselves powerfully impressed by them. Their's was a realizing faith—they felt what they believed. The truth affected their hearts, and was illustrated by their lives. They were subject to strong impulses, and they were conversant with great excitements; but their piety was a *habit*, a daily life. It was the habit of loving God—of serving God—of fellowship with God.

They were mighty in prayer; it was their relief and solace amid the toils, the privations, and the sufferings of their early history; it was their delight all through life. They found it "*a handy thing*," as Father Theodore Harding quaintly remarked a short time before his death. A brother who had visited him had observed, that though he was unable to meet the church on worshiping occasions, he doubtless prayed for them; as the brother was leaving the room he called him back and said, "Oh! prayer is a handy thing;" so they all found it; their resting place and their refuge was at the foot of the throne, and as they went thence to meet the people, they spoke with such emotion and power that men thought of Moses

whose "face shone," when he descended from the mount, where he had held intercourse with God.

2. Let us remember the *variety of their gifts*.

Many studies, pursuits, and callings require peculiar qualifications—all men are not fitted for them. Literary tastes and habits are commonly incompatible with mechanical dexterity. The poet would make a sorry mathematician. The mathematician rarely discerns or appreciates the beauties of poetry. But every man may understand religion, every man may practise it. Christianity was not intended for particular classes and orders of men; it is the religion of mankind. "Where there is neither Greek nor Jew, circumcision nor uncircumcision, barbarian, Scythian, bond nor free, but Christ is all, and in all." Col. iii. 21. In the service of the Saviour all kinds and degrees of talent may be employed. There was great diversity among the apostles themselves. There was the "strong sense" and energy of Peter; the tenderness of John, and the union of these qualities, in connexion with mental culture and discipline, in Paul. In subsequent periods of the history of the church, the same principle is developed; the impetuous daring of Luther was attempered by the mildness and discretion of Melancthon; Latimer, with his bluntness and plain talking, was as useful, perhaps more so, than Cranmer or Ridley; in later times, the profound Owen, the majestic Howe, and the inimitable Bunyan, found each his proper place in the Master's service; as, in still later times, the seraphic Pearce, the solid Fuller, the brilliant Hall, the instructive Jay, and the many-gifted Chalmers, "All these worketh that one and the self-same spirit, dividing unto every man severally as he will." "Ye have not chosen me, but I have chosen you, and ordained you, that ye should

go and bring forth fruit, and that your fruit should remain." 1 Cor. xii. 11; John xv. 16.

In like manner the gifts of our Nova Scotian fathers, various as they were, were blended for the promotion of the common cause. Every one recognised the affectionate and the judicious in Joseph Dimock; his very countenance betokened heavenly-mindedness, benevolence, and "a meek and quiet spirit." Edward Manning was strong-minded; he was known by his massive thoughts, comprehensive views, stern boldness, and far-sighted penetration. Harris Harding was characterized by enthusiastic fervour; his voice was often tremulous with emotion, and tears flowed down his cheeks, while he besought sinners to be reconciled to God. His namesake, Theodore, enunciated weighty truths in a clear style, and sometimes bore down upon men with an abrupt, startling, hurricane eloquence that nothing could resist. Each had his "proper gift of God." The defects of one were supplied by the excellences of another, and their very peculiarities were adapted to the circumstances of the times, and the nature of the work in which they were engaged.

3. Let us remember the *harmony of their views*. Peter commended the "wisdom" that was manifest in the epistles of his "beloved brother Paul." The "faith" of the departed ministers of Jerusalem is spoken of with approbation by Paul in our text. In those days they all "spake the same thing," though not in the same manner. There was entire uniformity in regard to the truths of the gospel and the commands of the Lord, while diversity existed and freedom was permitted, in regard to matters in which there was no revelation or no precept; such as, for instance, whether it was right to eat meat, especially if it had been offered to an idol. Of the former, it was said, "He that knoweth

God heareth us, he that knoweth not God heareth not us, hereby know we the spirit of truth and the spirit of error;" 1 John iv. 6,—of the latter, "Let every man be fully persuaded in his own mind." Rom. xiv. 5. There was a happy agreement among the deceased worthies of our land. Their modes of statement varied, because their minds were not constituted alike. It was not to be expected that Harris Harding and Edward Manning would discourse on any given subject in the same manner; the one would exhort, the other would reason; the latter would seek to convince, the former to excite. Yet they and their coadjutors fully harmonized in their views of truth.

They had low thoughts of man. They saw and felt his bankrupt, broken down, ruined state. They had no sympathy with those who whitewash the sepulchre and ignore the corruption within it. They were persuaded that scriptural views of the depravity of human nature lie at the foundation of all sound theology. Observation and experience had confirmed the declarations of the word of God. Wherever they went they announced the solemn fact that man is guilty and utterly depraved, having wrought his own ruin; and that he can only be restored by free grace. They showed the impossibility of obtaining salvation by works of law. They "cried aloud and spared not," while they urged the necessity of regeneration, and besought sinners to "flee from the wrath to come."

They had exalted thoughts of the Saviour. With what delight did they dwell on his glory and his grace! How clearly and amply did they set forth the efficacy of his atonement; and with what triumphant joy did they tell of his resurrection, his ascension, and his intercession, bidding saints to trust and hope, and warning sinners of the awful consequences of continuance in their



rebellion; in magnifying Christ, the heart did "indite a good matter," and the "tongue was the pen of a ready writer."

They had serious thoughts of holiness. It was not form, nor name, nor dress, nor opinion. It was "spirit and life;" it was an all-pervading principle. It was conformity to the Son of God. It was fruitbearing. It was divine love in action, influencing the motives, moulding the whole character. It was "doing all in the name of the Lord Jesus."

They had glorious thoughts of the other world. How eloquently did they expatiate on the believer's victory over death and the grave, "through him who hath loved us," and when they spoke of the second coming of "the great God and our Saviour," of the wonders of the resurrection morn, and of the gathering together of the hosts of mankind before the dread tribunal, they rose with the majesty of the theme; their words were clothed with power. Nor will those who heard them soon forget their descriptions of the heavenly state; of the splendours of the new Jerusalem; of the happiness of the "general assembly and church of the first born," and of the progressive purity of the saints. On such occasions they discoursed as men whose "conversation was in heaven," and who expected soon to join the glorified.

They agreed, too, in another respect. They eschewed a narrow contracted spirit. They advanced with the age, when new modes of usefulness were devised, and societies were established to carry them into effect; they did not declaim against innovation, but zealously patronised the improvements of the times. They were among the first in the field for the promotion of temperance, and were steady, consistent advocates of the reform to the end of their lives. Our domestic missions, our foreign mission enterprises, and our

education movements were fostered by them with sedulous care, and recommended to the churches at association and other meetings, in touching and forcible addresses. They were warm friends of knowledge, and so far from begrudging candidates for the ministry the advantages which are now offered them, they counselled them to "separate themselves," that they might "seek and intermeddle with all wisdom." Prov. xviii. 1.

4. Let us remember the *extent of their labours*. They *were* labours. They never shrank from it. It mattered not whether it was hot or cold, wet or dry, day or night,—whether they had to travel by the high road, the cross road, or through the forest where there was no road at all—whether they went on horseback, or trudged on foot—whether they slept in a bed, on the floor, or on the cold ground—whether they partook of a plentiful repast, or met with but scanty and mean fare—whether they were treated with respect, or scouted as fanatics. Onwards, still onwards they went, preaching everywhere the "glorious gospel of the blessed God;" now planting the standard in public and populous places, now threading the bye-ways and recesses of the land, and always ready to respond to any invitation, to listen to any call giving them an opportunity for engagement in their beloved employ. And theirs was pioneer work, like that of the first settlers in a country. They had to clear the ground, to lay foundations, to frame plans, to constitute religious communities, to give them form and law, in accordance with the divine pattern, and to watch over them in their early history lest Satan should take advantage of their ignorance and weakness. Truly, they "endured hardness, as good soldiers of Jesus Christ." That they endured it so long, was a special manifestation of divine mercy to Nova Scotia. The united labours of

Joseph Dimock, Edward Manning, and the two Hardings, extended to *two hundred and forty years*, being an average of sixty years each. Probably there is not another instance on record of four contemporary ministers, of the same denomination, labouring in a country of such limited extent for so lengthened a period.

5. Let us remember the *greatness of their success*. They saw many "times of refreshing." They lived in "a day of power." They could say with the apostle, "Thanks be to God, who causeth us always to triumph in Christ, and maketh manifest the savour of his knowledge by us in every place." 2 Cor. ii. 14. When Nicholas Pearson was ordained pastor of the church at Horton, in 1778, there was no other baptist church in these provinces. There being no minister present, Benjamin Kinsman, the deacon elect, conducted the ordination service on behalf of the church, and laid his hands on the head of the pastor, who afterwards ordained the deacon. When Theodore Harding became pastor of the same church in 1796, there was but one more church of the same faith and order, in the Provinces, that at Halifax, though several other churches were then in existence, composed of baptists and congregationalists. What a change has taken place in sixty years! Our churches are now two hundred in number, with one hundred and fifty pastors, besides many licentiates, and seventeen thousand members, representing a population of at least 80,000 persons. But this is not all. Every year many members of our churches leave these shores for other parts of the world, especially the States of the neighbouring Union, and removals by death are constantly taking place. It is fair, therefore, to estimate the total number of conversions since the ordination of Theodore Harding at upwards of twenty thousand.

We contemplate these facts with

gratitude and joy. Twenty thousand souls hopefully converted to God! Christian churches established throughout these Provinces, with their preaching stations probably not less than one thousand in number, and Sunday-schools, and bible classes, and libraries, and other varieties of Christian enterprise, all adapted to enlighten and improve! Let us add the consideration of temporal benefits. We see everywhere the proofs of advancing prosperity. We note the manifestations of mercy and skill. We ascribe the success of our people to their industry and temperate habits, and to the beneficial effects of the general diffusion of knowledge. Do we not witness here the fruits of the gospel? Has not religion promoted industry, and temperance, and largeness of heart? Has it not preserved men from "foolish and hurtful lusts?" Are we not right in affirming that our venerable fathers, to whose labours, under God, so large a portion of these happy results may be traced, were true patriots, and will be henceforth ranked in history among the best friends and benefactors of our country? And ought we not, on a review of the whole, to exclaim with thankfulness and admiration, "What hath God wrought!"

We do not wonder that those men of God were so generally loved and revered. They were welcome to all houses; their company was coveted wherever they went, and kind friends vied with each other in promoting their comfort; their names were given to the children; successive generations blessed them. Their visit to a place was the signal for the thronging of multitudes, who listened to them as though they heard angels' voices. And they said, "How beautiful upon the mountains, are the feet of him that bringeth good tidings, that publisheth peace, that bringeth good tidings of good, that publisheth salvation." Isaiah lii. 7.

The last of this noble band has left us. Some account of him will now be given.

Theodore Seth Harding was a native of Barrington, Nova Scotia. He was born March 14, 1773. His parents had emigrated from New England. They were congregationalists. While he was yet a child, his father died. His mother was a pious woman who endeavoured to train up her child "in the nurture and admonition of the Lord," as well as to provide such secular instruction as the times and her circumstances allowed.

He was awakened under the preaching of the celebrated Henry Alline, in the year 1781. The preacher laid his hands on the head of the orphan boy and said, "may God be a father to him." But the impressions then produced wore away. He ascribed his conversion to the blessing of God on the ministry of Freeborn Garrison, a Wesleyan Methodist from the United States, who visited Nova Scotia in 1787; afterwards, during a season of declension, he derived much benefit from the preaching of Harris Harding and Joseph Dimock. Faithful labourers were few in those days. Now and then a methodist or new-light minister would pass through the district, preaching as he went. On such occasions Theodore was so overpowered with joy that he was unable to sleep the night before the preaching.

He began to preach in 1793. When he was one day in the woods, engaged in his usual occupation, he felt an overwhelming desire to labour for Christ. But the greatness of the work appalled him. He shrank from the responsibility. It seemed to him that he was totally unfit for so solemn an undertaking. Yet he could not shake off the impression; it became stronger and stronger. At length the words of the apostle, "Necessity is laid upon me, yea, woe is me if I preach not the gospel," came to his mind with such power that he could

no longer resist. He conferred with his mother; but she discouraged him, for he was the liveliest member of the family, and she could not think it possible that he would ever attain to the gravity and dignified deportment which she deemed essential to the ministerial office. Then he consulted his father-in-law, who advised him to get education before he entered on the work. Meanwhile, "the fire burned." On a public fast-day on account of the war, the people assembled, but there was no minister. Theodore was there, and his heart was full. He stood up in the congregation, and told the people that the word of the Lord was in his heart, and that he *must* preach. He *did* preach, and so acceptably, that next Lord's day he was invited to occupy the pulpit. His mother heard him, and all her objections vanished, for "she saw that the thing proceeded from the Lord." In the fall of the year he went to Shelburne, and received his credentials as a methodist minister. While he laboured there he had the happiness to witness a revival. In the spring of 1794 he was appointed to Horton, Cornwallis, and Windsor; his preaching attracted much attention, and he was fast rising in popularity.

His mother had objected to his joining the methodist connexion, because she saw that he was inclined to what are called Calvinistic views, but he did not mind her, for he "had not looked deep enough into it." She was right, however. It was soon evident that he did not preach according to Wesleyan standards. He was interrogated, and avowed his dissent. Conferences with other ministers followed, and further examination on his own part; the result of which was that he felt constrained to leave the connexion. It occasioned him great pain, because he was strongly attached to many of the brethren, and his labours among them had been suc-

cessful ; but it was the call of God, and he was constrained to obey.

THE church at Horton was at that time destitute. They had made several attempts to procure a minister, but had failed. A day of fasting and prayer in reference to the object had been recently observed. Mr. Harding's separation from the Methodists being made known, he was immediately invited by the Baptist church to preach at Horton for six months. The invitation was given at a church meeting held June 8th, 1795. The people could not but conclude that he was sent by the Lord. "Here," said they, "is an answer to prayer. We sent to the States, and could find no one willing to come. We tried some of our own number, and did not succeed. We went to Heaven, and here is an answer to prayer." Shortly afterwards Mr. Harding was baptized at Halifax by John Burton. His ministry was blessed, and on the 13th February, 1796, the church gave him a unanimous call to the pastorate. On the 31st July in the same year he was ordained. John Burton, the only other Baptist minister at the time in the province, officiated on the occasion, assisted by deacons Benjamin Kinsman and Peter Bishop.

The Horton church occupied a large district, extending from near Newport to Nictaux, a distance of 50 miles. The meetings were held alternately at Horton and Cornwallis. It required no little labour to superintend such a church. The fruit of the labour soon appeared in numerous additions during the first three years of Mr. Harding's ministry. Then there occurred a gracious revival. It commenced in March, 1799, when "a great number told their experiences," and continued till September. Eighty-seven persons were baptized. The whole region was in a state of religious excitement, and some extraordinary conversions took place. It was followed, however, by a time of

declension, which occasioned the pastor no small sorrow.

In 1800 Mr. Harding united with Thomas Handley Chipman, Enoch Lowner, Joseph Dimoch, Edward Manning, Harris Harding, James Manning, and Joseph Crandall in forming the "Baptist Nova Scotia and New Brunswick Association." The meeting was held in Lower Granville. Of those who met on that occasion our venerable father Joseph Crandall, of Salisbury, N.B., is now the only survivor.

In the same year Mr. Harding was a member of a delegation from this province to attend the ordination of Joseph Crandall at Sackville. Brother William Chipman, now present with us, who had not then entered into the ministry, was a member of the same delegation. Mr. Harding's journey was an eventful one. The other members crossed the bay, but he chose to travel round by land, ostensibly through dread of sickness, but, as it afterwards appeared, under special guidance from above. As he journeyed on, he preached daily, and souls were converted in every place. At Onslow and at Amherst the Baptist interest was then established ; the ordinance of believers' baptism had not been administered before in those parts. After the ordination, Mr. Crandall and Mr. Harding engaged in a missionary tour, and the Divine blessing rested on their labours. Forty-four persons were baptized in the Petitcodiac. A baptism at Sackville the evening before Mr. Harding's departure, was peculiarly interesting. The converts were extremely desirous of being baptized by Mr. Harding. As he was about to leave next morning, their wishes could only be gratified by the administration of the ordinance at night. A large congregation assembled for the purpose, well provided with torches made of birch bark. They then proceeded to the water-side, where they sung and prayed,

and words of earnest exhortation were uttered, and the Saviour's command was obeyed. It was an unusually solemn season. The stillness of the evening, the flickering light of the torches, by which the surrounding gloom was made to appear yet more dense; the animation of the preacher, whose voice, it was said, was heard at a distance of two miles, gave to the scene a character of unexampled sublimity. That torch-light baptism was long remembered.

In 1805 Mr. Harding visited the United States. An adverse wind compelled him to seek shelter on Brier Island, and there also our friend introduced the gospel. Having travelled and laboured extensively in the States of Massachusetts, Rhode Island, Vermont, and New York, he returned to Nova Scotia. On his way home he spent some time at Yarmouth, the church in which place was at that time enjoying a revival; he entered heartily into the work, and "so spake that a great multitude believed." It was supposed that forty persons were converted under one of his sermons. Returning to his own field of labour, he witnessed a glorious display of Divine power at Falmouth.

It was evident that a remarkable blessing rested on Mr. Harding's early ministry. During the first fourteen years of his public life he baptized *seven hundred persons*.

There was one dark time when, from various causes not necessary to be enumerated, his ministry was comparatively destitute of blessing for almost seven years. There was also much disputing in the church, partly on the communion question, insomuch that it is stated in the Association minutes to have been dissolved and subsequently reconstituted; more than three-fourths of the members having been scattered abroad. Mr. Harding's mind was also agitated by

doubts on some points, which were, however, cleared away by prayer and the word of God; and he regained steadfastness and comfort, not afterwards to be shaken.

He then removed to Fredericton, N.B., where he spent the years 1820 and 1821. During that time he was employed on a missionary tour in various parts of New Brunswick, and his efforts were "extensively blessed."

In 1822 he returned to his charge at Horton, and the work was again revived. For the next twenty years he intermingled itinerancy with pastoral labours, being frequently employed on missionary journeys in the service of the denomination. Almost every year two or three months was spent in that manner. He laboured chiefly in the eastern part of the province and in Prince Edward Island. He visited Prince Edward Island in 1826, 1828, 1833, and 1836. He was accompanied in 1833 by Father Manning. In 1838 he was engaged a considerable time in New Brunswick, and his preaching was "with power," especially in the city of St. John and its neighbourhood. These journeys were very useful. Thousands heard the gospel from his lips who would not otherwise have enjoyed that privilege, and great numbers were converted. Feeble churches were encouraged and strengthened, new stations were occupied, ministers were ordained, and various arrangements made, issuing in salutary results.

In a word, all the benefits of episcopal visitation were realized without its evils, because there was no assumption of authority.

During the last ten years of Father Harding's life he left home but seldom. As the infirmities of age increased, his labours were mostly confined to his own church and the neighbouring districts, save that at the annual gathering of the denomination his powerful voice

was usually heard, publishing peace and speaking comfortably to Zion.

The final decline began to show itself early in 1854. He experienced a serious illness in the spring of that year. Though he recovered from that illness, his strength was manifestly failing. Another attack occurred in September. In that month also his beloved companion died. He was greatly supported under the loss, but he felt it more than was commonly supposed. He was so far restored as to be able now and then to take some part in public exercises, and he preached two or three times; but as winter approached, he was confined to his house. All saw that he was gradually descending the valley, yet he himself cherished a hope of recovery almost to the last. Perhaps this prevented in some degree that conversation with him as with one who was about to depart, which would have elicited an expression of his views and feelings in prospect of the future. Nevertheless, he was always prepared to converse, as far as his strength would allow, on the truths of the gospel, and the glory of the Saviour's government; and he sometimes interposed an observation so shrewd and keen that it was like a gleam of the old brightness. The revival with which the Horton church was visited in the spring of the year greatly cheered him. He was evidently much engaged in reviewing his life and ministry, the doctrines he had taught, and the effects of his preaching. "Tell the young preachers," he said one day—"Tell the young preachers what I say. Tell them that I have been preaching sixty years here, and that if I had all my time to live over again, I would preach the same truth, only I would try to do it better. I want nothing novel, nothing but the old, solid, firm foundation;" adding, in reply to a question, that thence he derived all his own comfort. About a week before his death he sent

a similar message to the Western Association. He desired his name to be inserted in the list of delegates to this meeting: "I shall not be there," he said; "but I wish it to be known, whether I shall be then alive or dead, that I die in the faith."

At length the time of his departure came. On the afternoon of the 8th instant, I found him sinking into death. The eyes were dim, the tongue was silent. The words of the Psalmist were repeated—"Yea, though I walk through the valley of the shadow of death, I will fear no evil, for thou art with me, thy rod and thy staff they comfort me," but there was no response. His hand was clasped, but there was no returning pressure. A few hours after, his spirit gently passed away. We buried him on the following Lord's day. A great multitude assembled on that mournful occasion. As they stood around the grave, Watts' beautiful hymn was sung, "Unveil thy bosom, faithful tomb," &c. We left him there, "in sure and certain hope of the resurrection to eternal life," and of *his* resurrection to that life.

A few observations may be made on his *character* and *success*.

It will be admitted by all who knew him, that Father Harding possessed intellectual endowments of a high order. His conceptions were clear; his judgment, sound; his taste, correct; his imagination, lively. He loved to soar among the sublimities, both in nature and in grace. Gifted with a retentive memory and with great readiness of utterance, and subject to strong emotions, he sometimes poured forth strains of eloquence of the noblest kind—soul-stirring and overpowering.

His education was very limited; but he sought continued improvement by reading, and he was a very attentive observer of men and events. Gathering information from various sources, and

attentively noting the manner in which human nature is influenced, he attained to a large measure of discerning sagacity.

He loved the truth which he so well understood, and its effects were seen in his life. There is reason to believe he felt deeply, though he was not often disposed to talk about it. He was accustomed to look above rather than within. To speak theologically, or scholastically, the objective prevailed over the subjective. One thing was specially observable—his boundless charity. He would not speak evil of any man, and he could not bear that others should. When he could not avoid referring to the foibles, follies, or even the faults of others, he did it with such tenderness, and so softened and guarded his censures, that it was evident he would much rather praise than blame: hence he had no enemies, for he made none.

What he was as a minister of Jesus Christ, these provinces well know. He was emphatically evangelical. The riches of divine grace—the fulness of the atonement—the need and the might of the Holy Spirit's influence—the glory of the redemption, in its present fruits and final results, were commonly the subjects of his choice; and conjoined with his glowing descriptions and eloquent announcements, were most pungent, pathetic appeals to the unconverted.

Take an illustration: he preached one Lord's day morning, rather more than two years ago, from the apostle Peter's words, "Unto you therefore which believe, He is precious." Having expatiated with much feeling on the preciousness of Christ, he exclaimed, "What is preaching, unless Christ is the soul of it? What is prayer, unless Christ is the life of it? What would heaven be, if Christ were not there?" He then dwelt on the importance of preaching Christ. It was almost fifty-

nine years, he said, since he had begun to preach, in his poor way. He had begun with Christ, and so he had kept on; now he felt the finished work of Christ was all his hope. About the same time he preached a powerful sermon on Eph. xi. 4-5. With what energy and fervour did he discourse on the ruin, the redemption, and the regeneration—his accustomed themes!—and how solemnly at the close did he admonish the people! there was no place, he told them, under such obligation as Horton. The gospel was preached all over the township—"Why was there not a general waking up, with prayer meetings, and conference meetings, and repenting meetings, and believing meetings?" So it was. He magnified God's grace. He charged man with his own ruin—"O Israel, thou hast destroyed thyself, but in me is thine help."

In his intercourse with his brethren there were no pompous airs, no conceit and arrogant assumptions, but ever a meek and humble bearing. And he took a deep interest in the rising ministry. He was always pleased to hear them, always ready to encourage. The theological students at the college shared largely in his sympathy, and profited much by their interviews with him. They will not forget his wise counsels and fatherly admonitions. He expressed much regret when they withdrew from the institution before the course of instruction was completed; for he earnestly desired that they should become "able ministers," and he deemed it important that they should avail themselves of all the advantages which Providence had placed within their reach.

If he did not excel as a pastor, it was only because a universality of qualifications belongs to no one. He was too kind and loving to be a disciplinarian. But that greatly increased the guilt of those who took advantage of his gentle-

ness and indulged in their sloth and disorderly conduct.

The general success of his ministry has been already noticed. In his own church it was his privilege to witness many powerful revivals. Eighty converts were baptized in 1830; thirty in 1832; one hundred and ninety-nine in 1839 and the following years; one hundred and forty-four in 1848; and sixty-nine in the year which has just closed. These revivals affected all classes, but their influence was chiefly felt among the young. Many who were on these occasions brought to God are now occupying important positions; some are engaged in the christian ministry, and one (Brother Arthur Crawley) is a missionary in Burmah.

"I have been preaching Christ crucified," Father Harding observed in a letter addressed to the editors of the *Christian Messenger* in 1846, "more than half a century. I have been present at the organization of many of our churches. I have taken part in the ordination of many of our ministers. I witnessed the organization of the Association in these provinces and New Brunswick combined. I witnessed the organization of the Association of New Brunswick. I have passed through many and wonderful revivals of religion. I have been intimately acquainted with many solemn trials and conflicts through which our churches have waded. I have also beheld and seen the salvation of God displayed in mighty deliverances.

"I have been on many missionary journeys, and know well the history of our missionary proceedings. I have also narrowly observed the educational movements of later years, in which also I feel the deepest interest. I have no thought of saying what I do in boasting. The God and Father of our Lord Jesus Christ has graciously caused to pass before me truly astonishing displays of his glorious presence—'Mine eyes have

seen thy salvation.' 'Not unto us, not unto us, but unto thy name give glory.'

"I have confidence that 'this God will be our God even unto death.' I rejoice to believe also that long after our frail bodies have mingled with the dust of the earth, it will continue to be true that

'Israel shall live through every age,  
And be the Almighty's care.'

"I have only to add, that with regard to the displays of Divine grace on earth which mine eyes have seen and mine ears have heard, my best wishes shall be fulfilled when it can be declared,

'This shall be known when we are dead,  
And left on long record;  
That ages yet unborn may read,  
And trust and praise the Lord.'"

We know but little of the economy of the heavenly state. We cannot tell in what manner the blessed there attain increase of knowledge or hold intercourse with each other. But if conjecture be allowable, we may suppose that when a believer enters glory he is first met by those who were dear to him on earth, and, by fellowship with them, is prepared for more exalted communion. When Joseph Dimock died, he found Thomas Handly Chipman in heaven, with his other associates in gospel effort. Four years after, he welcomed Edward Manning. A short interval succeeded, and Harris Harding joined them. Now, the Nova Scotia band is complete again. Have they not already enjoyed the pleasures of renewed spiritual friendship? Have they not united in believing with holy thankfulness the way by which the Lord led them, and the labours and successes in which they shared? Have they not hastened to the throne, and cast their crowns there, and exclaimed, "Thou art worthy, O Lord?"

We close with two observations:—

1. *Let us glorify God in them.* We



loved them—we admired them—we revered them. It was right to do so. But each of them said, "By the grace of God, I am what I am ; and this grace which was bestowed on me was not in vain ; but I laboured more abundantly than they all ; yet not I, but the grace of God which was with me." Yes ! it was the grace of God ; and it was his merciful purpose towards Nova Scotia—a manifest and special interposition.

We recognize the providence and goodness of God in raising up Wycliffe, and Luther, and Tyndale, and the noble army of reformers ;—and Whitefield and Wesley, with their coadjutors in the last century ;—and Carey, Judson, and Knibb, as well as many more in other denominations, in the onset of the missionary enterprise. It is often remarked, that when the Lord has a work to be done, he qualifies and sends forth men to do it—such men as are not seen at other times. The observation has been verified in the history of our denomination in these provinces. "The Lord has done great things for us, whereof we are glad."

2. *Let us tread in their steps.* (1) In regard to the truths which they taught. It will be a sad day for our churches when any of them shall be neglected or thrown into the background. "Ishabod" will be written on their walls when they become indifferent to the freeness of Divine grace, the sovereignty of its exercise, the holiness of its designs and tendencies, or the truths connected with the kingly office of the Lord Jesus Christ. These are our distinguishing tenets. If we would enjoy God, and glorify him in the earth, we must cleave to them "with purpose of heart," as our fathers did. (2) In regard to the manner in which they taught them. They were valiant for the truth. They neither feared men nor flattered them. They threw their whole selves into the work. They could always say, "We believe, and

therefore speak." It was not reciting a lesson, or making a speech, it was speaking the word of the Lord. They *felt* that it was his word, that he was with them when they uttered it, and that his blessing would attend the utterance. They knew that he had said, "Not by might, nor by power, but by my spirit." How solemnly and confidently did they realize this great truth ! Realizing it, they "expected great things," and "attempted great things." The expectation was fulfilled, and the attempt was blessed. Brethren in the ministry, let us imitate these great and good men. They have left the cause in our hands. May we prove worthy successors !

Our advantages are far greater than theirs. The first difficulties have been overcome : the preparatory work has been done. There is no opposition to be encountered now. Society has greatly advanced since the fathers commenced their labours. The state of the country is wonderfully improved in every respect. Educational and other useful institutions are in full operation, promoting the public weal. All these are favourable considerations ; but each of these constitutes an addition to our responsibility.

Our temptations are more powerful. They arise out of our success and prosperity. We have need to be on our guard against pride, self-confidence, formality in religion, and especially against worldly-mindedness. God is blessing the people of this province "in their basket and in their store." He has blessed the churches with successive out-pourings of his Spirit. We must take heed lest we forget that the property we have gained is the Lord's, to be used for his glory in accordance with his wish. And we must beware of resting in the past, as if it were right to rely on former experiences, unmindful of present duty.

Our mercies call for growing devotedness to God. He has shown us "great and marvellous works." He has given us power among the people. If we are faithful to the trust committed to us, there is reason to believe that our principles will become predominant in this country; it is not unlikely that they will be predominant, in the course of time, throughout North America. This result, however, will depend on our faithfulness. Believing that our principles and polity, as compendiously expressed in our Articles, or "Declaration of faith and practice," are derived from the New Testament, let us maintain them in their integrity; let us contend earnestly for "the faith once delivered to the saints;" and let us remember that Christianity, like its Divine founder, is "the same yesterday, to-day, and for ever."

Finally, most of you have heard the venerable men of whom we have been speaking. Perhaps some of you were like the hearers of the Prophet Ezekiel—"They come unto me as my people cometh, and they sit before thee as my people, and they hear my words, but they will not do them; for with their mouth they show much love, but their heart goeth after their covetousness."

This is a fearful state. The voices of our fathers are heard no more on earth. But you will see them again: you will meet them at the tribunal of the Lord Jesus. If they do not hail you as friends and brethren, they will be "swift witnesses" against you. They will testify that when they called, you refused to obey; when they stretched out their hands, you did not regard. They will assent, and all heaven will assent, to the justice of your condemnation.

### SKETCHES OF WEEK DAY EVENING SERMONS.—No. III.

Now Jesus loved Martha, and her sister, and Lazarus. When he heard therefore that he was sick, he abode two days still in the same place where he was.—JOHN xi. 5, 6.

SOME of our race are special objects of the Redeemer's love. To all he was compassionate and tender-hearted when he dwelt among men, and now he represents himself as benevolent to every one who seeks his aid. But there were some when he was on the earth whom he emphatically *loved*. They were his friends; they enjoyed his approbation; they guided themselves by his directions; they were his sheep, and he was their shepherd, for they heard his voice and followed him: for him they had a special regard. Such are the persons spoken of in this sentence: "Jesus loved Martha, and her sister, and Lazarus."

2. Some of the objects of the Redeemer's love are peculiarly favoured in their family connection. Happy individuals! they not only know the

Saviour's excellences, but they find them recognized by their relations. If he were on the earth they could take him without difficulty to their homes, there to receive a general welcome. With equal ease they can open a letter from him, or from one of his inspired servants, and read it aloud. On this all in the family are agreed: Jesus is the object of supreme love and allegiance. As he delights in one, so he delights in each, and he will guide, and aid, and cheer all in their way to the blessed regions to which they are travelling: thus it was in this case, "Jesus loved Martha, and her sister, and Lazarus."

3. The objects of the Redeemer's love are of different constitutional dispositions. Martha and Mary were both regarded with complacency by him who delights in excellence and nothing but

excellence. He saw Martha preparing for her feast, and discerned in it love to him, to his followers, and to his instructions, which she was anxious to see disseminated among those who might be guests at her table. He saw Mary's fixed attention to his word, and perceived in it that spiritual-mindedness which he would not allow on any account to be interrupted. How often now, nineteen centuries afterwards, does one devoted adherent of our Lord blame another because he seeks in a different way from his own the advancement of truth and righteousness. One wonders that another is not more active; another wonders that his friend is not more contemplative; but Jesus loved believers of different temperaments, he "loved Martha, and her sister, and Lazarus."

4. Some of the objects of the Redeemer's love are exercised with very heavy trials. These females had but one brother, and he was ill; such a brother too, and at such a time! how mysterious are the ways of God! It would not have seemed strange if the eldest son of Caiaphas had been ill, or the most admired of the scribes, or any one for whom Jesus had not entertained an affection, or by whom his affection had not been reciprocated. But it is not said merely Lord he whom we love, or Lord he who loves thee, but Lord he whom thou lovest, as though it had been written then, as it was sixty years afterwards: "As many as I love I rebuke and chasten." O how foolish we are if

we forget this, instead of looking for checks and trials of constancy. If we are weary of present troubles, let us remember that a future state is promised after patient endurance in which there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain for the former things are passed away.

5. They who are objects of the Redeemer's love are treated sometimes with apparent neglect. "Jesus loved Martha, and her sister, and Lazarus." "When he had heard therefore that he was sick, he abode two days still in the same place where he was." If he had not been attached to any of the family, what would have been his course when he received this message? He would doubtless have hastened to the place. Here would have been an opportunity to manifest his power and his goodness of which he would have availed himself, and the slight faith displayed in sending to ask his help would have received a prompt reward. But his love to the sisters led him to delay, that their faith might be exercised, and that the miracle might be made the more resplendent; "that the Son of God might be glorified thereby." Never be surprised, Christians, at delays in the answer to your prayers: they are in accordance with the usual methods of our Lord's procedure; they try and eventually strengthen your faith; and they brighten the manifestations of his glory.

### THE PROPER WORK OF THE LIVING.

And another of his disciples said unto him, Lord suffer me first to go and bury my father; but Jesus said unto him, follow me, and let the dead bury their dead.—MATT. viii. 21, 22.

THERE is at first sight a tone of rigour and of harshness in this word of the Son of Man, who ordinarily is very far from breaking in upon any human ordinance, and certainly is at the utmost

distance from a condemnation or violation of the most natural exhibitions of human love. The dead must be *buried*, according to the very ordinance of God. (Gen. iii. 19.) If it be said that burial

is a matter which affects not the dead, and therefore that it is immaterial who performs it, whether a son or any one else; such a cold thought, which our Lord has not in his view, is contradicted by the recognized and universal right feeling of man. Is it not a *duty of love* which a son might be supposed to have permission to discharge without asking for it at all? And yet he who directed the cleansed lepers to the priests, refuses to concede to a son the duty and the right of burying his own father! Assuredly it is because he had said, Follow me! and to the same extent goes that other word—Whosoever loveth father or mother more than me, is not worthy of me. We may be tempted to regard this requirement as being too high and strained for humanity, we may find it difficult to reconcile this saying of our Lord with his ordinary manner of speaking. But this should lead us all the more diligently to seek that hidden meaning which is concealed under the intentional paradox: and if we seek it we shall find it.

We set out with the proper burial of the properly dead; for the request referred to this, and the refusal must, first of all, have referred to it likewise. But that the *dead* who are to be buried must be figuratively understood, admits of no doubt, and needs no proof, for it can occur to no man to impute so meaningless a saying to the Lord as that the burying must be deferred, till one dead man shall bury another—let the already dead care for the companions who join them! Who then are the *dead*? Not those who are, being only mortals and soon to die, reckoned as being dead, for then the contrast here would be lost. The disciple to whom it is forbidden, is himself one of such. No, the Lord speaks here as in John v. 24, 25, of spiritual death, according to the Spirit's usage throughout the whole New Testament. Thus the "burying as an

external work belonging to the things of this world, should, in regard to persons and circumstances where the doing of something more important is involved, be left to the children of the world, who can perform such matters, are good enough for them, and are in their generation better adapted for their performance. Thus far we have light arising in this dark word, and observe by this increasing light that the Lord goes still further, and *taking the present circumstance as a similitude*, designs that we should also understand the *burying* itself, and even the *dead* to be buried in their figurative meaning. Here we discern himself and his manner of teaching once more. How often do we find in studying his words, that his penetrating glance beholds the most internal and general significance of individual occasions and circumstances: and then, elevating the particular circumstance into an example and emblem, connects with it sayings of sublimest, and most far-reaching application. It is not otherwise here. When one called to be his follower has mentioned a "burial" which he must first take charge of, which, however, may very probably lead to the withdrawal from him of this called disciple, the profoundly wise Master gives him as an answer, not fore-thought on, but issuing at once from the depths of his Spirit, an answer which at the same time opens up a wide field of thought.

But to perceive this, we must think of the still more harsh and mysterious saying, *Let* those who are dead in sin, perform their burial-work one for another! This may appear to sound like what many loveless ones in their pride say in their thoughts or with their lips—let the evil world perish, let it remain in its ruin! For a moment it may so sound, till we reflect *Who* thus speaks. Did he then leave the dead in their death and burial? Did

he not come for the very purpose, that whosoever believeth on him, should not remain in death? and is it not for this very object, that the great *work of re-vivification* should proceed upon earth, that he called his disciples, and sent them forth among the dead as his witnesses, with the word and spirit of life? and here we remark that his words to the disciple whom he called, contain a very impressive contrast between the work to be *left* to others, and the work which he himself must with his utmost diligence engage in. We should find this antithesis in the occasion and in the person, even if it was not expressed in word, but it is so. In St. Matthew we have the *Follow thou me*, that is, hear the words of eternal life which will give life to thy soul: and again in St. Luke—*But go thou and preach the kingdom of God*; that is, arouse those who are dead, being called to this, leave burying to others, who alas, do it naturally enough, as long as they themselves are as dead as *their* dead! (Δάγγαλλε, cry aloud everywhere, far and wide, as in Rom. ix. 17.) The dead, indeed, are *not* to be thus left, but to them the true word of life is to be preached. The very reverse holds here. The Lord's stern saying is one which springs from the consuming zeal of his love for the world's salvation. He will have the one thing pursued without distraction and intermission. He holds fast his messenger of life, that the life-giving work may take no harm through his attention to the "burying." As in a great hospital, where many are hourly dying, the physicians' sole concern is healing and saving; others may charge themselves with burial, *they* have no time for that. So is it with the followers of the Lord in this world! When separation to this great calling is concerned, everything else must give way. The proper burial of a father, even, is not excepted: although generally it is

fit and right that a mourner should bury *his own* dead out of his sight (Gen. xxiii. 4, as here—*their* dead), and the Lord himself (Matt. xxvi. 12,) gives us proof, in what estimation he held such a service rendered by love to its object. Much more must all that give place which the Lord likens to such *burying*. *Luther* says, very appropriately on this place, "some there be who allege good works, for their not following and believing, but Christ regards them as only dead and lost works." Oh how much of such lost and valueless work is there under all kinds of forms and names, and with very specious pretension, but which bring no service to the kingdom of God, bring no dead to life, and from which the Lord, not simply by permission, but by express commandment gives his people dispensation—*leave* these things to others! Much of such mere burial-work passes under the title of political or generally human obligations, yea is to be found in the holy ceremonies of an ecclesiastic death. These things not only make no dead soul live, but bury the dead yet more deeply in their death. (Rom. vi. 4.) Thus do the dead bury each other! For all things in men's mutual commerce have the effect and influence either of *burying* or of *raising from death*. But this difference does not so much lie in any external act as such, as in the manner and spirit of its performance. The burying may be so ordered as to conduce to awakening from death: men may so "preach the kingdom of God," as that the people who hear be preached into death.

This is the far-reaching, universally applicable meaning of the word, in which it has its truth and force for all his disciples everywhere: *Ye* are called, as the living, to diffuse life, *leave* everything else as burying-work to the dead: "Take with you who is fit to go: but miss not a step of your own way."

(Zinsendorf.) But *when* does this general principle lay hold of the soul in its full severity, and cut off from us by an unconditional prohibition, things otherwise permitted, and even demanded by the very instinct of life, such as the burying of a father in the present case? In *cases of collision and critical times of decision*, known to be such by the Lord's inward monition in the conscience. This man was in actual danger of burying himself again, while burying his father; and the third example, in Luke ix. 61, 62, is an explanatory parallel of the second. He who felt in himself, while he put the question, the waverings of his spirit, perceived in his spirit more clearly than many expositors have done, the true meaning of the Lord's stern

answer. Suppose it thine own case, should any, the holiest, obligation of life, even that of showing thy filial affection at the dying bed or the grave of thy father, call thee away at the critical moment when thy Lord's service most imperatively claims thee, tell it to him in the sincerity of thine heart: Lord, suffer me *first* to go and discharge this obligation! and if this *first* should *not* be approved of by him, as involving danger to thyself, then art thou released from all; hold thyself bound, to *follow him*! What thou thoughtest thyself bound to do will be done by others, and no more will harm result from thine omission, than the dead will fail to bury their dead.—*Stier's Words of the Lord Jesus.*

### ROUSSEAU.

WE once or twice endeavoured to elicit some sympathy for the genius of Rousseau from Sir Walter Scott; but the whole subject was utterly distasteful to him, and at last he took down the works of Rousseau from the shelves of his library, and read the passage where Rousseau confesses to the stealing of the ribbon, and the charging the theft, notwithstanding her imploring entreaties, upon his fellow-servant, the

maid. There are many atrocities and many basenesses among the chivalrous contemporaries of Froissart, but there is nothing quite so mean or so degrading as this; so that, unprovided with any aristocratic villain of equal turpitude, we had to give up the dispute, for the moment at least, and Rousseau was triumphantly replaced on the shelf.—*Passing Thoughts, by James Douglas.*

### THE MISSION OF GREECE.

GREECE had a double mission to fulfil, first, to try to the utmost the unaided powers of man in his best estate since the fall,—and then, when man in his best estate was found wanting, by the breathings of a higher spirit of inspiration, to supply the defects of a philosophy, falsely so called. The object of the highest wisdom is to behold God in all things,—God in nature,—God in history,—God in revelation. The history of Greece, were it properly written,

would be a history of special providences. Like the Jews, the Grecians were an elect people,—though their mission in the first instance was more for this world than the next. A history of providences requires to be a minute history,—it is often on the smallest events that the greatest turn; it must also be a complicated history, for it is not on one single event alone, but on the concurrence of many that the issues of things depend.—*Passing Thoughts.*

## AN INCIDENT AT INKERMANN.

At the battle of Inkermann, a foot sercant of our 30th or 33rd regiment happened to be left alone on the ground from which his companions had retreated. He was attacked by five Russians, one of whom he shot, another he bayoneted : the other three got him down, gave him five wounds, and would soon have despatched him, when he suddenly heard the sound of a horse's hoof close behind his head. The next moment, he found himself dragged up on the horse, and carried off from his assailants about two hundred yards to the rear. When thus in safety, the French general officer who had snatched him from destruction took hold of the

sergeant's hand and kissed it, then left him and returned to the front.

And will the great Captain of our salvation look on, an uninterested spectator, while his poor bleeding people, assailed by the fiery assaults of the evil one, are bravely fighting in the thickest of the fray ? I tell you he will avenge them speedily ! He will snatch them from the very brink of destruction, and bear them away in his strong tender arms as a father carries his little son, and will set them in a place of safety, and say, "Well done, thou good and faithful servant ! I have made, and I will bear, even I will carry and deliver you !"—*A Sabbath at Home.*

## THE RESURRECTION OF THE SAINTS.

BY THE REV. ROBERT GRACE.

SLEEP on—but not for ever—  
Ye saints, beneath the ground ;  
For Christ, your Lord and Saviour,  
Will bid the trumpet sound,  
To rouse you from your slumbers,  
And bid your dust arise ;  
And, 'mid the last day's thunders,  
With joy, lift up your eyes !

He comes, with power to fashion  
Your bodies like his own ;  
He comes, with full salvation,  
To raise you to his throne !  
That you, by him forgiven,  
Might crowns of glory wear,  
The life and bliss of heaven  
Eternally to share !

But hearken to the shouting  
Of that awakened throng,  
In ecstasy triumphing,  
And listen to their song ;  
Their song of glory, blessing,  
To Him upon the throne,  
His boundless love confessing,—  
Adoring him alone !

*Winchcomb.*

## REVIEWS.

*Pilgrimage from the Alps to the Tiber : or the Influence of Romanism on Trade, Justice, and Knowledge.* By Rev. J. A. WYLIE, LL.D., Author of "The Papacy," &c., &c. Edinburgh: Shepherd and Elliot. 8vo. Pp. 455.

DEPRIVED, by an unexpected occurrence, of an article which had been promised for the present number, our best resource in the emergency is to turn to a book which we had been reading with great delight, and give, instead of a review, one or two interesting extracts. It would have been gratifying to us, indeed, to have interspersed with them a few observations of our own; but our readers, generally, must be aware that the state of Italy is now peculiarly deserving the investigation of thinking men, as the crisis is apparently drawing on. The remarks, occasioned by the personal inspection of such a man as Dr. Wylie, can scarcely fail, then, at the present moment, to be universally acceptable.

Piedmont—to historical notices of which the attention of the reader was directed in our last—Piedmont, which, even since then, has been the subject of a papal fulmination, appears to be in a state of tranquillity and hope, from which every other part of Italy is estranged. "The sum of the matter then is, that of all the kingdoms which the era of 1848 started in the path of free government, the brave little State of Piedmont alone has persevered to this day. Amid the wide weltering sea of Italian anarchy and despotism, here, and here alone, liberty finds a spot on which to plant her foot. Again we ask, why is this? There is nothing in the past history of the country,—nothing in the present state of the nation,—which can

account for it. We must look elsewhere for a solution; and we do not hesitate to avow our firm conviction, that a special Providence has shielded the Constitution of Piedmont, because with that Constitution is bound up the liberties of the ancient martyr church of the Vaudois. It was the only one of the Italian Constitutions that carried in it so sacred a guarantee of permanency. On the 17th of February, 1848 (the day is worth remembering), Charles Albert, by a royal edict, admitted the Waldenses to the enjoyment of all civil and political rights, in common with the rest of their fellow-subjects. Now, for the first time in a thousand years, the trumpet of liberty sounded amid the Vaudois valleys; and the shout of joy which the Alps sent back, seemed like the first response to the prayer which had so often ascended from these hills, 'How long, O Lord.' Would not Sodom have been spared had ten righteous men been found in it? and why not Piedmont, seeing the Waldensian church was there? Yes, Piedmont is the little Zoar of the Italian plains! Little may its people reckon to whom it is they owe their escape. It is nevertheless a truth that, but for the poor Vaudois, whom, instigated by the pope, they long and ruthlessly laboured to exterminate, their country would have been at this day in the same gulph of social demoralization and political re-action with Tuscany, and Naples, and Rome. These last were taken, and Piedmont escaped.

"And the country is truly flourishing. It has thriven every day since Charles Albert emancipated the Vaudois. No one can cross its frontier without



“being struck with the contrast it presents to the other Italian States. While they are decaying like a corpse, it is flourishing like the chesnut-tree of its own mountains. The very faces of the people may tell you that the country is free and prosperous. Its citizens walk about with the cheerful, active air of men who have something to do and to enjoy, and not with the listless desponding, heart-sick look which marks the inhabitants of the other States of Italy. Here, too, you miss that universal beggary and vagabondism that disfigure and pollute all the other countries of the Peninsula. What rich loam the ploughman turns up! What magnificent vines shade its plains; Public works are in progress, railways have been formed, and new houses are building. Not fewer than a hundred houses were built in Turin last year, which is more, I verily believe, than in all the other Italian towns out of Piedmont taken together. Thus, while the other States of Italy are foundering in the tempest, Piedmont lives, because it carries the Vaudois and their fortunes.

“From the hall of the Chamber of Deputies, I went with M. Malan to the office of the *Gazetta del Popolo*, to be introduced to its editors. The *Gazetta del Popolo* is a daily paper, with a circulation of 15,000: and, being at a penny, is universally read by the middle and lower classes. It is the *Times* of Piedmont. Its editors are men of great talent, and write with the practical good sense and racy style of Cobbett. They are not religious men, neither are they Romanists, though nominally connected with the church of the State; but they are warm advocates of constitutional government, hearty haters of the papacy, and have done much to enlighten the public mind, and loosen it from Romanism. They first of all

“made inquiries respecting the external resemblance of Puseyistic and popish worship, as I had seen the latter in Italy. They made yet more eager inquiries respecting the progress and prospects of Puseyism in England, and about a then recent declaration of the Archbishop of Canterbury, to the effect that there were only two bishops in the Church of England that had gone over to Puseyism. They seemed to feel that the fortunes of the papacy would turn mainly upon the fortunes of Puseyism in England. As regarded the archbishop, I replied, that I believed in the substantial accuracy of his statement, that there were not more than two members of the episcopate who could be held to be decided Puseyites; and as regarded the progress of Puseyism, I said, that it had been making great and rapid progress, but that the papal aggression, in my humble opinion, had dealt a somewhat heavy blow to both popery and Puseyism,—that so long as Romanism came begging for toleration, it had found great favour in the eyes of the liberals; but when it came claiming to govern, it had scared away many of its former supporters, who had come to know it better,—and that the protestant feeling which the aggression had evoked on the part of the court, the parliament, and the people, had tended to discourage Romanism, and all kindred or identical creeds. They were delighted to hear this, and said that they would baptize the fact in the *Gazetta del Popolo*, ‘the assassination of the papacy by Cardinal Wiseman.’ Their paper, M. Malan afterwards told me, is published on sabbaths as well (there are worse things done on that day in Italy, even by bishops), on which day they print their weekly sermon. ‘You won’t preach,’ say they to the priests: ‘therefore we will;’ and it is in their

"sabbath sheet that they make their bitterest assaults upon the priesthood. They quote largely from scripture: not that they wish to establish evangelical truth, of which they know little, but because they find such quotations to be the most powerful weapons which they can employ against the papacy. In truth, they advertised in this way the bible to their countrymen, many of whom had never heard of such a book till then.

"I was inexpressibly delighted to find such men in Turin, wielding such influence, and took the liberty of saying at parting, that we in England had beheld with admiration the noble stand Piedmont had made in behalf of constitutional government,—that we were watching with intense interest the future career of their nation,—that we were cherishing the hope that they would manfully maintain the ground they had taken up,—and that in England, and especially in Scotland, we felt that the root of all the despotism of the Continent was the papacy,—that the way to strike for liberty was to strike at Rome,—and that till the papacy was overthrown, never would the nations of the world be either free or happy. They assured me that in these sentiments they heartily concurred, and they were the very ideas they were endeavouring to propagate. They gave me, on taking leave, a copy of that morning's paper as a *souvenir*; and, on examining it afterwards, I found that the topic of its leading article was quite in the vein of our conversation. The great bulk of the liberal party in Piedmont shared, even then, the ideas of the editors of the *Gazetta del Popolo*, and felt that to lay the foundations of constitutional liberty, they needs must raze those of Rome. This is a truth; and not only so,—it is the primal truth in the science of European

liberty. This truth only now begins to be understood on the Continent. It is the main lesson which the reaction of 1849 has been overruled to teach. All former insurrections have been against kings and aristocrats: even in 1848 the Italians were willing to accept the leadership of the pope. The perfidies and atrocities of which they have since been the victims have burned the essential tyranny of the papal system into their minds; and the next insurrection that takes place will be against the papacy."

To everything that is promising in Piedmont the condition of the Papal States is a perfect contrast. Justice and liberty are unknown—the prisons are full, and the manner in which they are replenished, aggravates inexpressibly the punishment inflicted. Everything worthy to be called religion is eradicated. "So far as the moral code of Romanism is concerned, sinless perfection is no difficult attainment. The commands of the church are six, and these six have quite thrown into the shade the ten of the decalogue. They are the payment of tithes,—the not marrying in the prohibited seasons,—the hearing of mass on Sundays and festivals,—the keeping of the prescribed fasts,—confession once a year at least,—and the taking of the communion in Easter week. The last two are strictly enforced. On the approach of Easter the priest goes round and gives a ticket to every parishioner, and if these are not returned through the confessional, a policeman waits on the person and tells him that he has been remiss in his religious duties, and must submit himself to the church's discipline, which he, the church's officer, has come to administer to him in the church's penitentiary or dungeons. Innumerable are the methods taken by the Romans to evade confession,

"among which the more common is to hire some one to confess for them. Others, though they go, confess nothing of moment. 'You all here believe in the Pope and purgatory,' I remarked to a commissario, one day. 'A few old women do,' he replied. 'Do you not believe in them?' I asked. 'I believe in one God, but I do not believe in one priest,' said he. 'I hope you will say so next time you go to confession,' I observed. 'I don't confess,' he replied. 'How can you avoid confessing?' I inquired. 'I pay an old woman,' he answered, 'who can confess for me every day if she pleases.' There is not a greater contrast in the world than that which exists betwixt the cost of the papal religion and its fruits—betwixt the numbers and wealth of the clergy and the knowledge and morality of the people. In fine, one word will suffice to describe the religion of Rome, and that is atheism. There may be exceptions; but as a general rule, the Romans believe in nothing. And how can it be otherwise? Of the gospel they know absolutely nothing beyond what the priest tells them; even that he, the priest, can change a wafer into God, and by giving the people to eat, can save them from hell. This the Romans cannot believe, and therefore their creed is a negation. In the room of indifference, which could not be said to believe or disbe-

lieve, because it never thought on the subject, has now come intense hatred of the papacy from the destruction of the nation's hopes under Pio Nono. He who seven years ago heard the streets echoing to the cry that she alone was 'La Regina delle Genti,'—'Sat a queen and should see no sorrow,'—can best form an estimate of the terrible re-action which has followed the tumult of that hour, and can best understand how it has happened that now the hatred wherewith the Italians hate the papacy, is greater than the love wherewith they loved it. Tradition, by its fooleries,—the mass, by its monstrosity,—the priest, by his immoralities,—and, above all, the Pope, by his perfidy and tyranny,—have made the papal religion to stink in the nostrils of the great mass of the Roman people. You might as well look for religion in Pandemonium itself, as in a country groaning under such a complication of vices and miseries. Nay, there is more faith in Pandemonium than in Rome, for we are told that the devils believe and tremble, but in Rome, generally speaking, there is faith in nothing; and for this fearful state of matters the papacy beyond all question is responsible."

Hasten, O Lord, the destruction of that last and worst of evils which human wickedness has brought upon mankind the climax of sin and misery!

## BRIEF NOTICES.

*The Words of the Lord Jesus.* By RUDOLF STRICK, Doctor of Theology, Chief Pastor and Superintendent of Schkeuditz. Volume the First. Translated from the second revised and enlarged German Edition. By the Rev. William B. Pope, London. Edinburgh: T. and T. Clark. 8vo. pp. 42.

Few works that have been published of late years have afforded us more satisfaction than

the volumes on "Discourses and Sayings of our Lord Jesus Christ," by Dr. John Brown of Edinburgh. It was not merely that we derived from it instruction for ourselves, but we perceived that it might be safely recommended to readers of every class. That work and the one before us are both designed to illustrate the recorded language of Him of whom it was justly said, "Never man spake like this man;" but there are differences of style and method

which it is important that the purchaser who has to choose between the two should contemplate. The work of Dr. Stier brings before the English reader much more than he will regard as new than that of Dr. Brown; but the work of the latter is more easily to be understood than that of the former; indeed, when we have done our best, we have not always felt certain that we have caught the learned foreigner's exact meaning. In an earlier part of this number, however, we have given a specimen of his way of treating hard sayings, which will doubtless commend the work to one who is willing to take the trouble which is necessary for the conquest of scriptural difficulties.

*Truth and Life in the Church at Home, in their Influence on the Work of Foreign Missions. The substance of an Address, at a Morning Meeting of the Friends of the Church Missionary Society, in the Rotunda, Dublin, April 18, 1855. The Right Hon. and most Rev. the Bishop of Meath in the Chair. By the Rev. T. R. BIRKS, M.A., Rector of Keshall, Hert. Dublin: Samuel B. Oldham. London: Seeley, Jackson, and Stalladay. 1855. 12mo. Pp. 32.*

We heartily recommend this address to all who desire the extension of Christ's kingdom. It argues that the maintenance of truth and life in the church at home, is essential to the success of our missionary societies, and the spread of the gospel through the heathen world. Four aspects of home duty are presented and considered in their bearing on the success of missions; viz. "Zealous adherence to the word of God, the contrast to rationalizing theories and human traditions; the apprehension of the gospel itself in its simplicity, power, and fulness; the deep sense of our national responsibilities as a church and people, favoured with unequalled means and helps for the diffusion of the gospel; and the constant aim at increasing union of feeling and judgment among all sincere servants and followers of our common Master and Lord." There are, it is true, some references to our national duty, and the Established Church, with which we cannot be expected to concur; but the whole spirit of the Address is that with which we would that every professing Christian was imbued. Then God's blessing would be realized by the church at home. "His name would be known upon earth, and his saving health among all nations." B.

*Select Works of THOMAS CHALMERS, D.D., LL.D. Edited by his Son-in-Law, the Rev. William Hanna, LL.D. Vol. V. Edinburgh: Thomas Constable and Co. 12mo. Pp. xvi. 632. Price 6s.*

The four preceding volumes of this cheap quarterly edition of Chalmers's works we have previously noticed. It contains a treatise on Natural Theology, and Lectures on Butler's Analogy. The first book is devoted to things of a prefatory and general nature. In the three following, the author adduces proofs of the being and character of God from the dispositions of matter; the constitution of the human

mind, and the adaptation of external nature to that constitution. The fifth book is on the Inscrutability of the Divine counsels and ways, and on Natural Theology viewed as an imperfect system and as a precursor to the Christian Theology, including an essay on the doctrine of Special Providence, and the efficacy of prayer. The Lectures on Butler's Analogy embody Dr. Chalmers's maturest reflections on a book, from which, in early life, he derived signal benefit. They are on the use which Butler makes of the Analogical Argument in both Natural and Christian Theology. This volume contains a more than average measure of close and original thinking.

*The War and its Issues, in its Religious Aspect. By the Rev. JOHN CUMMING, D.D., F.R.S.E., Minister of the Scottish National Church, Crown Court, Covent Garden; Author of "Apocalyptic Sketches," "Sabbath Evening Readings," &c., &c. New and Enlarged Edition. London: Arthur Hall and Co. 1855. 16mo. Pp. 197.*

Dr. Cumming, while alive to the evils of war, thinks that the present war is just and righteous on our part, and that we may pray for God's blessing upon it. A principal part of his design in these lectures, however, is to lead us all to humble ourselves before God, each one lamenting his own guilt, and saying, "What have I done?" He rightly observes, "The abomination that may bring down future retributions upon you is not an abomination that you have to sift out in the House of Commons, or in the Privy Council, or among your judges, or in your church: it is far nearer home—it is in your own heart."

*A Guide to the Knowledge of Life; Designed for the Use of Schools, and of all who desire Information regarding their own Organization, and its relation to the natural influences that are concerned in the maintenance of health. By ROBERT JAMES MANN, M.D., F.R.A.S., M.R.C.S.E., &c. Author of "Guide to the Knowledge of the Heavens," &c. London: Jarrold and Sons.*

The constitution of the human frame, its organs, and its requirements, are a part of a liberal education, which, in present times, must not be neglected. The rapidity with which unexpected changes are continually taking place in society, render it increasingly desirable that he, who has lived in the midst of professional men hitherto, but may be in the midst of uncivilized tribes next week, should know something of those facts of natural history and science, which have a direct bearing on his welfare. These chapters are, therefore, important, as referring to Organized Structure—The Elementary Materials of Organization—Composition of the Atmosphere—Water—The Food of Plants—The Soil—Cell-Life—Vegetable Organization—The Constructive Operations of Plants—The Objects of Animal Organization—Food and Digestion—The Diet of Man—The Blood—The Circulation—The Organic Fabrics of the Animal Body—The Muscular Apparatus—Nervous Apparatus—

The Brain—The Operations of the Mind—The External Senses—Sense of Sight—The Voice and Speech—Respiration—The Skin—Drink—Decay, Disease, and Death.

*The Bye-Ways of the Bible.* By the Rev. RICHARD BROWN, Author of "The Christian Faith no Fable," "Themes for Meditation," &c. London: Hamilton, Adams, and Co. 1853. Pp. 276.

This is a book humble in pretensions, yet great in worth. It consists of able dissertations on some of the most recondite and difficult themes of scripture. The table of contents may induce some to purchase the volume:—The Number of the Righteous—The Salvation of Infants—Heavenly Recognition—The outward Form and Features of the Redeemer—The War in Heaven—Does Baptism save us?—The Intermediate State—The Sin against the Holy Ghost—The Millennial Reign of Christ—Baptism for the Dead—Degrees in Glory—The Locality of Heaven—The King's Highway. In the treatment of all these topics the reader will discover the marks of an intelligent, thoughtful, devout mind. W.

*The Sailor's Prayer Book; a Manual of Devotion for Sailors at Sea, and their Families at Home.* Third Edition. London: John Snow. Pp. xi. 186.

We rejoice in all attempts to provide for the spiritual necessities of sailors. When at sea they are deprived of the ordinary privileges of Christian society and worship, and when on land they are exposed to innumerable temptations. We give this "Manual of Devotion" a cordial welcome, because it is admirably adapted to promote their spiritual welfare. The writer furnishes them with suitable morning and evening prayers and hymns for five weeks; sermons for the mornings and evenings of five sabbaths, and fifteen prayers for special occasions. The volume is already in its third edition; and it is worthy of a far more extended circulation. W.

*The Irish Widow; or a Picture from Life of Erin and her Children.* By the Author of "Poor Paddy's Cabin." London: Wertheim and Macintosh. 1855. Pp. 205.

Of "Poor Paddy's Cabin" we gave a long account, about twelve months ago, with which many of our readers were pleased, and which, probably, conduced to the sale of the many thousand copies, which it appears have since found purchasers. That this second production of the same author is quite as lively and original as the first, we will not venture to assert; but it is conceived in the same spirit, and it will gratify the same class of readers, and tend to promote the same general objects. In one respect, indeed, it is more valuable, as it illustrates what is less easy to be understood, the enslavement of the middle classes to the priesthood. We wish it an extended circulation.

*Thoughts of Life, and other Poems.* By J. PRIEST. London: Partridge, Osakey, and Co. 1855. 12mo. Pp. 115.

This book is beautifully got up, and we see

in it nothing that demands censure. If the poetry were a little better than it is—a very little—we should be delighted to give some specimen or specimens; but as some of our readers are severer critics than ourselves, it is safest, perhaps, not to make the experiment.

*Three Prophets of our Own: A Lecture Delivered before the Young Men's Christian Association, Maghera, on Wednesday Evening, January 3, 1855.* By the Rev. THOMAS WITHEROW. Belfast: C. Morgan. 8vo. Pp. 40.

The "Three Prophets" are Dr. Adam Clarke, Dr. Alexander Carson, and Dr. Henry Cooke. The book consists in short memoirs of, and dissertations on, the lives and writings of these eminent men.

*Records of the Bubbleton Parish; or, Papers from the Experience of an American Minister.* London: H. K. Lewis, 15, Gower Street, North. 1855. Pp. 300.

Having nothing but internal evidence to guide us, we are unable to believe that this is the work of an American; or of any other than an English Puseyite, who desires to excite prejudices against the voluntary support of religion and show the necessity for state sustentation and government. We do not believe that American churches are one-fourth part so bad as they are here depicted; but if it be so, the wisdom of the ministers will be to renounce remuneration and be independent, as pastors have been, and as pastors may be, who obtain their food by the labour of their own hands. The churches will have to suffer in some degree from this, but it will be better, far better, than to live a life as dependent, helpless, and wretched, as is here described. We repeat it, however, that we believe it to be a mere caricature of anything that is to be found on either side of the Atlantic.

*A Christian Church; What is it? An Address to the Churches of the Western Association.* By Rev. EVAN EDWARDS. Chard: John Toms. 8vo. Pp. 16.

The Circular Letter to the Western Association, issued in this form for more general distribution, at the request of the brethren assembled at the annual meeting.

*Notes from France on the War with Russia.* By a Clergyman of the Church of England. London: Ward and Co. 1855. 8vo. Pp. 28.

A calm and sensible remonstrance against the present war.

*Anti-Mysticism: or, Man in his relation to the Holy Spirit, Revealed Truth, and Divine Grace.* By W. R. BAKER, Author of "Our State-Church," &c. London: Ward and Co. 1855. Pp. xii. 294.

The writer of this book indulges the notion that he has made some grand discovery in relation to the agency and operations of the Holy

Spirit. Our judgment and his widely differ. There is little in "Anti-Mysticism" that is either new or true. Our readers who are familiar with Dr. Jenkyn's work on "The Spirit and the Church," are already in possession of the leading doctrines of the present volume. The writer announces at the outset, "*The all-sufficiency and alone sufficiency of the Bible, for the salvation of man—of universal man;*" and then proceeds to a denial of all direct operation of the Holy Spirit on the human heart in conversion. It would be a matter for grief and lamentation if the theological tastes of the Christian church demanded a second edition of Mr. Baker's book. W.

*Our State Church: her Structure, Doctrines, Forms, and Character. A Manual of Dissent.* By W. R. BAKER, Author of "Anti-Mysticism," &c., &c. London: Ward and Co. 1855. Pp. vi. 243.

All the subjects discussed in this volume have been often treated by abler hands. The writer professes to furnish "A Manual of Dissent" for the masses, but lacks the raciness of style and aptness of illustration necessary to secure their attention and regard. W.

*Three Scriptural Lessons taught in a Sunday School, Introductory to a more detailed Examination of the Gospel by John; with Observations as to the mode of Teaching adopted by the late Rev. D. Gunn, of Christ Church, Hampshire. And Specimens of the Lessons prepared and taught by him, as taken down by his Pupils.* London: Partridge, Oakley, and Co. 16mo. Pp. 108.

Highly respectable names are appended to warm recommendations prefixed to this work. To one portion of it, however, we doubt not that one of the recommenders would have agreed with us in demurring, if his attention had been directed to the subject to which it refers.

*The Great Question: Will you Consider the Subject of Personal Religion?* By HENRY A. BOARDMAN, D.D., Philadelphia, United States of America. London: R.T.S. 16mo. Pp. 146.

A useful little book to put into the hands of the inconsiderate and the undecided.

*Hungarian Sketches in Peace and War. From the Hungarian of MORITZ JOKAI. With Prefatory Notice, by Emeric Szabad, Author of "Hungary Past and Present."* Edinburgh: Thomas Constable and Co. 12mo. Pp. 305. Price 3s. 6d.

Twelve detached tales, the incidents and characters of which are different from those which we usually find in British stories. The author is said to be one of the most popular of the Hungarian prose writers of fiction that sprang up a few years before the late war. It does not appear to be his design to give his

pages any immoral bias, but we have not read them with sufficient care to answer for them throughout.

### RECENT PUBLICATIONS, Approved.

(It should be understood that insertion in this list is not a mere announcement: it expresses approbation of the works enumerated,—not of course extending to every particular, but an approbation of their general character and tendency.)

Altar-Gold; or the Worthiness of the Lamb that was slain to receive Riches. By the Rev. JOHN MACFARLANE, LL.D., Glasgow. London: JOHN SNOW. 1855. 16mo., pp. 66.

A Lecture on Respiration: being the Sixth of a Series of Plain and Simple Lectures on the Education of Man. By THOMAS HOPLEY. Second Thousand. London: JOHN CHURCHILL, 11, New Burlington Street. 1855. Pp. 66. Price 1s.

The Evangelization of Italy. A Sermon by ALESSANDRO GAVAZZI. Published by permission of the Author. London: Partridge and Oakley. 1855. 8vo., pp. 18. Price 1s.

The Martyr-Spirit: Where is it now? A Discourse delivered in the Poultry Chapel, London, on the Third Centenary of the Martyrdom of John Bradford. By JAMES SPENCE, M.A. London: Ward and Co. 18mo., pp. 36. Price 6d.

Early Grace with Early Glory. A Brief Memorial of a beloved Daughter. By the Rev. W. P. LYON, B.A., Tunbridge Wells. London: Ward and Co. 24mo., pp. 35. Price 6d.

Christian Thought on Life, in a Series of Discourses. By HENRY GILES, Author of "Lectures and Essays," "The Worth of Life," "The Personality of Life," "The Continuity of Life," "The Struggle of Life," "The Discipline of Life," "Mystery in Religion and in Life." London: W. Allen. 24mo., pp. 124. Price 1s.

Hard Words made Easy: Rules for Accent and Pronunciation, with instructions how to pronounce French, Italian, German, Russian, Danish, Dutch, Swedish, Norwegian, and other Foreign names. London: Groombridge and Sons. 32mo., pp. 32. Price 6d.

Blunders in Behaviour Corrected. London: Groombridge and Sons. 32mo., pp. 32. Price 6d.

The Eclectic Review. August, 1855. Contents:—I. The Palaces of Industry and Fine Arts. II. Recent Poetry. III. Memoirs of Sir Robert Strange, the Engraver. IV. Sir G. C. Lewis on Early Roman History. V. Memoirs of Sidney Smith. VI. Popular Education: Mechanics' Institutions. VII. Lieutenant Burton's Pilgrimage to Meccah. VIII. Government Education in India. Brief Notices. Review of the Month. Literary Intelligence. London: Ward and Co. 8vo. Price 1s. 6d.

The Leisure Hour: a Family Journal of Instruction and Recreation. August, 1855. London: R.T.S. 8vo. Price 5d.

The Sunday at Home. August, 1855. London: R.T.S. 8vo. Price 5d.

# INTELLIGENCE.

## AMERICA.

It has delighted us, and many friends of scriptural religion, to know, that multitudes of the priest-ridden Irish have, within the last few years, emigrated to the United States, for the express purpose of obtaining more religious liberty than they could have at home; while the priests have, of late, been doing all they can to prevent the emigration, because they have found, that those who arrived in America lost, generally, their subservience to the church, and attached themselves to protestant communities. It is grievous to find some of the Americans have so little regard to their souls as to send them back again from secular motives. The following is abstracted from a *Baptist* newspaper, "The New York Recorder," of June 20th:—

Yesterday morning there sailed from this port a splendid packet ship, bearing the noble name of Daniel Webster, which fitly belongs to so fine a vessel. Yet so many fine ships sail out of our harbour, that the reader may inquire why we make this departure the occasion for such conspicuous notice.

Among the crowd of human beings on board that proud vessel was one poor woman, with an infant daughter. Her passage and that of her child were paid by the rich and powerful commonwealth of Massachusetts. She left our free and happy shores unwilling and reluctant; she went away against her own free will, constrained by force of the civil authorities of the state. Her cries, as she begged not to be thus cruelly banished, were, we are told, most piteous, and such as to cause the accidental witnesses of the scene to burn with indignation.

The offence of this unfortunate woman, for which she was thus violently and ignominiously expelled from Massachusetts, was the fact, that she was born in Ireland, and is called a *pauper*. Her infant daughter, who unconsciously shares her mother's sad fate, is a native of the commonwealth of Massachusetts; but she too partakes of that hard lot of poverty which it has been reserved for Massachusetts to make a crime; and a crime which Massachusetts punishes as no other crime is punished in America, by banishment—banishment from one's native land.

The name of this victim to know-nothing intolerance, was Mary Williams; her infant, Bridget, is but a few weeks old. About thirty-five paupers, perhaps more, were sent away at the same time in the same vessel, at the expense of the state. The facts we

from eye-witnesses of the scene, and

from other certain and authentic sources of information."

The facts are lamentable enough, as given in these terms by a correspondent of the American Baptist paper; but still more distressing it is to find the editor *justifying* the proceeding. Alas for the poor Irish! how little care for their spiritual interests is evinced, and how many obstacles are thrown in the way of their salvation!

## EUROPE.

### THE ALAND ISLANDS AND NORTH SWEDEN.

A resident in Sweden, named Forsell, who was baptized in Hamburg, made, last summer, an excursion to the Aland Isles, after Bomarsund was taken by the English, in order to see the ruined fortifications. He found, not only these ruins, but in some men's hearts, traces of early religious impression now covered, as it were, with dust, and defaced.

After his return, an opportunity soon presented itself of benefitting these poor people. A brother, named Mollersvard, was in needy circumstances through want of employment, and Forsell decided to send him to Aland, with a little cargo of tobacco, cigars, porter, and ale, that he might earn something by trading with the English on the station.

Mollersvard did not, nor was it intended that he should, confine himself to trade. He began to preach, to pour out his full heart among hearts benumbed by the power of the enemy and their old, careless life. Immediately a thirst showed itself for the long-withheld life-stream of the Word of God. A court of justice was opened for his meetings. Crowds flocked thither to hear the message of mercy announced in the power of faith and of the Spirit of God: many were aroused and renewed in heart and life.

After this blessed work had lasted some time, the English left Aland, and the Russian priests and officials raised their heads again. One day, as Mollersvard was speaking to a large congregation, the lehnsmann (officer of police for a certain district) made his appearance, to arrest the preacher and close the meeting. Our brother asked him to wait till the meeting should be over, and gained this indulgence.

In a little while, word flew suddenly from mouth to mouth, "Here come the English back again!" and the Russian policeman's power was paralyzed. Mollersvard hastened down to the water-side, where he found the captain and crew of a man-of-war.

The captain was willing at once to give him protection, and declared that no one should lay hands on him, on pain of imprisonment. It was objected, this will create dissension among the people. But the captain, a Christian man, answered, "We have another enemy to fight besides the Russians, who can only be conquered by the word of God."

At last the English withdrew a second time, and then the Russian government of these islands rose up to power. Mollersvard was obliged to flee inland to a peasant's cottage, where some who had been affected by his words received him. Here, too, he felt constrained to witness for Christ; and many people were collected round him one evening, when news came that the lehnsmann was in the neighbourhood, and would soon come down to seize upon Mollersvard. The preacher dismissed his hearers, and retired to his own room, which was locked by the master of the house. When night had closed in, and every one had retired to rest, the lehnsmann came and asked for Mollersvard, but received no answer. He asked for a light, and was told, "No one wanted one in the night." With some trouble he obtained a lantern from one of the neighbours. But the door of the room was shut, and no one chose to produce the key. It had to be broken open. There the object of his search was found in bed. The policeman bade him get up, and follow him: a vehicle was at the door ready to take him away. Mollersvard got up, and began to thrust at his captor with the two-edged sword of the word of God, and appeared for some time to disarm his opponent. But he (the police officer) took heart again, and ordered Mollersvard to follow him. But when they looked for the carriage which should have taken them away, it was gone. The driver, who had been pressed into the service, had been a hearer of the word, and as he waited, conscience smote him for taking part in persecution, and he took his opportunity of slipping away unperceived. The lehnsmann was in the greatest perplexity. He did not wish to stay there all night, and the master of the house would only drive him home on condition that he should not return to seek his prisoner. The official had "the sour apple to bite." A moment after he was gone, Mollersvard left the house in another cart. At one o'clock in the morning he arrived at the house of a friend, who told him that the police were watching for him in that neighbourhood also. Another vehicle was made ready directly, and he made his way to the sea-coast, about six or seven miles from the place where he was arrested. Here, too, he ventured to hold meetings, till, at the last hour, a Swedish fishing-boat fetched him away to his own country, out of reach of his pursuers.

The Evangelical Alliance employs evangelists and colporteurs. Hitherto these had

only been of the Lutheran confession, but it was now urged that an Evangelical Alliance ought to employ agents of different confessions. Mr. Forsell, who is a member of the Union, proposed that Mollersvard, whose work in the Aland Isles had excited attention in Stockholm, should be sent into a district named Nurrland, which is 100 miles long. It was so agreed, Mr. Forsell guaranteeing his salary.

The great God, who had so wonderfully aided our brother in Aland, now poured out still richer blessings on him and his hearers. In six of the large churches in the district, he was, as the agent of the Alliance, allowed to preach the gospel in the power of God. From town to town, from place to place, he preached Christ crucified to thousands, and had evidence that the Spirit of God was working in many hearts. Much especially was done in Sundsöale, and in another parish two-thirds of the population woke from their spiritual sleep.

Very few knew at first that Mollersvard is a Baptist, for he preached only the great truths of salvation. When they learnt it afterwards, it considerably lessened their prejudices against the sect, and the people earnestly express the hope that he will return to them again.

## HOME.

### MIDLAND ASSOCIATION.

The ministers and messengers of the twenty-nine baptist churches constituting this association assembled at Prince's End, Tipton, on Tuesday and Wednesday May 29th and 30th, 1855.

Brettell Lane .....	
Darkhouse .....	B. C. Young.
Willenhall (2nd church)...	J. Davies.
Providence .....	W. Jones.
Wolverhampton .....	S. A. Tipple.
Walsall .....	R. P. Macmaster.
West Bromwich, Bethel...	
Holy Cross .....	
Prince's End, Tipton .....	R. Nightingale.
Toll End .....	
Smethwick .....	J. Hosack.
Harborne .....	T. McLean.
Wednesbury .....	
Birmingham—	
Cannon Street .....	T. Swan.
Bond Street .....	I. New.
Mount Zion .....	C. Vince.
Newhall Street .....	A. G. O'Neill.
Heneage Street .....	J. Taylor.
Great King Street .....	
Circus Chapel .....	
Welch Baptists .....	
Bromsgrove .....	
Cradley .....	J. Sneath.
Dudley .....	
Kidderminster .....	J. Mills.
Netherton .....	J. Harrison.
Cats-hill .....	M. Nokes.
Stourbridge .....	J. Sissons.
Bewdley .....	J. Bailey.

Rev R. Nightingale was elected moderator. Rev. B. C. Young was appointed Secretary



in the room of Rev. T. H. Morgan, who was unable longer to fill that office, in consequence of the onerous duties devolving upon him, in relation to the society at Birmingham for promoting the Education of Ministers' Sons. Sermons preached by Messrs. Young, Tipple, and Vince.

#### Statistics.

Baptized.....	170
Received by letter .....	84
Restored .....	6
	— 260
Removed by death .....	42
Dismissed .....	61
Withdrawn .....	31
Excluded .....	35
	— 169
Clear increase .....	91
Number of members .....	2860
Sunday scholars .....	4999

The next Annual Meeting is to be held at Mount Zion Chapel, Birmingham.

#### LANCASHIRE AND CHESHIRE.

Forty-four churches constitute this Association.

Accrington .....	C. Williams.
Ashton-under-Lyne .....	W. K. Armstrong, B.A.
Bacup, Ebenezer .....	J. Smith.
Second Church .....	J. Howe.
Birkenhead .....	
Blackburn, Branch-road .....	W. Barker.
Fielding-street .....	
Bolton .....	J. J. Owen.
Burnley .....	R. Evans.
Burslem .....	J. W. Kirton.
Bury .....	
Chowbent .....	T. Skemp.
Cloughfold .....	W. E. Jackson.
Colne .....	
Coniston .....	R. S. Frearson.
Crewe .....	
Goodshaw .....	J. Jefferson.
Haslingden, Pleasant-street .....	J. Blakey.
Ebenezer .....	J. Bury.
Heywood .....	F. Britcliffe.
Hill Cliffe .....	A. Kenworthy.
Inskip .....	J. Compton.
Liverpool, Myrtle-street .....	H. S. Brown.
Pembroke Place .....	C. M. Birrell.
Lumb .....	
Manchester, York-street .....	R. Chenery.
Oxford Road .....	F. Tucker, B.A.
Grosvenor-street East .....	D. M. Evans.
Wilnot-street Hulme .....	
Mills Hill .....	J. Kightley.
Ogden .....	D. Chegwidlen.
Oldham .....	J. Birt.
Oswaldtwistle .....	J. Harbottle.
Padiham .....	G. Ashmead.
Pendle Hill .....	
Preston .....	F. Bugby.
Ramsbottom .....	P. Prout.
Rochdale .....	W. F. Burchell.
Salford .....	
Stalybridge .....	J. Ash.
Stockport .....	J. Martin, B.A.
Sunnyside .....	A. Nicholls.
Tottelbank .....	T. Taylor.
Wigan, Scarisbrick-street .....	T. Vasey.

The Annual Meeting was held at Ebenezer Chapel, Haslingden, on the 30th and 31st of May. The Rev. W. F. Burchell of Rochdale, was elected moderator. The Annual Letter, drawn up by Rev. J. Harbottle, on "The

duty of Christians to take care of each other's character," was read. The letters from the churches were read, and announced numerous and considerable changes; in some instances, of an unfavourable nature. Generally speaking, the letters complained of a want of life and power in the piety of the churches; and expressed earnest desire for a rich effusion of the Holy Spirit. Sermons were preached by the moderator and the Rev. J. Howe; and the Rev. W. K. Armstrong, of Ashton-under-Lyne, delivered an address on the importance of Christians promoting each other's edification in the intercourse of social life. The Rev. W. F. Burchell was chosen Secretary in the room of Rev. H. Dunkley.

#### Statistics.

Baptized.....	158
Received by letter .....	113
By profession .....	35
Restored .....	22
	— 328
Removed by death .....	68
Dismissed .....	97
Excluded .....	49
Withdrawn .....	185
Erased .....	65
	— 464
Clear decrease .....	139
Number of members .....	4741
Sunday school teachers .....	1293
Sunday scholars .....	11617
Village stations .....	52

One hundred and fifty members have withdrawn from the second church at Bacup, to constitute themselves a separate and distinct community.

The next meeting is to be held at Colne, on Tuesday and Wednesday, May 13th and 14th, 1856.

#### TIVERTON—BATH.

On Lord's day, July 15th, the Baptist Chapel in this place, after being closed nearly two months for extensive alterations and repairs, was re-opened for Divine worship. The sermon in the morning was delivered by the Rev. R. Brindley, of Percy Chapel, Bath; and in the afternoon by the Rev. F. Bosworth, A.M., of Bristol. In the evening, the Rev. E. Clarke, pastor of the church, read the scriptures and offered prayer; after which the Rev. R. Wallace, of Tottenham, preached. On the following Monday, about 120 persons assembled at a public tea; after which, a sermon was delivered by the Rev. C. J. Middleditch, of Frome. The services were of a most pleasing and gratifying character.

The chapel now presents a singularly chaste and comfortable appearance, highly creditable to the parties who had the management of the alterations.

#### LUTON, BEDS.

The Rev. J. Makepeace, late of the Baptist Mission in India, has accepted a cordial and

unanimous invitation to undertake the pastorate of the church assembling in Union Chapel, Luton, Beds. He purposes entering on his stated labours on the 1st of October.

#### NEW MILL, TRING, HERTS.

The Rev. J. S. Warren requests us to say, that he is about to resign the pastorate of the church at New Mill, Tring, and is open to invitation from any vacant church.

#### LOWER ROAD, DEPTFORD.

The church meeting in Midway Place having given a cordial and unanimous invitation to the Rev. Robert Reanhold Finch to become their pastor, he has accepted the same for twelve months, and commenced his labours, in that capacity, on the first sabbath in August.

Mr. Finch has long been known to the friends at Midway Chapel as their monthly pulpit supply, in connection with the ministry of their late lamented pastor, the Rev. John Kingsford, and it was Mr. Kingsford's earnest desire that he might be his successor in the pastoral office.

#### MELKSHAM.

The Rev. Thomas E. Fuller, from Bristol College, has accepted a unanimous invitation from the baptist church of Melksham, to become their pastor, in the place of the Rev. Charles Daniell, who has undertaken the office of tutor at Horton College, Bradford. Mr. Fuller entered on his labours on Lord's day, the 19th instant.

#### RECENT DEATHS.

##### MR. ROBERT SKEET, JUN.

This esteemed deacon of the Baptist church, Stoke Green, Ipswich, was born on the 4th of October, 1805. In his boyhood the docility of his temper, and the general propriety of his conduct, gave promise of that excellence which he subsequently manifested. Even at this early period of his life he was fond of reading the bible, and many hours, which his companions devoted to amusement, were spent by him in perusing the narratives and histories of the Old Testament. And in more mature years he cherished a predilection for this part of the divine word; especially the books of Psalms and Proverbs, the latter of which he recommended to his sons as the best guide in the management of their temporal affairs. Although the study of Holy Scripture was evidently beneficial in its issues, making him dutiful and kind in the home, and correct in his morals, yet no proofs of a saving change of heart were afforded until he

had attained his eighteenth or nineteenth year, when he became more thoughtful and serious, and his whole deportment bore witness to the operations of a transforming power. Owing, however, to his reserve on matters pertaining to his spiritual history, and the still and gradual manner in which, "with cords of a man, with bands of love," he was drawn to the great source of peace and holiness, the precise time of his conversion, and the means by which it was effected, cannot with any exactness be stated. Nor did he till several years after the time which we have pointed out publicly avow himself "on the Lord's side," by uniting with a church of Christ. In 1828 his marriage took place, and two years after that event he was baptized by Mr. Collins, and added to the church under his care in the village of Grundisburgh. In 1834 he was unanimously chosen by his brethren to fill the office of deacon among them, and which he honourably and usefully sustained for about eleven years, at the expiration of which period he was dismissed to the church meeting at Stoke Green, Ipswich.

After remaining four years in membership with this society he was, together with another brother, added to the number of their deacons in 1849, by the cordial vote of the church.

And well did the high excellence of Mr. Skeet's character deserve this appointment at the hands of his brethren, and amply did the way in which he discharged the functions of the office assigned him justify their choice. Rarely have the moral features which, in his first epistle to Timothy, the apostle Paul so strikingly and tersely delineates as distinguishing the conduct of those who "use the office of a deacon well," and who thus "purchase to themselves a good degree and great boldness in the faith which is in Christ Jesus," been more beautifully exemplified than in the case of our deceased friend.

His "speech was grave," "seasoned with salt;" he neither dealt in nor tolerated words of flippancy and folly. Most emphatically he was "not double-tongued." Unlike some professors, who, in truth, have even more tongues than *two*, it was constantly his aim to show he had but *one*. Single and upright in his aim, firm in his purpose, honest in the means which he sanctioned and employed, and frank and kind towards all with whom he co-operated, he had no occasion for more. The gaining an end by a will, by tortuously accommodating himself to the weaknesses, prejudices, and passions of others, he would have recoiled from with the utmost loathing. Pre-eminently marked by sincerity and uprightness, it must have been often felt that the character given by our Saviour to Nathaniel was thoroughly descriptive of him: "Behold an Israelite indeed, in whom is no guile." Largely did he unite the transparency of the crystal with the firmness of the rock.

Our departed brother was a man of strictly sober and temperate habits, and the opposite of one who is "greedy of filthy lucre." Having a family of eleven children to provide for, he felt it necessary to be diligent and careful in the prosecution of his worldly business; yet, while never lavish, he was always generous. The poor found in him a friend and helper; and the cause of God, in various ways, he cheerfully supported by his contributions. There was a freedom and heartiness about his gifts that made them doubly welcome. No laboured efforts, like toiling for water out of an ill-conditioned pump, were needed to induce him to give: when conscious that an object deserved his aid, it flowed with the spontaneity of a fountain stream. I never once heard him adduce the claims of his numerous offspring to excuse a benevolence: I do not remember that I ever sought his assistance in a case which he approved in vain. Indeed, he was one of a *very few* that I have met with concerning whom, from their large-hearted generosity (although by no means destitute of prudence), I have sometimes feared, when asking for a contribution, lest they should proffer too much. Alas! how seldom do the *wealthy*, in their responses to the claims of benevolence and religion, make the least approach towards stirring up any such fears.

The subject of this memoir did "hold the mystery of the faith in a pure conscience." The truth, according to which he lived, he loved and cherished. He received it as a "mystery," a system, a complete whole; more concerned to welcome all its several parts, than nicely to reconcile them. That they admitted of reconciliation, he had no doubts; of his ability to effect it, he had many. He rejoiced in the doctrines of sovereign grace: they were at once the rock of his confidence, and the well-spring of his joy: at the same time, he felt that the gospel was "worthy of *all* acceptance." He held with an equally strong grasp the profound doctrine of God's election, and the evangelical obligations of man.

Our friend was born and trained in the ranks of dissent, but he was also a nonconformist on *principle*. He did object to the hierarchy of the established church of this country, but his objections thereto went deeper than forms and ceremonies, and respected the very basis on which it is founded. He deemed the union of the church with the state contrary to scripture, reason, and justice; and he was therefore amply willing to aid all wise and suitable efforts employed to accomplish their separation. While "a lover of good men," he was among dissenters a Baptist, and among Baptists a *strict* one. Catholicity of spirit and firmness of principle were most happily associated: it possessed the solidity of the mountain without its ruggedness.

He ruled his children and his own house well, combining wisdom, gentleness, and decision in the government of his household; the fear of his children was rooted in love. He had the satisfaction to behold the baptism of four of their number, and their addition to the church in which he held office. May his sainted spirit, gathered among "so great a cloud of witnesses," see the rest of his offspring treading in their brothers' and sisters' steps, "running with patience the race that is set before them," and then finally constituting a "whole family in heaven."

Truly our brother "served the office of a deacon well." He felt its responsibility, and while the state of his health permitted, he faithfully sought to discharge its functions. With a mournful sense of his own loss, his pastor can say that to himself he was ever respectful and kind. He was, in truth, a *minister's friend*, steady in his attachment, and always ready to yield the proofs of its sincerity and depth. He had nothing in common with those fickle folks (like fallen leaves, the sport of every gale) who can pour the honied accents of flattery into a minister's ear at one time, and those of estrangement and, perchance, of rudeness at another.

With his brother deacons he acted most harmoniously: the poor of the church had ever a place in his sympathies; and all its members felt that, from the peacefulness of his temper, the wisdom of his counsels, and the integrity of his life, he was a great blessing in the midst of them.

The symmetry, the finish of his character was its great charm. In the sense in which Paul used that phrase, he was "found blameless." There were no glaring excesses in it to strike one, no painful deficiencies to regret. He sought to cultivate all the graces of christian life, and with a goodly measure of success; while the garment of humility partially concealed and yet adorned them all.

To say that such a character even as this had its shades of imperfection, would be as trite as it would be true. Rarely, however, have they been fewer and lighter. And we are not aware that any good end would be answered by trying to point them out: after the golden sheaves are threshed and garnered, we think much of the grain and little of the chaff.

Our deceased friend never had the blessing of a strong and vigorous constitution. About ten years ago he suffered severely from an attack of intermittent fever, and from the effects of which he never so fully recovered as to regain his wonted degree of health. During the last two or three years of his life it gradually failed; and for some twelve months before his removal he was almost entirely incapable of business, and was seldom able to reach "the house of God," to unite in those acts of public worship which had throughout his entire christian course

been so dear to his heart. For several months he was confined to his bed; not often, happily, the victim of intense pain, but yet called upon to endure an amount of extreme lamitude which it was distressing to witness.

But seldom has a sufferer been more patient and submissive. He recognised the correcting hand of his heavenly Father, owned its wisdom, equity, and love, and bowed, without a murmur, beneath the stroke. His resignation was entire. Sometimes when, owing to the flattering aspects of his disease (consumption of the lungs), he thought that he might be restored, he thankfully looked forward to the opportunity of afresh devoting himself to the claims of his large family, and the service of his Redeemer. And when severely repeated attacks of the malady cut off all these expectations, no feeling of disquietude cast its shade over his spirit; no repining accents escaped his lips. "The eternal God" was his "refuge," and, sheltered there, "Thy will be done," was ever the sentiment which he profoundly cherished. With strong faith he calmly rested on the finished work of "the Son of God." Doubt scarcely ever seemed to disturb his mind. His doctrinal views of the fitness and fulness of "the redemption, which is in Christ Jesus," had always been remarkably clear. And after having, through his pilgrimage, seen "the Rock of ages" in the sun-light of truth, it was his happy lot to breathe forth his soul into the hands of God, tranquilly reposing thereon. To quote many of the devout and striking utterances of this dying saint, would draw out this memoir into an inconvenient length. It may truly be said, that his language respecting himself was that of humiliation and abasement; concerning the Saviour, that of unshaken trust and ardent gratitude; of death, that of victory and triumph; and of heaven, that of exultation and joy. Soon after his confinement to his chamber, one or two of his family, on entering it, appeared dejected at witnessing his extreme debility. Perceiving it, he said, "I am not have any gloomy faces here; I am not gloomy myself, I am going where I shall be far happier than I am here." The genuine meekness of his spirit manifested itself to the last. On one occasion, addressing his venerable father, he remarked, "I am forty-nine years of age, but what have I done? When I look back on my past life, how little is there which I can regard with satisfaction!" While few, perhaps, in proportion to the opportunities afforded, had done more than himself. He asked one of his daughters to sing a favourite hymn, beginning with the line, "Rock of ages, cleft for me," and when this was finished, he enjoyed it so much, that he requested her also to sing the one commencing with the words, "Jesus, lover of my soul." To one of his sons who was sitting by his bedside, he observed, "I shall soon be

going, and then I shall see and feel the reality of death; but I am not afraid; for though this body will die, my spirit will go to heaven, and be with my Saviour. I do not know what heaven is, but my Saviour is there, and where he is I am content to be."

Never will the writer forget several of the interviews which he held with him, and one, especially. There lay his friend, prostrated in the greatest weakness, his cheeks lank and sunken, his frame reduced by disease to a skeleton, and he gasping for breath. But "the peace of God, which passeth all understanding, kept his heart and mind, through Christ Jesus," and a sweet serenity overspread his countenance. "I think nothing of death," he said, "it has no sting for me, nor the grave any dread. The gospel has taken away their terror, and I feel extremely happy in the prospect of passing out of time into eternity." In a similar strain he continued to speak as long as he was able. He evidently, in the form of apprehension, did *think nothing of death*; not any more than a person would think of walking out of one room into another. The author of this sketch has beheld the closing scenes of many believers, and some of which were distinguished by much peace and blessedness; but never did he before contemplate one so fixed, calm, and joyous in passing through "the valley of the shadow of death." As he *walked* there, the dew and the light of the morn of an everlasting day appeared to rush on his soul. Beautifully did the exit of our friend exemplify the oft-quoted lines of Young,

"The chamber where the good man meets his fate,  
Is privileged beyond the common walk  
Of virtuous life, quite in the verge of heaven."

Mr. Skeet died the 26th of February last, his remains were interred in the grave-yard connected with the chapel at Stoke Green, and his death was improved, by his pastor, in a discourse from Psalm xxxvii. 37.

The late Czar Nicholas, and the subject of these pages passed away nearly at the same time; and the preacher was reminded how strikingly the contrast presented between the 37th, and 38th, and 39th verses of the above Psalm, was illustrated in the life and death of the lofty emperor, and the humble Christian:—"I have seen the wicked in great power, and spreading himself like a green bay-tree. Yet he passed away, and lo, he was not! yea, I sought him, but he could not be found. Mark the perfect man, and behold the upright: for the end of that man is peace." The emperor, in his pride and ambition, was fain to "spread himself" well-nigh over all Europe and Asia: continents were courted for his monstrous growth. A storm came, and he was uprooted: princes and peoples "sought him, but he could not be found." This "servant of Christ," undisturbed by the wild dreams of ambition, was

found "perfect" and "upright" in his earthly sojourn, and his "end" was "peace."

Reader, it is a poor thing to be *only* an emperor in a dying hour; but if thy heart and life be yielded to the Saviour, when that hour shall come, however mean thy present lot, thou shalt, in "glory, and heaven, and immortality," reap the rich reward of "eternal life."

REV. THOMAS ROBINSON.

The character of the subject of the present sketch is concisely but truthfully told in the following words of Scripture, "He was a faithful man, and feared God above many." During the years in which he made a religious profession he commanded the confidence and esteem of all the followers of Christ who knew him.

He died universally regretted. Many tears were shed at his grave, and his name will be embalmed in the affectionate remembrance of a large circle of Christians of all denominations, who had the happiness of enjoying his friendship.

Mr. Robinson was born October 17, 1782, at Selston, Notts, where he resided with his parents, and received the scanty education the place afforded, till he was fourteen years of age. To gratify his desire for knowledge, and to see more of the world, he then removed to Nottingham. Soon after this, under the ministry of the Rev. Mr. Bramwell and other of the Wesleyan preachers, he became seriously impressed with the subject of religion. He worshipped with the Methodists for some time, and ultimately joined that body of Christians; attending their class and other meetings, taking a leading part in the singing (of which he was particularly fond), and in various ways zealously identifying himself with all their efforts to spread the knowledge of the gospel.

About this time his mind became much exercised on the subject of baptism. After serious thought and prayer, he was convinced that the Baptists' view of this ordinance was the scriptural one. This led to his leaving his Wesleyan friends, and joining a small Baptist church then meeting in Mole Court, Nottingham (but since removed to Park Street), under the pastoral care of Mr. Samuel Ward. He was baptized in April, 1811. His connection with this church was very useful, in correcting and enlarging his views on many parts of divine truth; and his intercourse and friendship with the pastor especially exerted a most beneficial influence on his future course.

He now became anxious for the salvation of those around him, and was in the habit of reading and expounding the scriptures to such of his neighbours as he could induce to give him a hearing. Encouraged by the prospects connected with these efforts, he

fitted up a room on his own premises, where he conducted public worship, and preached the gospel; and as the result of these labours, many were brought to the knowledge of the truth.

The village of New Basford (near Nottingham), where these operations were carried on, was rapidly increasing in population. God had smiled upon the attempts made to extend the kingdom of the Redeemer, and therefore Mr. Robinson and his friends resolved to erect a small chapel. Several of the members of the Nottingham church residing at Basford, and the attendance at public worship being encouraging, it was thought desirable to form a church there. In 1829 this was done, with the sanction of the brethren at Nottingham, and Mr. Robinson was unanimously chosen as pastor, which office he held till his death, a period of 26 years. During this time the chapel was enlarged to double its original size, and is now regularly filled with attentive hearers.

Mr. Robinson's health being impaired, and a manufacturing business of some magnitude necessarily demanding a portion of his time, the church thought it desirable that he should be partly relieved of the labour of the pastorate. To accomplish this, it was agreed to invite a ministering brother to aid him in his "work of faith, and labour of love;" and in 1849 Mr. Wassel, of the Bradford Academy, was chosen as his fellow labourer in the gospel of Christ.

Mr. Robinson's health was now gradually declining, and for about two months previous to his death he was confined to the house. He was conscious that his work was done, and that his days were fast drawing to a close. The gospel that he had for nearly half a century preached to others, and which was his support and consolation during a life of great anxiety and affliction, was his hope and stay in prospect of death.

As he approached the dark valley, his concern for the church and a large family became deeper and deeper. He delivered separate addresses to his children, grandchildren, the church, and the sabbath school, in which he breathed out the fulness of his heart for their spiritual welfare.

This servant of God was called from his labour to his reward on the morning of June 30, 1855, while in his seventy-third year.

Mr. Robinson took great delight in the work to which he had devoted himself, and engaged in it with no ordinary zeal. The Lord blessed his labours. Many were brought to a knowledge of the truth through his instrumentality, and the church under his care increased from 20 to 120 members.

Some idea may be formed of his ardour and devotedness from the following facts: During most of the twenty-six years in which he sustained the pastoral office (besides attending to his worldly calling ten or eleven

hours daily) he attended an early (seven o'clock) prayer meeting, preached twice, and administered the ordinance of the Lord's supper every sabbath, preached every Tuesday evening, conducted prayer meeting every Thursday evening, and made periodical visits to all the members of his church.

Mr. Robinson was, to use the words of the late Mr. Jay, "not only a preacher of free grace, but a free grace preacher," for he never could be induced to receive any pecuniary reward from the church for his abundant and affectionate services.

To detail the leading features of his character, would make this sketch too long. Suffice it to say, that he was a loving, holy, and devoted follower of the "Man of sorrows." He had his failings and weaknesses, but even these for the most part leaned to virtue's side. All who knew him, revered and esteemed him as a Christian. His name is fragrant among his brethren and friends, and will be ever cherished in their remembrance.

At the request of his family and the church, Mr. Rothery of London, an old and beloved friend of his, was present at his burial and preached his funeral sermon.

He was interred on the evening of July 4, in the burial-ground adjoining the chapel, amidst a large assemblage of relations and friends, who came with weeping eyes and heaving hearts to see the last cold resting-place of him who in life they loved and respected, and in death they lamented. A service peculiarly solemn, conducted by Mr. Wassel and Mr. Rothery, was held in the chapel, and an address delivered at the grave.

His death was improved, on the following sabbath evening, from Rev. xiv. 13. At this service the chapel was filled to excess, and numbers who had come from a distance were obliged to return without being able to gain admittance.

In the course of his sermon Mr. Rothery delineated the character of Mr. Robinson, especially as it regarded his ministerial career and labours.

All acquainted with the course of this servant of Christ cannot fail to be impressed with the apostle's injunction, "Be not slothful, but followers of those who through faith and patience inherit the promises."

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MR. N. BRADLEY.

The subject of the following lines died July 17, 1855. He became known to the writer some nine years ago, when in Divine Providence he was called to preside over the church of which our deceased friend was both a member and a deacon. As a man, he was conscientious in his dealings; as a husband and a father, he was deeply concerned for the welfare of his family; as a friend, he

was very warm in his attachment; and as a Christian, he was zealous and active. His love to the house and ordinances of God was strong, and his concern for the prosperity of true religion sincere. At all the means of grace his attendance was regular; and if he was ever absent, although he had a considerable distance to travel, it might be fairly presumed that something of importance had transpired. In this respect he was a pattern, not only to the church, but to his own family, who, to a great extent, copied his example.

During the last six or seven years he had been residing in Hampshire, but retained his connection with the church in this place till his decease, although, on account of the distance, he could neither meet often with us nor be of much practical benefit. He maintained, however, to the last a deep interest in the cause with which he stood identified, and earnestly prayed for its welfare.

His affliction was of short duration; and, as he died of effusion of the brain, he was insensible for a brief space previous to his departure. His dear friends, therefore, have been deprived of his dying testimony. But they have the witness of his upright life; and whilst he was not perfect, yet being a firm believer in the Lord Jesus Christ and a humble follower of his example, they may indulge the hope that he is gone to "be with Christ which is far better."

As his beloved wife died in peace some six years since, there are seven children left without father or mother. May he who is a father to the fatherless take them under his care, and prepare them all by his grace for a happy reunion with their departed friends in that world where disunion does not take place!

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MRS. GLASSCOCK.

Died, at Harlow, in the county of Essex, on the 7th of August, in the seventy-third year of her age, Elizabeth, wife of Mr. Thomas Glasscock. The deceased was for thirty-two years a consistent member of the baptist church under the care of the Rev. Thomas Finch, at the above place. Her family, while they mourn the loss of so dear a relative, have a sure and certain hope that the departed has entered into the presence of her Saviour, which is far better.

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## COLLECTANEA.

### OUT-OF-DOOR PREACHING.

We have been bestowing a considerable share of attention on the subject of street preaching of late, and we believe our readers will be interested in a brief statement of the results to which our study has led us.

1. Street preaching is loudly called for

Nothing can be more certain than that it is indispensable to the fulfilment of the command, "Preach the gospel to every creature." The glad tidings may be carried in this way to multitudes whom no other existing machinery is likely to reach. And it must be remembered that the closing of the public-houses, partially in England and wholly in Scotland, on the Lord's day, has thrown a mass of people into the streets, especially on summer nights, that were not found there previously. We may depend on it, the enemy of souls will not be long finding some new occupation for the rejected inmates of the tavern and dram-shop. He is already finding it. The following remarks from a very earnest and spirit-stirring tract, "Go out Quickly," that has lately been issued under the quaint signature of "Rob Roy," illustrate this remark:—

"Here is what I found on the streets, all on one Sunday afternoon, and that without seeking them: first, there was a mormonite exhorting, and accompanied by others giving tracts; then a formalist, preaching ordinance and not gospel; next a teetotaller, exalting abstinence above grace; and lastly, a Romanist, with vehemence upholding idolatry.

"These false preachers are not called forth by the preaching of truth, but are fewer in proportion to the increase of gospel missionaries.

"And here, too, is a remarkable fact,—though, nearly every cardinal doctrine may occasionally be opposed, and that of the fall and sinfulness of man, when plainly stated, excites more than any other doctrine the rancour of the wicked, yet no instance has been observed where the doctrine of the atonement by Christ has been openly questioned. Its mercy and justice seem to satisfy the longings of mankind.

"The people are ready to hear; this has not been overlooked by Rome.

"I have seen the Romish priest walk round and round the listening crowd, and heard his servants order the poor slaves of his tyranny to begone from where the gospel was read, while twenty of his infatuated followers, standing on each side of the missionary, shouted a derisive cheer, waving their cape, gnashing their teeth, and throwing mud on the pages of the open bible. I have seen a papist, a girl, spitefully kick the foot of a preacher, and an old woman run a hand-barrow purposely against him. Yes, and another came down from her garret to throw on him a can of hot water, shouting, 'Soup for the protestants.'"

2. Street preaching is attended with most encouraging success; and that in various ways. An audience is almost invariably obtained. It is composed, to a considerable extent, of persons not otherwise accessible. The people commonly listen with attention. Interruptions rarely occur; and instances are

found, from time to time, of persons arrested, induced to attend regularly the ministrations of God's house, and even savingly converted to God.

Take, for example, the following testimony to the encouraging results of open-air preaching by the Rev. Canon Miller, of Birmingham, at one of the recent Exeter Hall meetings:—

"He had no hesitation in saying that there was not a single clergyman who had tried open-air preaching in Birmingham, who had not perceived that he had got hold of an agency which God was manifestly blessing. In many of the open-air services he had held, congregations of 100 or 200 persons collected round him,—all peaceable and attentive. He never saw anything like disturbance, or experienced interruption at these services, and, as in the case of the missionaries, his only fear was as to what would be the consequences to any person who might have attempted to interrupt or molest him. He had received, too, the strongest testimony from his scripture readers since, as to the good effect which those services produced in the parish. He must, however, be allowed to say, that he thought there was a very great deal in the fact that these open-air services were performed by a clergyman of the church of England, and for this reason,—the poor people to whom these services were more especially addressed, those who never attended public worship at church, had no idea that so important a personage as a rector of the church of England could so lay aside his dignity, and be so far divested of buckram as to stand up in the open street and preach to the people. For his own part, he was not disposed to say that an Oxford or Cambridge education was absolutely necessary to enable a man to preach the gospel; but, on the other hand, he believed if you put up a man at the corner of a street to preach who had not the gift for it, and who did not exhibit to the people who came to listen to him, some degree of education, and some intellectual and literary superiority, you would commit a great mistake. He believed the moral effect produced by the clergy preaching in this way was of incalculable value, and that no step which had yet been taken had gone so far to prove to them that the clergy were in earnest in their preaching, as when they stood up in the highways and cried out to the people, and carried the gospel to them to their very doors. When he was listening to the report, an incident was brought to his mind that had occurred when he came up to London to attend the anniversaries last year. Happening to have a Sunday evening to spare, and having heard a great deal about St. Barnabas' church, he thought he would go there. Not that he had a taste for intoning and engroaning, but having heard so much about it, of the bowings and genuflexions of the ladies and the gentle

men, he determined to go and see for himself. He had no intention now of entering into any detail of what he saw at St. Barnabas. But as he returned along Cheyne Walk, by the side of the river, he saw a crowd gathered, and, on going over, he found a gentleman, with a strong Scotch accent, preaching the gospel to the people in the street. He had a lesson in preaching that evening such as he never had before. He never before heard a preacher in cathedral, in church, or in chapel, whose preaching was so thoroughly baptized with the spirit of love. The one whole pervading idea that seemed to prevail in the preacher's mind was, 'Oh, what a blessed thing it is to serve God! I come out, not to denounce—not to tell you that you are all sinners, and all utterly lost, but to tell you how happy I am in the love of the Saviour. Come, and be as happy as I am.' And, speaking of Christ and his great mercy, he used a phrase which he (Mr. Miller) would never forget. It was, 'Oh, it is like wine of life in a cup of gold.' Well, the answer to the question, what he intended to do in reference to open-air preaching in the present summer, was (and he believed he might speak for his reverend brethren near him also), that, God helping, when the evenings were sufficiently light, the open-air services would be resumed in the great town of Birmingham. At the present day one of the most hopeful signs in his mind, was this (and he was speaking from his own experience in Birmingham), that God seemed to have given to his true-hearted people, of all denominations, wisdom to combine together in furtherance of his will, and to unite those subordinate agencies which were essential for the social elevation of the people with that which was the great weapon—the preaching of the gospel."

The most systematic plan of open-air services with which we are acquainted, is that which has been pursued for a few years past by ministers in the north of Ireland. We have before us the fourth annual report of that scheme, and a most interesting document it is. The following are the general results: In 1851, 8 ministers engaged in the work, held 50 services, which were attended by 13,000 hearers. In 1852, 10 ministers held 108 services, attended by 30,000 hearers. In 1853, 30 ministers held 167 services, attended by 43,000 hearers. In 1854, 46 ministers held 250 services, attended by no fewer than 70,250 hearers. The pamphlet contains reports, more or less detailed, from the ministers engaged in 1854, from which we find that a considerable number of Roman Catholics hear the gospel by this means who never would have entered a protestant church. Persevering efforts are made by the priests to prevent their attendance, and to draw them off when present,—a pretty convincing evidence that such services are effective and

telling. Sometimes it happens that the Roman Catholics are by far the most attentive and deeply impressed of the audience.

3. Open-air preaching is greatly enjoyed by those who take part in it, and is found to have a most beneficial effect on their own minds. On this subject we may hear the testimony of some of the Irish brethren. One says: "While a little nervous at first, I found much strength and courage in the work. Though a little fatigued at the close of the week, I thank God I have felt no bad effects from exposure to the open air, while, in looking back upon my work, I can truly say that I have felt more liberty and freedom in preaching than I have felt while addressing regular congregations in the sanctuary; and I trust that, while my own soul is refreshed by the work, God may abundantly bless the words spoken, and make them effectual to the conversion of souls. Should I be spared another year, I shall feel happy to go forth again to the same good work."

Another says, "This being my first attempt at out-door preaching, an unusual solemnity gained upon my feelings, which I sought to convey to the motley group that composed my audience."

Another, "I am not at all wearied in this open-air well-doing; and I am happy to add that the poor people evinced no symptoms of lassitude either. How much more healthful and pleasant to preach in a sweet, calm, summer eve, attended by hundreds of anxious, hungering souls, in the pure, fresh, open air of heaven, than to be paralysed as to both body and mind in a close, ill-ventilated house, half filled with a people whose chief energies are exhausted in their faithful, but frequently fruitless, struggle with 'Nature's sweet restorer, balmy sleep!' Are the people of the church wrestling in prayer with God for the outlying population to whom their ministers so readily preach the glad tidings of pardon and peace! This consummation, how devoutly to be wished! and, until attained, the fruits must be few and far between. May the spirit of prayer be poured out on the church, and soon will the world suffer violence!"

The general testimony is to the same effect; and we believe there are few who have tried the plan without having their spirit stirred to greater earnestness and affection for the souls of the perishing, and without carrying back this increased fervour to their pulpits and their ordinary ministrations.

4. Open-air preaching has a favourable influence on the ordinary members of the Christian church, and tends to the development of a liberal missionary spirit.

*The News of the Churches.*



## SABBATH OBSERVANCE BILL AND SABBATH RIOTS.

"A bill was lately introduced into the House of Commons respecting Sunday traffic in London. It was intended not to abolish, but to regulate and restrict buying and selling on the Lord's day. The parties who derive a large share of their profits from the profanation of the Sabbath felt that their craft was in danger, and by all methods within their reach, whether fair or foul, they were determined to avert, if they could, the threatened calamity. According to ancient precedent, 'they took to themselves certain lewd fellows of the baser sort,' whom they instigated, on two or three occasions, to disturb the public peace by uproar and riot. Hyde Park was the scene of their demonstrations; the nobility and gentry were the objects of their attack. 'Go to church!' was the war-cry; their pretext being, that while the rich reserved to themselves the unlimited enjoyment of Sunday indulgences, they consult only for the restraint of the poor. The rioters insulted many persons of the higher classes with hootings and personal violence, and destroyed a large quantity of glass in fashionable houses in the neighbourhood. Such was the impression which these ebullitions of popular fury produced on the mind of Lord Robert Grosvenor, that he has since withdrawn his bill. We are no great admirers of legislation respecting the Sabbath, nor are we sure that there is any living statesman to whom we would be prepared to trust the drawing of a bill on that subject. But let the merits and demerits of the bill be what they may, it is a dangerous principle to establish, that if the enemies of any measure can succeed in collecting a crowd in Hyde Park, or in the King's Park, or in Glasgow Green, to bawl and bluster, and throw stones, that measure must be withdrawn. If that principle be established, we are living under mob-law, under a reign of terror. It is true that laws may be too good, as well as not good enough, for the community for which they have been enacted; and that if any law is met with the active opposition of the community, the time for enacting that law has plainly not arrived. But it is paying too high a compliment to a mob to accept it as the accredited representative of the moral sense of the community, when it represents no more than the riot-loving and window-breaking power. Let us, by all means, have a government of public opinion, but let us never have a mobocracy. A statesman who withdraws a bill because a few thousand interested persons hiss or bawl, even in his own hearing, should resign his seat as soon as possible. Legislative ambition should be made of sterner stuff."—*United Presbyterian Magazine*.

## STATE EDUCATION.

In our last number we referred to the parliamentary position of the educational question, and what has occurred since has served to prove the hopelessness of carrying a measure for State education through the legislature. On the 2nd, Sir John Pakington, Lord John Russell, and Mr. Milner Gibson withdrew their several bills; Lord John declaring that he contemplated an extension and improvement of the existing system rather than the introduction of a new one. He intimated his dissatisfaction with the administration of grants through the Committee of Council, remarking that, in his judgment, it would be better if the president of the Council were a Minister of Education, "represented in the Commons by an official person holding the rank of Privy Councillor," whose duty it would be "to defend the measures adopted, and to explain the views of government on the subject of education." After having abandoned the English education bill, the government appear to have made a determined effort to carry through the Lord Advocate's bill for Scotland. They succeeded in the lower house, notwithstanding the strenuous and unflinching opposition of Mr. Hadfield, Mr. Miall, and other advocates of voluntary education. The third reading was carried on the 12th by a majority of three only, and on the question being afterwards submitted, "that this bill do pass," the motion was carried by 130 to 115. A different fate awaited the measure in the upper house. For once the decision of their lordships was right, though we fear that the motives which determined the votes of many were far from being of the most enlightened and liberal order. The second reading of the bill was moved by the Duke of Argyll in a speech which urgently solicited the support of the peers. Their lordships, however, were evidently determined to throw out the measure, and in order, probably, to conceal their weakness, its supporters voted with the majority. The second reading was consequently rejected by a majority of 86 to 1. We trust our State educationists will see the folly of wasting their strength, as they have hitherto been doing. If concerned to advance the intelligence of the people, let their energies be directed to those practical measures which are within their reach, and the efficacy of which has been tested by experience. If they decline to do this, we shall deem their professions as dishonest as their principles are unsound.—*Eclectic Review*.—August.

## PROGRESS.

The party of gentlemen that left here on Monday, says the "Norfolk Beacon," for the purpose of pursuing the slaves who escaped on board a northern vessel, returned yester-

day, after an ineffectual search in the "Roads." Slave property is becoming as insecure on the seaboard of Virginia, as on the borders of Maryland or Kentucky. Our commerce with the north is increasing daily. Northern vessels are multiplying in our harbours; and in the wood trade upon the river hundreds of negroes are employed in loading these vessels. Some rigorous system of inspection, then, must be adopted. Every craft leaving our waters for a northern port must be thoroughly searched, and the law must be enforced to the letter, or the increasing insecurity of slave property in Virginia must materially depreciate its value.

A mulatto woman, belonging to the Hon. C. J. Faulkner, and five of her children, three boys and two girls, ran off on Thursday night last, says a Virginia paper, of June 9th. Circumstances led to the belief that their escape was planned and carried out by Ohio or Pennsylvania abolitionists. With these slaves, Mr. Faulkner's loss, within the last eighteen months, must exceed ten thousand dollars. Such outrages, if continued, will yet result in the hanging, without judge or jury, of some of the abolition emissaries, who are becoming a pest to Virginia.—*The New York Examiner*.

#### THE POPISH PRESS IN IRELAND.

Never did that press occupy so formidable a position as just now. The people, through the national schools, can all read. Their religious papers circulate everywhere; their political papers are under the control of the priests. Lives of imaginary saints, lying legends, under the names and lives of Luther and the Reformers, malignant representations of Protestantism as heresy, immorality, revolution, pastorals of bishops, adulations of the hierarchy and the monkish orders, and a correspondence from the leading Papal countries of Europe, impart to their newspaper press extraordinary interest and adaptation to the popular mind. It is powerful, versatile, superstitious, unscrupulous, anti-Protestant, servile to the priests, and thoroughly Irish.—*Irish Presbyterian*.

#### RELIGIOUS WORSHIP BILL.

On Tuesday last, the Religious Worship Bill received the royal assent, and the Statute Book of the realm is no longer disgraced by an act which imposed the penalties of fine and imprisonment on unlicensed social prayer.

The repeal of this enactment will form an era in the history of religious liberty, not merely on account of the privileges it secures, but of the discussion which it occasioned. The original Bill passed the Commons without the expression of any difference of opinion.

The opposition was left for the prelates in the House of Lords, and right fiercely was the Bill attacked by the Bishops of Oxford and London. The former made a statement which conveyed the impression that the Bill had been deliberately considered and condemned by a meeting of the whole bench. This statement, as afterwards explained, was intended only to refer to an incidental discussion amongst certain bishops at a meeting held for another purpose. But in any case, the Bill, in principle and detail, was deemed so objectionable that, with the assistance of the Earl of Derby and a muster of Puseyite peers, it was nearly defeated: thirty peers, including, we believe, eleven bishops, voting for its absolute rejection, and thirty-one peers, including two Irish prelates, voting for its committal to the whole house.

The Bishop of Oxford then changed his tactics, and, in an evil hour for the Earl of Derby, enlisted the anti-evangelical prejudices of that too-daring and hasty chief in opposition to the Bill. By a majority of seventeen, including eleven bishops, a motion was carried, referring the Bill to a Select Committee. The Committee was packed without regard to fairness. The numbers were eighteen to four. The Earl of Shaftesbury refused to act on it, and Earl Granville gave it the countenance of his presence only on the express understanding, that he was not to be responsible for its acts. Lord Shaftesbury's Bill was at once rejected, and another was introduced by the Bishop of Oxford, so crafty in its provisions, that, whilst professing to relieve the laity, it would have bound down the clergy hand and foot, and enabled the Bishop of Exeter to play with impunity his "fantastic tricks" against Mr. Hatchard, or other parochial clergymen. The parochial system of independence would have been at an end, and a Puseyite bishop could have easily filled the parishes of evangelical clergymen with men licensed to teach Romanism. Lord Shaftesbury so exposed the crafty designs of this insidious Bill, that Lord Derby hastily withdrew it, and left the House, as if indignant at the work which had been imposed on his high-church prejudices, and his ignorance of ecclesiastical affairs.

Then came the well-timed intervention of the archbishop of Canterbury, who, by certain amendments, finally secured for the original bill the tacit sanction of the bench. But still the two opposing bishops were dissatisfied. Although they no longer appeared in public as its opponents, they endeavoured privately to obtain alterations, and finally induced Lord Redesdale, at the very last moment, to propose an amendment most dexterously contrived, which aimed another blow at the parochial clergy, and once more endeavoured to give the bishops a power to license clergymen without the sanction of the rector, vicar, or other incumbent.

This being firmly resisted and, without any public struggle, defeated, the bill shorn of its preamble, but otherwise greatly improved, went down to the Commons, when it was unexpectedly met by an opposition not anticipated. Some of those high churchmen who had allowed the original bill to pass their house, without any opposition, now cavilled at the amendments. The bishops of London and Oxford had privately tried to get the words, "or premises adjoining" a dwelling-house, expunged. They had also urged on Lord Redesdale to try his damaging amendment, and in the same spirit they seem to have induced both Mr. Henley and Mr. Walpole to quarrel with the first clause, which exempts clergymen from the penalties of the old act. We believe that we owe it to the firmness of Mr. Kinnaird that this unlooked-for opposition did not arrest the bill. Had it been altered or modified, this compact with the archbishop, which silenced the bishops of Oxford and London, would have been broken, and when the bill had come back again to the Lords with Mr. Henley's amendments, Lord Redesdale would have been able also to tack on his rider, and would, no doubt, have found at his back a

phalanx of bishops, such as that which sent the original bill to the slaughter-house of an adverse and packed committee. But Mr. Walpole, approving of the principle of the bill, withdrew his opposition to the first clause, whilst Mr. Henley contented himself with rising to express his dissent from the amendments, so far as they diminish the power of the bishops over the working clergy.

In taking leave of the subject, we desire once more to express our thankfulness for the enactment—an enactment which will always distinguish the session of 1855, and prevent its being considered barren or unimportant in its results. Lord Shaftesbury has left town for the German waters. We believe that the prayers and the blessings of multitudes attend his lordship. He has made great personal sacrifices to the cause in which he expends his strength. But we believe that in the calm satisfaction resulting from the discharge of duty in the service of his Master, there is more of pure delight than is to be found in the patronage and emoluments of high office, or in the more coveted distinctions of Stars and Garters.—*The Record*, August 17.

## CORRESPONDENCE.

### QUERY AND ANSWER.

*To the Editor of the Baptist Magazine.*

DEAR SIR,—I beg leave to submit to the consideration of yourself and your readers the following answer to the inquiry—Are not popish teachers depicted in the 2nd Epistle of Peter and the Epistle of Jude? I shall be glad to see anything in the way of confirmation or objection.

Both of these epistles expose, with some variation, the principles, the arts, the designs, and the pretensions of certain false teachers; predicting their great success, the sort of persons they would delude, their enmity to true believers, the certainty of their punishment, and the appearance of infidel scoffers.

This exposure is prefaced by Peter with a doctrinal and hortatory discourse on the value of faith—"precious faith," the faith of the heart, as set forth in its author, the mode of its origination, its present and final results; assuring his readers that those results would be according to the diligent cultivation of its associated graces, and indicating the firm foundation on which it is built. Jude introduces the same exposure with an exhortation to "earnestly contend for the faith once delivered to the saints." The word faith

being used by him to denote the truth, the object of their faith.

A rapid glance is taken at former apostasies—that of "the angels who sinned,"—"the old world of the ungodly,"—"the overthrow of Sodom and Gomorrah"—"the people that believed not,"—and "the false prophets among the people" "in old time." Present and future things of the same kind are delineated—some "ungodly men," types of numerous successors, were then employed in laying the foundation of an extensive departure from the faith. "There are certain men crept in unawares;" and "there shall be false teachers among you," the professing Christian church. "For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables."—2 Tim. iv. 3, 4. Their character is portrayed.

No sect contemporary with the apostles,—no history that I am acquainted with but that of popery and its allied systems, furnishes the complete originals of the leading and disgusting features so strongly drawn. All the apostles of error have something in common, but I think the following traits are sufficiently peculiar to mark decisively a

genus, and very distinctly its typical species. We have—

1. *The matter of their teaching*—"damnable heresies."

2. *Their great fundamental error*—A virtual denial of God as the moral governor, and of Christ as the redeemer of mankind. "Denying the Lord that bought them." Dr. Pye Smith says of this passage, "Denying him that redeemed them to be the sovereign." The act of redeeming mankind is in the New Testament exclusively predicted of Christ. The scope of the passage shows that dominion over minds and consciences is intended." This double denial is still more clearly expressed by the parallel passage in Jude: "Ungodly men turning the grace of our God into lasciviousness, and denying the only Lord God and our Lord Jesus Christ." Who have so grossly invaded the prerogative of God as the Lord of minds and consciences, or more thoroughly denied our Lord Jesus Christ by their perversions of his mediatorial work, than the papists and their congeners? How they have done this there is abundant evidence to show. The pope especially "opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, showing that he is God." Not being God-willed, they are "self-willed," "walking after their own lusts," "presumptuous," "speak great swelling words of vanity," "they are not afraid to speak evil of dignities," "they despise dominion." The dominion despised appears to be the dominion of God. The dignities spoken evil of may be the offices of the Lord Jesus as prophet, priest, and king, all of which popish teachers have depreciated by their presumptuous appropriation. The speeches condemned appear to be speeches against God, by the way in which Jude applies the prophecy of Enoch: "To execute judgment upon all, and to convince all that are ungodly of all their hard speeches which ungodly sinners have spoken against him." The epithet ungodly is very much employed by both apostles, and with the design, apparently, of indicating the principle by which the whole proceeding of these false teachers is governed.

3. *Spiritually incontinent*.—"Lasciviousness," "Lust of uncleanness," "Eyes full of adultery," "Wantonness," "Lusts of the flesh," "Sensual, having not the Spirit." Error, and false and idolatrous religion are very much represented in holy scripture by figures derived from whoredom, and in those passages which are generally understood to be descriptive of the Romish apostacy—that seems to be the chief use, at least, of these expressions. The meaning of "lasciviousness" is clearly determined, first by the context in Jude. The *faith* is to be earnestly contended for, "For there are certain men crept in unawares,—ungodly men, turning the

grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ." The specimen or product of the "lasciviousness" is religious error. Secondly, by the parallelism in Peter. For the words, "Turning the grace of our God into lasciviousness, in Jude, Peter has, "Bringing in damnable heresies." "Lust of uncleanness" is coupled with contempt of government—"But chiefly them that walk after the flesh in the lust of uncleanness, and despise government." "They are not afraid to speak evil of dignities," "Speaking evil of the things they understand not." "Lusts of the flesh" and "wantonness" are connected with the spiritual seduction of those that were clean escaped from those who live in error. If corporal incontinence is intended by either of the expressions above quoted, the meaning in that case, as in the first, is applicable to popish teachers, for where their teaching has most prevailed, this vice has the more abounded among themselves and others.

4. *Their design*.—To make merchandize of men. "An heart they have exercised with covetous practices." "Through covetousness shall they with feigned words make merchandize of you." "Having men's persons in admiration because of advantage." "Following the way of Balaam the son of Bosor, who loved the wages of unrighteousness."

5. *Arts employed*.—Guile—"beguiling unstable souls"—"Feigned words"—"Great swelling words of vanity"—"They allure through the lusts of the flesh."

6. *They have great success in their teaching*.—"Many shall follow their pernicious ways."

7. *The kind of persons deceived by them*.—"Unstable souls;" "Beguiling unstable souls."

8. *Hollowness of their pretensions*.—"Wells without water;" "Clouds without water;" "Carried about of winds;" "Trees whose fruit withereth, without fruit, twice dead, plucked up by the roots;" "Wandering stars."

Lying is their sustenance, their food;  
Yea, they pretend to truth; all oracles  
By them are given, and what confess more true  
Among the nations? that hath been their craft,  
By mixing somewhat true to vent more lies.  
Whoever by consulting at their shrine  
Returned the wiser, or the more instruct  
To fly or follow what concerned him most,  
And run not sooner to his fatal snare?  
MILTON.

9. *They persecute true believers*. "They have gone in the way of Cain," who was the first persecutor and murderer of a believer—"Wherefore slew he him? Because his own works were evil, and his brother's righteous."

10. *They are destined to perish for unwarrantably assuming a priesthood*.—"Perished in the gainsaying of Core." The gain-

saying of Core was a seeking of the priesthood in opposition to God, who had limited the appointment to Aaron and his sons, Num. xvi. 8—11. Korah and his company made an arrogant claim to the typical priesthood; the pope and his company of shavelings presumptuously assume the functions of the antitype. As Christ was typified by Aaron, so these modern pretenders are typified by Korah and his company. Thus the false, as well as the true, has its counterpart.

11. *Their false teaching of religion tends to the rejection of all religion.*—"In the last days," "In the last times," "Scoffers," "Mockers," "shall come." Jude evidently places the "mockers" in the same category with the "false teachers." They have this in common with them; "They walk after their own lusts." The covert infidelity of popery has been the fruitful source of open infidelity in its grossest forms. "Many shall follow their pernicious ways, by reason of whom the way of truth shall be evil spoken of," and men led to reject religion altogether.

12. *The certainty of their punishment.*—It is argued that if God spared not the angels who sinned, the old world of the ungodly, Sodom and Gomorrah, nor the unbelievers in the wilderness, he would not spare these false teachers; "Whose judgment now of a long time lingereth not, and their damnation slumbereth not." Woe unto them, "cursed children;" to whom "the mist of darkness—the blackness of darkness is reserved for ever."

The reference to former apostacies on a large scale tends to show that the persons reprehended are not the leaders of a small and transient sect.

I am, dear sir,  
Yours very truly,  
G. W.

DR. MACLAY'S RETURN TO AMERICA.

*To the Editor of the Baptist Magazine.*

DEAR SIR,—Will you allow me, through the medium of your ably-conducted periodical, now that I return to the United States of America, to express my sincere thanks to the many kind brethren and friends of various denominations who responded to my appeal? My object in visiting Great Britain was, as your pages formerly noticed, to promote the interests of the Bible Union. That Union has for its aim the faithful translation of the holy scriptures into all languages. There is in it nothing sectarian. It is that the Word should appear in the various tongues spoken by men as nearly as possible as in the original. And that so general an approval has met my statements, respecting this enterprise, has been to me most gratifying.

And now, in leaving the shores of my native land for the country of my adoption,

it is with feelings of devout thankfulness to God for his preserving care and blessing throughout all my journeyings. The cause in which I have laboured is dearer to me than life, and that God has enabled me to make it known to so many in Great Britain has been a source of much gratification. But whilst thoroughly persuaded that his Holy Word will be ultimately translated, with all fidelity, into all the languages of mankind, I earnestly beg the prayers of my brethren that God in his providence, and by his grace, may speedily and effectually hasten this blessed end.

That God may spare you long to conduct the Magazine placed under your care, with the impartiality which has hitherto marked its career, is the prayer of,

My dear sir,  
Yours very affectionately,  
A. MACLAY.

NEW SELECTION.

*To the Editor of the Baptist Magazine.*

DEAR SIR,—The letter of W. L. Smith, Esq., in your number for June last, cannot fail to give universal satisfaction to all who take an interest in the enlargement of the New Selection of Hymns, by an addition of the best of the psalms and hymns of Dr. Watts.

The plan which he has laid down is simple and comprehensive, that it embodies the thoughts and suggestions of all who have written on the subject, and yet goes further in extending the benefits desired. I feel assured the matter cannot be left in better hands, and hope the Trustees will carry out his laudable designs, as it would greatly facilitate the sale of the book, and assist the worshippers of God in the most sublime part of his devotional service.

Yours truly,  
S. LILLYCRUF.

EDITORIAL POSTSCRIPT

We greatly regret that the memoir of Mr. Gurney is incomplete. At the commencement of the month we had reason to expect that it would all be in our hands in a few days. We can give no explanation of the fact, except that Dr. Angus is absent from home. Some accident has probably interfered with the regularity of the post.

As the family of the late Rev. Eastern Carey are preparing for publication a memoir which is to include some of his sermons and extracts from his speeches and letters, they request that any friends who possess documents which might be of use to them in getting it ready, will forward them immediately to Mr. W. F. Carey, Printer, Park-bello Road, Kensington Park.

# IRISH CHRONICLE.

SEPTEMBER, 1855.

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Not one fourth part of the sum which will be required at the end of this month is at present in hand. Nearly five hundred pounds will be needed for the payment of the agents' salaries, and our usual resources appear to be dried up.

We endeavoured to prepare our friends for this event by observations in last Chronicle. A few donations have in consequence been forwarded, but they are quite inadequate to the purpose. Quarter-day will soon be here, and what is to be done we know not. We must remind our constituents that it was in obedience to their injunctions that we enlarged our operations and increased our expenditure. We apprised them of the result that was to be anticipated, and have concealed nothing. If the Society now stops payment, it is not the fault of the executive.

We still cherish the hope that He whom we regard as the Patron of the Society, and with a view to the promotion of whose interests we undertook to labour on its behalf, will interpose in this emergency. But, who will be his instruments?

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## REV. C. M. BIRRELL'S TOUR.

Mr. Birrell, of Liverpool, has just been through the province of Ulster, visiting and preaching in all the northern stations. He has not written a report for publication; but in concluding some remarks, intended solely for the committee, he says, "I ought to state that I made it a special object to become acquainted with the characters, the labours, and the trials of the agents; and it is a comfort to myself to feel assured that they are, without exception, faithful men. They opened to me

their fears and hopes, and I have reason to know that our intercourse was mutually profitable."

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## REV. DAVID R. WATSON.

We are sorry to have to report that Mr. D. R. Watson has been seriously ill, and that in consequence it has been necessary for him to undergo a severe surgical operation. Dr. Boyd, a physician of high repute, who attends him, says, "I have advised him to run over to Scotland to recruit his health for a week or so, as his doing so will enable him to undertake his labours amongst us in a shorter time than if he remained here. Fortunately, there is no period of the year that his absence will be less felt, as many of his hearers are at the sea-side. Allow me to thank the Society, through you, for the great blessing they have bestowed on this town, by sending such a person as Mr. Watson to preach to us."

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## BELFAST.

The Rev. W. S. Eccles writes thus: "We had a baptism the week before last in our chapel. There was a full congregation of attentive auditors. I entered pretty fully into the statement and vindication of our views as Baptists. A hallowed feeling was evident throughout the assembly, and considerable sympathy with our peculiarities as scriptural was expressed by several at the conclusion. And, on the whole, matters continue to progress comfortably and surely.

"I continue to preach in the open air, and have always large congregations. We have seen some of the people again at chapel, but the main feature of encouragement is in the kindness

shown me on such occasions by those who have no bond of union with me except attachment to the truths which I proclaim."

#### CONLIG AND NEWTOWNARDS.

Mr. Bowden, a native of Ireland, who is pursuing a course of preparatory studies for the ministry, at Horton College, Bradford, has, since his return, given an account of his proceedings, during the vacation, in Ireland, of which the following are extracts:—

"The time was spent in preaching, holding prayer meetings, and visiting in the towns of Newtownards, Conlig, Bangor, Donaghadee, and the adjacent country. I preached frequently in the open air, and often had large and attentive audiences. I occupied the Wesleyan pulpit in Bangor four or five times, and feel bound to state that I found the Wesleyan friends perfectly willing to associate and co-operate with us.

"The Sunday school which I formed last summer in Newtownards (greatly to the praise of a few members who reside in that town be it spoken), I was glad to find still exists. The average attendance is from sixty to seventy children. There is great want of teachers, and those employed labour with many difficulties; but yet I believe that it has done and is still doing good. I was unable, owing to other more important arrangements, to be present in it as often as it was desirable. I was there four afternoons, and truly felt, and still feel, great interest in it.

"The church at Conlig, as you will see from Mr. Brown's reports, has not much increased during the past year, but still it maintains its ground; and to make it do so, is the result of arduous and constant labour. Emigration to different parts of the world, especially to America, still continues to thin the ranks there. There was during my

stay one baptism; the subject was a most interesting young man, or rather boy, whose parents for a long time have been consistent members of the church. He is only some fourteen years of age, but has made very considerable attainment in mental culture and biblical knowledge. Mr. Brown, whose classes as well as ministrations, he has for some time been attending, has strong confidence in his sincerity; and I have a pleasing anticipation that he will be very useful in the cause of his Saviour. There are a number of rather interesting young people connected with the Conlig congregation, who I trust will, at no distant day, follow the good example; and having given themselves to Jesus, will unite with his people, and consecrate their lives to the service of God.

"The kind Christian friends in England must not relax, but increase, their efforts and support. Those fighting the battle in Ireland must needs not lay down their weapons: it would indeed be a pity to quit the field, or give up one inch of ground to the foe, just on the eve of a victory. No, no, let us all go on; and the weapons, though not carnal, are mighty—mighty through God, to the pulling down of all those strongholds of sin and Satan; and though venerable with age, and impregnable as the fortifications around Sebastopol, yet they shall fall, and truth shall gain the day. To do something towards the bringing about this result, has been my desire while labouring in the land which, with all its faults, I love; and though I am unable to point to any important fact, and say that I was instrumental in bringing it about, yet my work is with the Lord, and my judgment is passed over into the hands of my God."

One of our female City Missionaries writes thus: "Since I last had the pleasure of addressing you, I am thankful

to say that I have been enabled to continue my daily visits without any interruption. Some of the poor people express the greatest thankfulness, and entreat me to come soon again; and I trust there is some concern for real spiritual good.

"I have had opportunities of meeting some of our poor soldiers now on their way to the Crimea. I gave them tracts, entreated them to read their bibles, and pointed them to the only true preparation for death. One corporal (a Romanist), to whom I gave some tracts, forgot them, and left them in the friend's room where he was when I met him; and such was his desire for them, that he left the ranks the next day, when on his way for embarkation, and walked a long distance out of his way for them. He said he would lend them to the soldiers; it would cheer them on the way. Poor man! I begged of him to read the bible (he was an Englishman); he told me he had often read it. He seemed very cast down.

"It is only by constant weekly visiting we keep up the Sunday school; but some of the poor elder children cannot come, for want of clothes. With the articles so kindly sent to me by Mrs. Cozens and others, I have been enabled to fit out some of the younger ones. The bible class, I am happy to say, sometimes cheers me; and I am in great hopes of having a large increase shortly. I know, too, that some who attend are anxious about their souls' salvation. May the Lord deepen the work, and give joy and peace in believing! . . .

"I am thankful to say, that the bible class at the chapel still continues to keep up its numbers. May it be blessed to the conversion of precious souls! . .

"I have frequent access to Romanists. Sometimes they have told me that they do not want my instruction—I am only wasting my breath—that when they

want to learn, they know where to go. One day I was spoken to in this style by a poor woman; her husband, who was in bed, apparently asleep, as I was leaving the room, addressed me: 'I would thank you, ma'am, to explain what you have just said about being saved by faith. Do you really believe that it is sufficient to save you?' For an hour we conversed on the doctrine of justification by faith, he bringing forward his arguments, and I answering from the word of God, telling him also that faith without a corresponding life was dead. He said he could not believe a holy God would forgive such a wicked sinner as he was without mortifying his body by penance, &c. The wife had left the room for some time, and I told him I was sorry to have intruded. He said, 'Not at all. I only wish I could have the pleasure of your company longer. And if your belief be right, millions are wrong.' "

Another says, "Among my evening visitors was M. K—, whom, from all my previous intercourse with her, I have believed and said appeared to be irrevocably wedded to her idolatrous creed, so little am I able to penetrate the secrets of the heart; nevertheless, the foundation of God standeth sure, having this seal, 'The Lord knoweth them that are his.' Her passage is already taken for America: she is to sail from this to-morrow; and delayed, till on the eve of departure, coming to tell me what I was now to hear with indescribable emotion, that not only was her confidence in Popery, with all its formulas, entirely gone, but that the query of the Philippian jailor had been brought home with such power to her soul, that she could find no rest by night or day till enabled to believe with the Christian's hope in Jesus. So great a change has taken place in her views and feelings, as to give unequivocal evidence that unto her old things have passed away and all things become



new. Leaving the missal and its accompaniments behind, she carries the bible with her as her only directory. In the course of an interesting and exciting conversation, satisfactory reasons were given for not sooner communicating to me her state of mind. Notwithstanding heartfelt joy that another brand is plucked out of the fire, I could scarcely suppress a sigh of regret that now, when, through her example, persuasion, and prayers, others might be turned to the Shepherd and Bishop of souls, she was going away to a distant land. How is the mighty Dagon to be brought down at this rate? every small chip severed from the huge mass carried off without leaving a trace of diminution. . . .

"On returning homewards, I encountered a great crowd of people, watching two boats dragging for the body of a young woman who had gone into the river, about an hour before, to bathe, and was drowned. On inquiry, I learned it was a girl whom I met and conversed with early this morning! She had of late, alas! again fallen into evil company and ways, after having oftener than once led us to hope she would be reclaimed. My last words on parting with her were, 'You will, I fear, soon find that the way of transgressors is hard!' followed, as usual, by regrets and purposes of amendment by her. What a dreadful end! yet who will lay the awful warning to heart? . . .

#### CONTRIBUTIONS RECEIVED SINCE OUR LAST.

	£	s.	d.		£	s.	d.
Abingdon, by Mr. J. Burry—				Liverpool, Myrtle Street, by John Gold-	35	0	0
Burry, Mr. ....	0	5	0	ing, Esq. ....			
Coxeter, Mr. E. ....	0	5	0	Liverpool, Pembroke Chapel, by John	25	0	0
Dickey, Mr. ....	0	6	0	Coward, Esq., Half-yearly vote from			
Faulkner, Mr. ....	0	5	0	weekly subscriptions .....			
Jackson, Mrs. ....	0	6	0	London—			
Leader, Mrs. ....	1	0	0	Bellamy, Mr. G. ....	0	10	0
Payne, Mr. E. ....	0	10	0	Lush, R., Esq., Subscription and Do-	5	5	0
Williams, Mr. ....	0	10	0	nation .....	0	10	6
Collection .....	1	13	0	Woollacott, Rev. C. ....	1	0	0
			5 0 0	Islington, J. B. ....	7	8	9
Granchester, Cambridge—				Devonshire Square, Collection .....			
James Nutter, Esq. ....	10	0	0	Sheepshead—			
Hackleton, Northampton—				Christian, Mr. B. ....	1	0	0
Cave, Mr. G., Grndon Hall	1	0	0	Christian, Mr. J. ....	1	0	0
Cave, Mr. J., Preston Dearey	0	10	0	Stubbs, Mr. J., Sen. ....	1	0	0
Cave, Mr. T., Horton .....	0	10	0	Stubbs, Mr. J., Jun., Don...	3	0	0
Higgins, Mr., Preston Dearey	0	10	0				6 0 0
Knwles, Mr., Hackleton ...	0	5	0				1 1 6
			2 15 0	Wellington, A Friend.....			
Husbands Bosworth—							
Collection by the Rev. C. T. Keen, Jun.	1	2	7				

#### IRELAND.

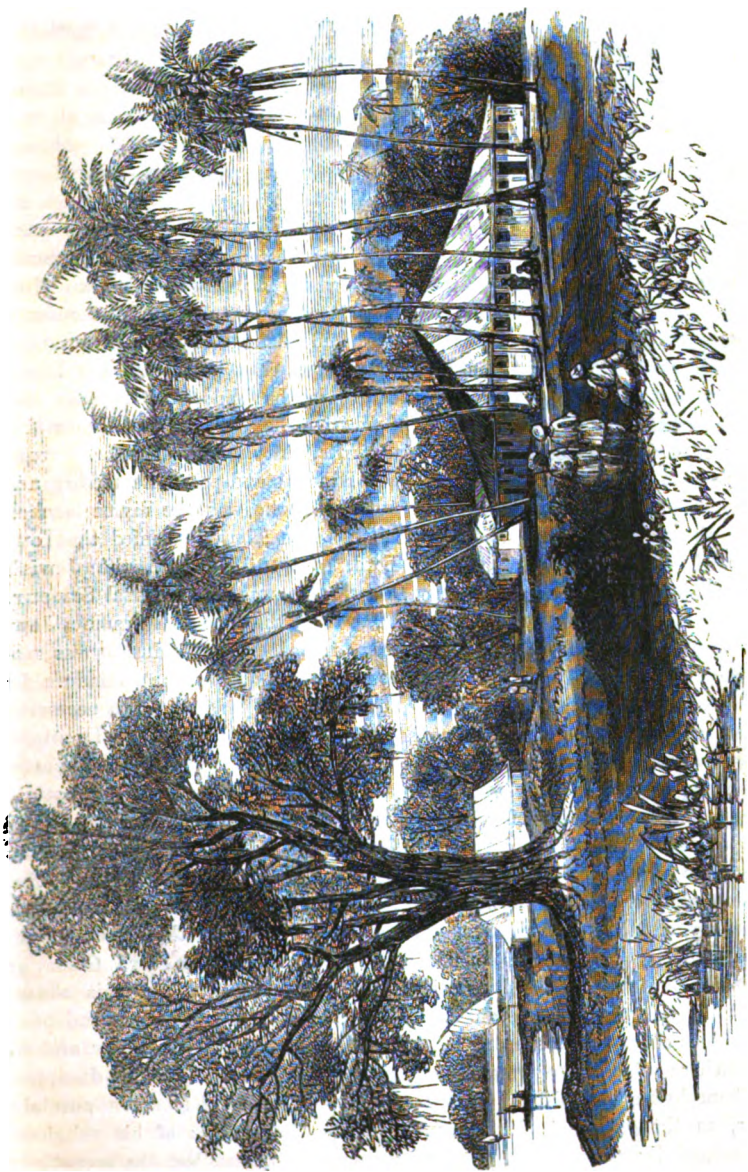
Banbridge, by Rev. T. D. Bain..... 5 5 9

A baptist minister in Ireland who is not in the service of the Society, informs us that he has written letters asking for aid, and requesting us to forward to him any subscriptions that we may receive on his behalf. To those friends who may be inclined to contribute, we beg to suggest that it will be a more economical course to communicate with him in a direct manner, that there may be but one charge for the letter of credit or post-office order; as otherwise there will be one charge for the transmission from the donor to the Secretary, and another charge for the transmission from the Secretary to the ultimate recipient.

SUBSCRIPTIONS AND DONATIONS will be thankfully received by the Treasurer, THOMAS PEWTRESS, Esq., or the Secretary, the Rev. WILLIAM GROSER, to the latter of whom money orders should be made payable, at the Mission House, 83, Moorgate Street; and by the Baptist Ministers in any of our principal Towns.

# THE MISSIONARY HERALD.

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MUTWAL, CEYLON.

## MUTWAL, CEYLON.

Our cut for the present month represents the Missionary Station at Mutwal in the island of Ceylon. The building under the cocoa-nut trees to the right, is the missionary's house. The small building behind it in the left, is the Boarding School Bungalow; and in the

extreme left of the picture is the mouth of the river Calany, in which a baptizing has recently taken place, at which Mr. Underhill was present, and took part in the service, which he speaks of as one of peculiar interest.

## THE HISTORY AND PECULIARITIES OF SATYA GURUISM.

BY THE REV. ROBERT ROBINSON, OF DACCA.

Few, probably, of our readers are acquainted with the character and pretensions, or even the existence of Satya Guruism. Were it not for the extensive delusion it has practised, it would be altogether unworthy of serious notice. Christianity has in every age been misrepresented and corrupted by sects and heresies; but Satya Guruism is not sufficiently allied to Christianity, to deserve the name of even a heresy. We read of numerous sects in the early history of the church, that grew out of the fusion of Christianity with the religious systems of the East; but they were the result of that love for intellectual speculation and philosophic spiritualism common among the Oriental nations. Among the disciples of the Satya Guru, there is neither spiritualism nor philosophy. Their religious theory consists of a gross perversion of one or two ideas derived from the Christian scriptures, blended with the rankest superstitions of Hinduism. It originated in a pecuniary speculation on the part of its founder, and owes its support to the grossly ignorant and superstitious character of the people.

Somewhere about the year 1804, Nabaghanashyam, a native of Dweepnugger, to the south of the Pudma river, visited Dr. Carey at Serampore. Here he was furnished with a copy of

the New Testament and some tracts, with which he returned home. The gospels appear to have particularly attracted his attention. He admired the power that could heal the leper, and cure the blind, and quicken the dead; but he saw not the higher life of Christianity. Viewing Christ from the Hindu stand-point, he readily admitted that he was the divine teacher of the Jews; but he denied that our Lord, as identified with the Jewish incarnation, was the universal Saviour. If, to teach the Jews, he became a Jew, then, to teach the Hindus, it was necessary he should become a Hindu. In the man's own judgment, this necessity was merely hypothetical; but he might present it to his ignorant countrymen as a real necessity, sufficiently practical to awaken the expectation that the God of the Christians would shortly become incarnate among them. He, therefore, set out with the doctrine, that he himself was the Hindu incarnation of Christ, the Satya Guru, or true teacher. To sustain this claim, he professed to cure diseases independently of all medical appliances, and to grant all the requests of his disciples. At first, he hesitated to assert publicly that the Satya Guru of his religious theory was Christ, lest the prejudices of the people should be awakened.

He judged, and that rightly, that the bare epithet, Satya Guru, would be sufficient to elicit the religious sympathies of the credulous villagers around him, whilst the identity of this Guru with Christ might be taught to the initiated only. He maintained no avowed opposition either to Hinduism or Christianity, because he saw that such a course must involve the failure of his plans, and the loss of a promising trade. The Hindu on the one hand, would hesitate before he identified himself with a system that demanded the renunciation of caste; and Christianity might, on the other, unravel the deceit at any time. Accordingly, he permitted the retention of caste among his disciples so long as they were among their friends and relations, but sanctioned the partaking of food with Christians when by themselves. Indeed, Satya Guruism has all along evinced a stronger desire to propitiate Christianity than Hinduism.

In imitation of the miracles of healing performed by our Lord, Nabaghanashyám taught that no disease could withstand his power. He owned a field whose earth possessed a miraculous healing property; and any sick person who, on the payment of a certain sum of money, obtained a portion of the earth and ate it, was sure to recover. All food, whether in the shape of fruit or vegetable, was effective in the cure of whatsoever disease, provided it had been previously blessed and sanctified by the great Guru; but this blessing was never gratuitously bestowed. The man who rolled himself in the dust three times a day, viz., in the morning, at noon, and at night, repeating, on each occasion, the words, "Guru satya, Guru satya, Guru satya; mithya nae," was sure of restoration to health.

The person of the Satya Guru, or Mohanta, as he is commonly styled,

is of course sacred. He is never approached, but the disciple prostrates himself at his feet. His food is cooked separately from that of his household, and is never shared with any one. The chewed *padn* that is ejected from his mouth is as sacred to the disciple fortunate enough to obtain it, as is "a piece of the true cross" to the deluded papist: it is a charm that wards off every ill. The individual whose disease does not succumb to the omnipotence of the Guru's mantras, lacks faith. No sin can be concealed from him. He can tell in the act of receiving a cup of water at the hands of a disciple whether that person has committed any great sin or not.

Of the period of Nabaghanashyám's death we have no certain information. He has, however, been succeeded by Rámdás, one of his earliest disciples, who has settled at Sanchár, a village in the Comillah district. This individual has added to the pretensions of the system, and has done much towards its dissemination. Many years ago he visited Mr. Leonard, the baptist missionary at Dacca, acquired some knowledge of Christianity, and returned home with a copy of the Bengali bible. This, he seems to have looked into; for mixed up with other commands imposed on his followers are one or two directions of Levitical origin. Such are the laws contained in Deut. xxii. 6, 7, and Lev. xv. 19. Among the laws originating with the Mohanta are, the command to eat four times a day, and the interdiction of all animal food, whether flesh or fish, as well as of all food of a red colour. To this is appended a prohibition against eating the remains of another's meal, or smoking what may be left of the tobacco in another man's *hookah*. Dipping the entire body under water is also forbidden, from a notion that the individual who indulges in the practice

will be ultimately seized and carried away by the devil.

Satya Guruism enjoins celibacy on the Mohanta, and on him alone. Marriage would incapacitate him for the numerous duties he has to perform. Such is the law; though the conduct of the "reigning" Mohanta has created no small scandal among his followers. About six or eight years ago, an aged disciple dedicated his daughter, a girl of twelve years, to the service of the Mohanta. This girl the Mohanta has married, though of course he will not acknowledge it. All he admits when interrogated on the subject is, that she has been dedicated to him, and, therefore, employs herself in ministering to his temporal wants. The marriage ceremony in force among the followers of the Satya Guru, consists of an exchange of necklaces between the bride and bridegroom. Marriages can be solemnized by no one but the Mohanta.

All that remains to be told is, the design of the annual gathering of the Mohanta's disciples. Once a year, these people visit Sanchâr, for the purpose of paying homage to the "true teacher." On this occasion, there is held a grand nocturnal ceremony in a spacious room, fitted up with an imposing row of chandeliers, each of which supports twenty-one lights. These lights are fed at the expense, not of the Mohanta, but of those disciples who may desire the accomplishment of any wish. For instance, an individual may be suffering from a disease from which he would seek relief; or he may be childless, and is anxious to have a son. Well, it is duty to prostrate himself before the Mohanta and state his request, proposing at the same time to supply a given number of lights with oil. If, by any chance, a man's light is extinguished during the night, it is an indication that his prayer is rejected. Every suppliant, therefore, seeks to

prevent such a misfortune. Some remain awake all night to see that their lamps are well fed; others keep watch by proxy. No oil can be used on this occasion but what has been purchased from the Mohanta himself. Those who are unable to pay for the article in *cash* are condemned to watch their lights in person; the rest are supplied by the Mohanta with females, to whose care the lights are entrusted.

The lamps being lighted, the disciples assemble in the spacious apartment, and prostrate themselves before the Mohanta, who occupies an elevated seat on which no one else dare place himself. They then follow him in a prayer addressed to the Satya Guru, the burden of which is: "O Guru, thou art true, thou art true, thou alone art true; everything that emanates not from thee is false. O Guru, forgive us! Pardon all that is wrong in our actions, and words, and desires! O Guru, thou art true, thou art true, thou alone art true; there is no falsehood in thee." The prayer being ended, the people sing hymns in honour of their Guru. This exercise is continued far into the night, when all who are not obliged to watch, surrender themselves to sleep. Subjoined is the chorus of a song designed to commemorate the annual gathering of the disciples:—

O Guru! thy wealth and sweetness cannot be concealed;

The Debtas, compared with thee, deserve not to be worshipped.

Let us learn to know and contemplate this Guru:  
Then shall we possess a clear understanding  
Of the king that conquers \* Yama.

Go prostrate yourselves at the feet of the Guru,  
And plunge into the joy of love.

It will, perhaps, be asked, "What means does the Mohanta employ to keep up the delusion he has imposed on his followers? his cures cannot always be successful?" No doubt the

\* The Platu of the Hindu Mythology.

repeated failures of his prescriptions have impaired the strength of first faith in the minds of many of his disciples. But he possesses a *Ganana Pustak*, a book of astronomical calculations, which enables him to predict eclipses with facility and precision! And his followers cannot believe that so truthful a prophet can be a thorough imposter. In addition to this, it does sometimes happen that nature, by a salutary effort of her own, restores a patient to health. The recovery is of course attributed to the power of the Guru; and one such cure does more towards the establishment of the Guru's character in the estimation of his disciples, than ten failures would do towards undermining it.

Rámdás, the present Mohanta, has his agents in various parts of East Bengal, whose duty it is to make proselytes, and bring gain to their leader and to themselves. There is not a district in these parts in which the disciples of the Satya Guru are not to be found. At the annual meetings at Sánchár, upwards of a thousand people come together. Two branch organizations have lately been instituted, one at Jángályá and the other at Nánnár Díggír Pár, in the Comillah district. The people forming these *dals*, as they are termed, do not visit Sánchár, though they recognize the authority of the Mohanta, from whom their teachers have received their "license."

It is difficult to form a correct estimate of Rámdás's character. He is now about sixty years of age, and has, in the course of his Mohanta-ship, amassed a considerable fortune. That he is an imposter, there can be no doubt. That he wilfully deludes the ignorant for the purpose of pecuniary gain, is equally clear. He is not ignorant of the principles of Christianity. He possesses neither subtlety nor learn-

ing as a set off to the impositions he practises,—impositions altogether rude and coarse. He has trembled with fear and wept with remorse, when the law and the gospel have been presented to him; and yet he persists in the course he has found so profitable. The power of iniquity appears to be constantly resisting and overcoming the force of conviction. He appears to be advancing to the grave with a consciousness fully alive to the peril before him, but in the grasp of an infatuation whose charm he cannot withstand.

But may we not hope better things of his disciples? It is true they are for the most part extremely ignorant,—very few of them indeed can read; but a spirit of inquiry has, of late years, been awakened among them; and those who have learned to read, are resolved to investigate for themselves, the doctrines of the Satya Guru. They are beginning to be better acquainted with the gospel. A case occurred not long ago, of an individual who took his New Testament with him to Rámdás, and proposed to investigate the claims of Satya Guruism. The result of the inquiry, despite all the representations of the Mohanta, was an enlightened conviction of the truth of Christianity,—a conviction which, there can be no doubt, would have been publicly avowed, had not the hand of death interposed to prevent it. In proportion as doubts are weakening the confidence of the disciples in their Guru, in that proportion their sympathy with Christianity appears to be gaining strength. During their annual meetings at Sánchár, hundreds of them have been seated for hours listening to the gospel.

Satya Guruism, when rightly viewed, bears no proper affinity to Christianity. It is a development of Hindu superstition. Its most prominent feature is that earthliness which essentially cha-

racterises all superstition. The follower of the Satya Guru, equally with the orthodox Hindu, needs to see the earthliness of superstition contrasted with the spirituality of the gospel. Satya Guruism is as profoundly indifferent to the safety and sanctification of the soul, as its parent Hinduism. Its pretensions reach not beyond the physical welfare or temporal interests of its professors. It gives no prominence to the spiritual truths which must form an essential element of the religion "that cometh down from above." It furnishes no definite prospect of the hereafter to which men are hastening; it affords no enduring motives to holiness; it generates no love to God; it does nothing to remove the death-dew on the soul, or soothe the agitation of the spirit in the hour of dissolution. It is the spirituality of the gospel that constitutes the point of antagonism between it and Hinduism,—between it and every other superstition. Accordingly, in presenting the gospel to the heathen, let us not be satisfied with supplying them with the facts of our Lord's life and death and resurrection; but let us give prominence to the doctrine that "God is a Spirit, and they that worship him, must worship him in spirit and in truth." Let us set forth the high-toned sanctity—the elevated spiritual tendency of the gospel, and place them in glaring contrast with the intensely

earthly, gross, and grovelling superstitions of heathenism.

The only circumstance that makes Satya Guruism an interesting feature in the religious history of the Hindus, is the fact that its very existence proves that Christianity is telling on the ramparts of heathenism. Whatever may have been the primary motive that led to the organization of the system, Satya Guruism is an evidence that its followers have lost all faith in the orthodox deities of Hinduism. Nor does it stand alone in this respect. The last fifty years have witnessed the birth of numerous sects that have been thrown out, as it were, from Hinduism, by collision with Christianity. Though, on the one hand, these sects exhibit a decided hostility to the truth; on the other, differing among themselves in almost everything else, they still agree in believing that Hinduism is too far advanced in its dotage to contend successfully against the giant might of Christianity. The fact is, the religious element in the Hindu mind has begun to vindicate its independence, and to reject a priestcraft that has lived but in the moral degradation of the people. Do these movements portend nothing? Do they not show that the gospel leaven is even now leavening the lump? Is not the diversified opposition which Christianity has provoked, itself a presage of the ultimate triumph to which she is destined?

## THE WORK OF THE MISSIONARY.

BY DR. MASON.

THE writer of the following article has laboured, for many years in Burmah, as one of the agents of the American Baptist Missionary Society. It is taken from the "Examiner and New York Recorder," and coming from one competent to speak on such a subject, his

remarks on the changes which have taken place in Hindoo religion will be read with more than ordinary interest.

"After the world by wisdom knew not God, it pleased God, by the foolishness of preaching, to save those that believe." This was illustrated in Greece

in the age of Paul, but how much more striking the illustration in India, in our own age ! There, nineteen more centuries have been sedulously employed by successive generations, as wise as the wisest of Greece, in the search of God ; and yet they are farther from him than when the apostle wrote. Yet the preaching of the gospel has the same unchanged effect, and brings up the knowledge of God in the heathen mind, like a long-forgotten, but formerly familiar thought, with all the vividness of a new creation.

Since the Vedas, the most ancient compositions of India, if not in the world, were composed, the schismatics, in search of God, have completely changed the Indian popular religion. Except in name, it is no longer the same. The opening sentence in the Veda (the bible of the Brahmins before me, composed, it is supposed, anterior to the days of Moses), is *Agnimile*, "Fire I praise ;" and in the fifth verse, *Devo deva bira gamatu*, "Come, O God ! with the Gods ;" yet fire has long been without a niche in the Hindoo pantheon. Wearied with the worship of the elements, the heavens, and the earth, the sophists of India, many centuries after the Vedas were written, devised the well-known metaphysical Brahma, a god unknown to their ancient scriptures, of whom creation is regarded as an emanation. But his temples have gone to ruins ; and the common mind, passing from one extreme to the other, has gone over from a highly-refined, intellectual system, to the most grossly sensuous religion that was ever professed by man. Guadama, representing the sceptical class, dissatisfied with all these devices, rejected the idea of an intelligent First Cause and Creator altogether, and taught that all things have their origin in *awizza*, literally "un-wisdom."

Perception, he said, was an intellectual mirage, and nothing exists out of the imagination. Sentient existence he declared to be a calamity, and nihility the supreme happiness.

While millions of our fellow-mortals are passing through these varied changes, during thousands of years, Jesus Christ is "the same yesterday, to-day, and for ever." And the proclamation of his character and acts is accompanied with the same effects among all peoples, and tribes, and tongues. The mind of man is made for the evangelic doctrines of the bible, and it is not satisfied with anything else. The one is the correlative of the other. Light is not more adapted to the eye, than truth to the human mind. After the thoughts of a thinking man have been tossed between scepticism and sensualism for a dozen or twenty years, when, through the grace of God, the full blaze of truth bursts upon his soul, he enters into rest. "This is truth," says consciousness, "in as certain terms as a geometrical demonstration or a logical syllogism." A man may be sincere in Brahmanism, or Buddhism ; still he walks with uncertain steps, like a person in the dark. The consciousness of the sincere responds to error, like the oracles of the Greeks, in ambiguous language ; but to truth, the answer is like the Saviour's "Yea, yea ; or nay, nay."

To watch a heathen mind in the transforming process towards a saving knowledge of God, and aid it in its progress in the most interesting of studies, is associated with the most exquisite of pleasures. And when it comes out of the cloud, it is, as in the Buddhist cosmogony, like the glorious rising of the full moon in the darkness of the first night of day.



## FOREIGN INTELLIGENCE.

## INDIA.

By this time Mr. Underhill is again at Calcutta. We received, by last mail, advices from Ceylon, containing an account of his tour of inspection of the Mission stations and schools in that beautiful island. The general report is encouraging. When this tour was finished, a conference of missionaries, native pastors, and teachers was held, which lasted several days. Plans were discussed, estimates of expenses made, and important resolutions passed, all of which have to pass under the consideration of Committee.

The health of Mr. Underhill and his family has been preserved very nearly throughout the entire journey, with the exception, on his part, of a slight attack of dysentery and fever; from which, however, he had recovered at date of his last letter. While we write, our esteemed friend, if all be well, is holding a conference of a kind similar to that held at Colombo, with the brethren, assembled from various parts of Bengal, in Calcutta. May a spirit of wisdom and grace rest upon them! Very much of the future success of the mission will, under God, depend on these deliberations. We entreat our friends, on their behalf, to remember them in their supplications at the mercy seat.

**MONGHIA.**—We subjoin a few particulars of journeys, and visits to some of the large fairs, which are held so frequently in India, from a letter of the Rev. J. Parsons, dated March 16. They will illustrate the nature of the work, its difficulties, and show how much need there is of continuance in well-doing.

"We have to be grateful still for a goodly measure of health and strength, so as to be able to pursue our labours comfortably. Since the date of my last, we have been spending a month from home, in a trip to the Peerpointy mela. Otherwise, I have been engaged as usual at home. The revision and collation of the four gospels and Acts, continue to occupy much of my time. May the Lord condescend to afford me such a measure of assistance, that the version thus amended may be correct and faithful and idiomatic, and acceptable to brethren labouring wherever the Hindoo is spoken!

*Missionary Tours.*

"Our native brethren also have been much

employed in itinerating. When I last wrote, Nainsookh and Bundhoo were out on a tour, from which they did not return till the 6th of January of this year. During that tour they attended the Hajeeapore fair, spent some days at each of the stations of Dinapore and Gya, and of the native towns of Tickarry and Daoodnugur, and preached at numerous villages which lay in their route to and from these places, travelling during that time about 450 miles. During their absence, dear brother Lawrence, with a native brother, itinerated for a little more than three weeks in the direction of Kurruckpore. Then, on the 16th of January, brother Nainsookh and a missionary brother, Mr. McCumby, started by land for the Peerpointy mela, and Soodeen and myself, with my dear wife, by boat. We all halted a time at Bhagulpore, and also at Colgong we laboured together for three or four days, and again at the mela. On the way between, we kept to opposite sides of the river; Mr. McCumby and Nainsookh preaching in the villages on this side, and Soodeen and myself in those on the other side of the river. After the Peerpointy mela, Mr. McCumby, Nainsookh, and Soodeen, with a native brother from Bhaugulpore, proceeded to itinerate in the Purneah district, while we returned home. They have since attended a mela at Singheswurthan, and preached in some large villages; and are now, except the brother from Bhaugulpore, who has returned home, on their way to a third mela—the Nekward mela—which, I am informed, is the same sometimes visited by brother Smylie, of Dinapore.

"Brother Bundhoo has written as follows of his own and Mr. McCumby's and Nainsookh's labours at Daoodnugur and Tickarry: 'Daoodnugur is a large town, so we made a stay there of four days to preach the gospel, and the more so as we found the people very ready to hear. We found there a very respectable person, who is in part convinced of the truth of the gospel. He came to our tent to converse and inquire. Other persons there were also, whose attention to the word was remarkable. From Daoodnugur we came to another large town, named Tickarry, the residence of a wealthy rajah. There we tarried six days, and were engaged in our important work; and great numbers of persons heard very attentively from our lips the word of life. We used to be quite fatigued with speaking so long, and yet our hearers were not tired of hearing. We went most days to the bazaar in the morning till about ten or eleven o'clock, and again from about three o'clock, P.M., till the evening. In the bazaar very large congregations used to assemble to hear; and when we had concluded our discourse, and were about to retire, the

people would stand looking for more, even when we were too fatigued to continue speaking. We heard some very encouraging remarks from a Mahommedan at this place, in a conversation with his companion, which we overheard. His companion asked, "How can these people say that Christ is the Son of God?" He replied, "In our Koran, Christ is said to be the Spirit of God, and we all know that Mary was the mother of Christ; but who was his father? Is it not evident, then, that he was the Son of God?" To this his companion could not reply."

"Christ's being the Son of God is the great stumbling-block of the Mahommedans, as of the Jews. Therefore Bundhoo has properly recorded it as a very remarkable thing, for a Mahommedan to argue in favour of it. In the following extract, Bundhoo gives an account of their being joined by a young man, who is still accompanying Mr. McCumby and Nainsookh in their tour, and receiving instruction in Christian doctrine. His conversation and general deportment do not, at present, afford satisfactory evidence of a change of heart, but he is enjoying the means of becoming acquainted with the Saviour. This occurrence took place at Gya, a civil station, and large native town and place of pilgrimage, which would be a most desirable locality for the labours of two missionaries.

"One day, as we were preaching, and a large assembly was gathered around us, a few Mahommedans began to dispute with us. During the discussion, one person ran away to fetch a certain man, who, he thought, would be able to convince or to silence us. This proved to be a young man, a Pundit, from Agra, who had come to Gya to recite the Bhagvut Pooran publicly for money, but having fallen into the society of Mahommedans, was inclined to give up Hindooism and become a Mahommedan. When he began to dispute with us, he soon lost his temper, and called us names, and said, "You have an evil spirit in you." When evening came on, and we were going to our tent, the young man inquired where our tent was, and promised to visit us. Accordingly, on the next afternoon, just as we were preparing to go to the bazaar, he came, and a boy with him. He told us about his coming to Gya to recite the shasters. We asked him how he came to turn Mahommedan, if he thought the shasters false, or thought they did not teach the way of salvation? He said he thought there was no truth in them, but a great deal of wickedness. We then asked him if he found Mahommedanism any better? He replied, "Not at all." We then explained the gospel to him. Then, having taken the precaution to send his boy away, he thus opened his mind to us: "What shall I do? I have now fallen into their snare, for want of due consideration. If you can help me, I may escape out of the hands of these

wicked people; otherwise, I am this very day to become publicly a Mahommedan. If you can take me away immediately from Gya, I shall escape; else I have not any way to go back from my purpose." Under these circumstances, Nainsookh consented to set off with him that very day to Patna. The young man's name is Bidyasurun."

BARISAUL.—The following extracts from Mr. Martin's *first* missionary letter to us, a portion of which was inserted in our last, will complete our notice of his interesting communication:—

(Continued from page 142.)

"I cannot close this letter without advertising to another subject which very much affects both the missionaries and their people. I know you like to be informed of our difficulties and discouragements as well as our successes and encouragements; our dark as well as our bright prospects. I will give you a little of what I myself have seen and heard. Mr. Page and I returned from our tour in company with Mr. Underhill on the 28th of January last. But we had scarcely reached home when we heard that Sookheram, the native preacher at Kolignon, and seven native christians had been brought into trouble by Ram Rolon Roy, the zemindar of Staryal in Jessore. This baboo has some estates in that district, and is rather noted for his love of aggression. At some distance from Koligaon he has in his lands a large marsh which he has been increasing, by encroaching gradually on the property of his neighbours, until he has come up almost to the chapel. His ryots, a short time before we were there, seized on some of the fisheries of the Christians and others of the village of Koligaon. In consequence of this some of the people of the above village (the Christians deny having had anything to do with it) broke the nets of the baboo's fishermen, whom he had settled down in these parts to the great annoyance of the whole village. Then the baboo's ryots preferred a charge against the Christians for having robbed them of their nets, boats, &c., &c., and a considerable quantity of money (500 rupees I believe). The very day that we were at Koligaon, the jemadar (this is an officer next to the darogah) sent five policemen and took Sookheram and three of the Christians away prisoners to Fureedpore before our eyes, and there they remain since the 8th of February last until this day. They were not taken away, however, without our consent. Thus the baboo's people proceeded lawfully with an unlawful and unrighteous case. Mr. Page has done all he could to get the Christians released, but what the result will be God only knows.

"Another case deserves particular notice. While Mr. Underhill was visiting these sta-

tions a man came to us from the village of Mouladee and told us that eight families belonging to this place wished to become Christians. Mr. Page sent three of the native preachers to make some inquiries respecting them. The ryots, on seeing these men, fled, but afterwards came about them and listened attentively to what they said. After a good deal of conversation the preachers returned with a favourable account; and as Mouladee lay on our way home from Koligaon, Mr. Page and I determined to visit it. Nobin, who first gave intimation of the desire of some of his friends and neighbours, fourteen in all, to become Christians, met us at the river when the boat stopped. He told us, to our astonishment, that eight families, including his mother, three cousins, and an uncle and aunt, had fled away on the previous day from their lands, houses, and homes. We went into the village, however, and held a service. After singing a hymn, Mr. Page read the eighth chapter of the first epistle to the Corinthians, and from the fourth, fifth, and sixth verses of the same chapter addressed about fifty people who had assembled to hear. They were all musουλmans, with the exception of two or three hindoos. All seemed to be much impressed with the truths brought to bear upon them from this appropriate text, and when the service was closed none had anything to object. One of their number who, from his appearance, seemed to be a chief man among them, asked them if any one had anything to say against what had been said, but they all sat speechless. Mr. Page then entered into a long conversation with the howlahdah of the place and the rest of the people on the subject of religion and various other subjects (howlahdah means a holder of an under tenure of land). He gathered from the musουλmans as well as from Nobin, and also from several expressions which escaped from the howlahdah himself, that the latter (the howlahdah) had exercised an undue influence upon those who had left, frightening them by false representations about the Christians. His object seemed to be (and time has proved our suspicions correct) that he might let their houses and lands to musουλmans at an advanced rent, and thus get rid of the Christians at the same time. And thus, too, the poor people have been frustrated in their desires to become Christians, and we disappointed in our hopes respecting them. He knew well that, if the people became Christians, he should no longer be able to obtain his illegal exactions. Nobin presented a petition to the magistrate complaining of the howlahdah's unjust treatment towards his mother and relatives. But it was of no avail. He was kept so long in suspense, and so many difficulties were thrown in his way, that he thought it better to go home, and leave the whole matter as it was. The poor

man is kept hanging about these courts of law week after week, month after month, until he is harassed beyond endurance, wearied both in body and mind with anxiety and trouble. Indeed, these things often prove the heaviest part of the punishment. Such is the way they do business in India. Matters often proceed as slowly, as sluggishly (and I was going to say as iniquitously) as the car of Juggernaut itself. As long as things remain in this state the gospel will be impeded and the poor oppressed. Nor are these the only cases that I have witnessed since I came here. We have had to do with several others quite as grievous and unjust. It is the same over and over almost every week; the same difficulties and discouragements present themselves continually.

"Mr. Page has given Mr. Underhill a fuller and more explicit account of these things, as well as an account of some other matters of a much more pleasing character. I hope his communications may make their way to England, and be pondered over well by our friends there. I am very glad to learn from Mr. Underhill's letter, in reply to this one of Mr. Page's, to which I have referred, that some notice is about to be taken of these difficulties with which missionaries and their people have to struggle in India. A thorough investigation into the state of affairs as to the administration of justice having once been made, the necessity for summary justice (the great want of India) will soon appear, and the causes of the missionary's grievances and complaints will soon be established by facts. I am glad to find, also, that Mr. Underhill has it in contemplation to form a committee in Calcutta for the protection of native Christians. This is very desirable. Caste still holds the people with a tenacious grasp and extends its baneful influence over all their habits and actions, consequently the poor man who renounces the religion of his fathers is sometimes persecuted even unto death.

"Since I came here I have seen many things calculated to depress the spirits and to cast a gloom over one's anticipations for the future. But I am not disposed to be desponding. I believe there are better days in reserve for India. It is for us to be faithful to our high calling, to prove ourselves the friends of the poor and the oppressed, and especially to show our deep sympathy with them in their spiritual destitution by constantly and earnestly pointing them to 'the Lamb of God which taketh away the sin of the world,' and a blessing will assuredly attend us. Already our hearts have been cheered by seeing the fruits of the missionary's labours. Since December last Mr. Page has baptized twenty-eight men and women, and others, we believe, are earnestly seeking to know Him whom to know is life eternal. May God thus encourage his ser-

vants in every part of the mission field, and hasten the time when every city and village throughout the whole land shall enjoy the blessings of the gospel of our Lord and Saviour."

# CEYLON.

REV. J. ALLEN.—We have received a letter from our esteemed brother from the Mauritius, where the vessel was obliged to take shelter, having sprung a leak. It would seem from the number of vessels in the port, some dismasted, and all, more or less, injured, that severe storms have passed over the Cape. From any great calamity Mr. Allen and his family have been graciously preserved, though they will have to bear much inconvenience, as, owing to the enormous expense of living on shore, they will be obliged to stay on board while the vessel is being repaired. We hope that long ere these lines meet the eye of our readers Mr. Allen will be far on his way home.

"You will be surprised, should this ever reach you, to find that we are here instead of rounding the Cape. We have been at sea now over thirty days, and reached this port on Saturday morning. Yesterday, *i.e.* Monday, we were towed in by a steamer. On Saturday the 12th, we had a rough day of it, and found to our dismay that we had sprung a leak; and from that day to this, the pumps have been going every half-hour.

"To-day they have begun to discharge the cargo, in order probably to put the ship on the slips, unless the leak be discovered pretty high. How long we may be here is at present very uncertain. It will be trying to us in many ways; but it will not do to anticipate.

"To remain in the ship, however unpleasant it may be, seems to be the only thing. There are, I suppose, upwards of 100 vessels in the harbour, and out of them very many are disabled. More than half a score have come in during the last week or two, some of them mere wrecks; and we have escaped, save the leak. One French vessel, that came out with us from Colombo, put in a few days before our arrival with her mizen gone, besides being leaky. Others are mere hulls. So that, though in distress, we have been spared much.

"One great source of anxiety in Mrs. A. It is highly desirable that she should be in England by October at latest; but, if not permitted, I trust that all will be well. To go on shore for the time seems altogether out of the question, unless compelled. I made some inquiry at the hotels yesterday, and the lowest rate of accommodation would be £3 10s. per day—£100 per month for food and a habitation!

"I have not discovered yet whether there are any religious bodies with whom we might have a little fellowship. The only man, as far as I know at present, likely to enjoy intercourse with such an one as myself, is the Presbyterian minister, who lives a few miles out of the town.

"Port Louis is a nice town, with good streets and houses, though rather French. The roads are very good. But everything necessary to man in temporals is terribly dear. A row to the shore from the ship, or a drive of an hour when the shore is reached, costs four shillings. Fruits much the same as the Ceylon fruits, are four times the price.

"My health has improved considerably. The ear has been the source of trouble to some extent, but is, on the whole, better; and I hope to pick up considerably by the time we reach England."

# WEST INDIES.

BAHAMAS.—NASSAU. Mr. Capern's health, by last accounts, we are glad to find, is somewhat improved. But he finds it very difficult to get through his various labours. Here is a fine field for a devoted missionary. Is there no one willing to go to his help? Such an one, just now, would be a great blessing, and would have all the advantage of his long experience. From his letter of April 12, we select the following cheering intelligence:

"I have been very desirous of paying a visit to some of our out-island churches, but as yet have found it impracticable to do so. Several are very anxious for me to come and see them, things having gone somewhat wrong among them. The state, however, of the churches generally is, I have reason to hope, encouraging.

"Our native teacher, Joseph Laroda, from St. Salvador is here, having come down for a little relaxation, which he is richly entitled to enjoy. And he has been making some very cheering statements respecting the congregations under his care. Small churches that eighteen months ago spurned and repelled him, and were rude towards him, now greet him, when he visits them, with an affectionate welcome. He has been obtaining subscriptions since he came here towards the purchase of a horse for his own use in travelling through the island on which he lives, and the people most cheerfully raised one half of the sum required. I was quite pleased to see the kind spirit which the church evinced towards our native brother. His visit here will be productive of good. He is himself thoroughly imbued with a true missionary spirit, and succeeds in infusing some measure of it into others.

"On the other islands I trust our brethren are not labouring in vain.

"From Ragged Island the intelligence is of a very gratifying character. The teacher there, under date of March 19th, writes as follows:—"I thank the God and Father of our Lord Jesus Christ, who has permitted me to see his church in such a prosperous state as it is at this time. I can truly say, sir, that our Christian friends seem to be drawing nearer to God than they ever did before. All now seem to feel that Christ is precious. I do not mean to say that we are *perfectly* joined together in one mind, but our God has given us to hope for *even this*. He has graciously promised to give his Holy Spirit to them that ask him; and most of our Christian friends are anxiously seeking him, for in almost every family, as the sun goes down, the doors are closed and the name of the Lord is magnified. And even in the fields the name of the Lord is praised. Blessed be God, he has given us to see and know many things which we did not know before. I can say there is no cursing, or swearing, or drinking, or frolicking going on here now."

"One of the members of the church at Nassau, now residing on the island, writes in very similar terms to the foregoing. She says, "I must now tell you how we are getting on here in our little church. God is surely visiting us for good. We are not only increasing in the church; the congregation is increasing also. On sabbath days every one on the island who is able to go out, comes to chapel, with the exception of one man. Both white and black come out to hear the word of God. I mention this because I have never seen it so before, and the people I believe are striving to lead another life. For many months past I have not heard a single quarrel, nor has there been any rioting, nor has any bad language been used. There has, therefore, been no meeting held for discipline for a long time past. Before, we used to meet every two or three weeks for this purpose, now at our monthly meeting we pray and praise God. Such another spirit is manifested, that I have to wonder, and say, what has God wrought."

"The island from which these pleasing and encouraging accounts come is 350 miles from this, and about sixty miles from that hot-bed of slavery, cruelty, and superstition, Cuba. Will God in mercy to the perishing thousands there, ever 'open unto us a door of utterance to speak' unto them 'the mystery of Christ'?"

GRAND CAY.—We continue to receive very gratifying accounts from Mr. Littlewood of the progress of the work in his division of these islands. The people are making great efforts to enlarge and repair

the chapel at Grand Cay, and to extend the cause in other islands, especially Inagua. The Committee have cheerfully complied with Mr. Littlewood's request, for pecuniary aid towards the enlargement of the chapel. It was felt that every encouragement which was in their power should be given to a laborious and devoted missionary, and to a kind, united, and struggling people.

"You will not be surprised to hear that we have commenced the enlargement of our chapel; the roof is off, and the walls are being carried up.

"I mentioned in a recent letter that Mr. Underhill held out to me the hope of help from the Committee towards the enlargement referred to, and I inquired if I should be allowed to draw a small sum, to which I have received no reply, and must, compelled by my circumstances, renew my application, which I do hope will meet with due consideration.

"Will the Committee allow me to draw on our treasurer for the above purpose the sum of £50 sterling? The alteration is expected to cost over £300.

"If it be taken into consideration that we collected above £50 for the Society last year at this station, together with the urgency of our case, a satisfactory reply will be the result.

"Do favour me with a line upon the subject by the next packet; it will be looked for with great anxiety; and should no time be lost it may reach me early in August.

"At present I am unable to obtain any subscriptions here. Rain has continued to fall freely. When I took off the roof the weather was fine, and had it continued so for a few days, several cargoes of salt would have been gathered and shipped. This was a great disappointment. Our people, and so are persons of other denominations, are liberal enough (though they would not be able to raise so large a sum as is required), but they have not the means, nor will they have for a long time to come.

"Religiously I hope we are progressing. We require a deeper baptism of the Spirit, a purer motive, and more untiring zeal. May the Lord quicken us, and send us help from above."

JAMAICA.—PORT MARIA.—Mr. Day's observations at the commencement of his letter, dated July 23rd, as to the interest still felt in the churches of Jamaica, will be denied by none of the readers of the Herald. We gladly insert his very interesting communication, not only that he may see a proof of the correctness of his own remarks, but for the facts which he communicates. Mr. Day

has had to struggle with very great difficulties. He is very much isolated, and has to sustain them almost alone. Assistance, from the Cholera and Special Funds, has been occasionally sent to him, with what effect his letter shows. But these sources of supply are now exhausted. We shall be glad, however, if any friend has a copy of Gill's Commentary to spare, or any other useful work of a similar kind, to be the means of forwarding it to Mr. Day, in whose trials we have deeply sympathised, and for whom we entertain sentiments of great esteem and regard.

"Although our Jamaica churches have ceased to occupy the position they formerly held, in connexion with the Baptist Missionary Society, I have good reasons for believing that many friends, both in the Committee, and out of it, will be glad to hear from us occasionally. As I have not written you for several months, I now send you a few lines, with some small matters of information.

"We have had more rain during the last nine months, than in any one season for more than twenty years past. We have not been short of either grass or water, in consequence; but very serious disadvantages have arisen from this cause. Our roads, in St. Mary, always bad, are in some places entirely destroyed, and the old tracks become quite impassable. Our congregations, which are scattered over a space of fifteen miles in length, and about seven miles in breadth, have had great difficulty in getting to the house of God on sabbath-days. A great deal of out-door labour has been suspended, and it requires a large amount of courage, and some skill, to perform a journey of ten or twelve miles. Yet, with these inconveniences before them, many of our poor people have waded for miles through mud and water to enjoy the means of grace. Another unfavourable circumstance is, the almost entire failure of our fruit crop; two kinds, viz., the mango and the pear, are particularly scarce; while they are perhaps the most useful, as furnishing food for both man and beast. In the mountain districts, the pimento has been almost entirely destroyed. This calamity is attributed to heavy rains and unusually strong winds. Some of the low-land plantations are in better condition.

"In the churches, we hope the work of God is going on, although we mourn that his kingdom progresses so slowly. I have lately been cheered by indications of prosperity which I pray may be realized. On the 8th instant, I had a very interesting service at Oracabessa. At six o'clock in the morning, I administered the ordinance of baptism to forty approved candidates: they were all

black—several were Africans—and some of them young, newly-married couples. The attendance on this occasion, as usual, was very numerous; a large portion of the spectators were on horseback, of all shades of colour, from the fairest European to the most swarthy African. These equestrians rode knee-deep into the sea; and, seated on their horses, beheld the interesting spectacle. Others crowded into canoes and boats, and floated around us; and the deck of a large boat furnished accommodation for many more; while hundreds, regardless of wet feet, lined the shore; and some daring spirits mounted tall trees in order to get a good view of the scene. With all this variety, some would be ready to think that a scene of confusion would follow; but there was nothing of the kind; all were serious and attentive; the most perfect order and decency were observed; and all seemed to be impressed with the solemn fact, that the authority for believer's baptism is from heaven, and not of men. One interesting historical circumstance adds peculiar interest to a baptism at this place, where I first baptized one hundred and ninety-nine persons fifteen years ago, i.e., it is supposed to be the spot where Columbus landed in 1494: a small island close by is named 'Santa Maria,' after the name of the navigator's first ship.

"The subsequent services of the day were well attended; the newly baptized were received into the church in the usual way. The heat of the day was excessive; and for many days after, I felt the effects of this day's labour, but with no injury to my health.

"Our Port Maria friends propose making an effort in behalf of our chapel debt on the approaching 1st of August. May the Lord incline their hearts to devise liberal things.

"I am sorry to be obliged to add, that the number of poor and sickly persons in our congregations has very much increased. Both Mrs. Day and myself have felt much pleasure in relieving their wants, not only from the assistance kindly afforded by the Cholera Fund, but also from our own resources as far as we have been able. If, therefore, you are in funds, and can appropriate anything to my station, we shall feel great pleasure in administering to the wants of our poor. It is not unreasonable to expect a great amount of sickness as the autumn approaches. After so much rainy weather, I have much reason for thankfulness, that pretty good health, for some months past, has been mercifully given both to myself and family.

"P.S. Do you know of any good friend who has a copy of 'Dr. Gill's Commentary' to give away? If so, I should be very thankful to become the recipient, as I am too poor to purchase."

## HOME PROCEEDINGS.

For the past twelve months, the accounts, which have been received from Puerto Plata, St. Domingo, have been very gloomy and discouraging. Mr. Rycroft states that, from the commencement of the year 1854 to the end of it, the political aspect of the country has been one of gloom. Rumours have prevailed of a change of government. Agriculture and commerce were declining, and general distress presses into every house. It seems, moreover, that all who could leave have done so; consequently, both the church and congregation, never large, have greatly diminished. More recent communications give a still gloomier view of the state of affairs, and led Mr. Rycroft himself to suggest whether he ought not to remove to a more promising sphere, especially that, at present, his labours are almost wholly confined to his own house.

While this correspondence was under the consideration of the Committee, various letters had been read from Mr. Littlewood of Turk's Islands, Bahamas, giving a pleasing account of a revival at Inagua, where a necessity had arisen for an enlargement of the meeting-

house, and suggesting that he reside there in future, though the change would involve some sacrifice of comfort on his part, and intimating further that Mr. Rycroft be recalled to Turks Island, where he had laboured, prior to his going to St Domingo.

These documents were referred to a Subcommittee, to consider and report thereon. Having fulfilled this duty, they presented their report, entering fully into the particulars of both stations, and recommending the Committee to accept Mr. Littlewood's proposal to remove to Inagua, to direct Mr. Law to remove from Puerto Plata to Turks Island, making the best provision in his power to provide means of religious instruction for the church which he will have to leave, and to visit them from time to time, as often as may be practicable.

This report was received and adopted, and directions, in accordance with it, went out to the respective brethren by the last mail. We earnestly hope that the change will be for the good of the mission, though the abandonment of any post, if even only partial, must ever be a matter of regret.

## THE DEBT PAID.

Some friends in the country and in town, regretting that in the first year of the sole trusteeship of Sir Morton Peto, any debt should encumber the Society, determined to remove it, not by any public appeal, but by naming the matter to some few friends privately. We have lately received the following letter, which we gladly insert, and the perusal of it cannot fail to gratify all our friends, and will prove, we trust, a fresh encouragement to them in their efforts to sustain the Society's operations.

"DEAR FRIEND,—Circumstances, which it is needless to explain, suggested the practicability, and, in part, suggested the means, of paying off the balance, £734 7s. 6d., standing against the Society, at its last Annual Meeting, and placing it in the hands of its now sole Treasurer, free from debt.

"The following sums have been either paid, or promised for that purpose :—

	£	s	d
G. E. Foster, Esq., Cambridge .....	100	0	0
C. F. Foster, Esq., do. ....	50	0	0
Edmund Foster, Esq., do. ....	21	0	0
A Friend, X. Y. Z. ....	20	0	0
A Friend, Cambridge .....	5	0	0
A Friend, do. ....	20	0	0
William Collins, Esq., London .....	50	0	0
J. L. Benham, Esq., do. ....	20	0	0
Joseph Tritton, Esq., do. ....	100	0	0
Joseph Gurney, Esq., do. ....	100	0	0
Thomas Gurney, Esq., do. ....	25	0	0
James Harvey, Esq., do. ....	20	0	0
Stephen Green, Esq., do. ....	10	0	0
John Sands, Esq., do. ....	21	0	0
Mr. J. Stiff, Lambeth .....	5	0	0
Rev. J. Russell, Blackheath .....	20	0	0
John Cropper, Esq., Liverpool .....	25	0	0
Henry Kelsall, Esq., Rochdale .....	50	0	0
W. R. Callender, Esq., Manchester .....	20	0	0
D. Walters, Esq., Swansea .....	20	0	0
Robert Leonard, Esq., Bristol .....	10	0	0
R. B. Sherring, Esq., do. ....	10	0	0
Mrs. Salter, Clifton .....	10	0	0
John Heard, Esq., Nottingham .....	10	0	0
A Friend, by Rev. W. F. Burrell .....	10	0	0
John Fell, Esq., Spark Bridge .....	10	0	0
	732	0	0

"The value of these donations has been

greatly enhanced by the kindness with which they have been given.

"Yours truly,  
"Z."

It will be seen that the foregoing amounts are somewhat more than the sum required. But as one friend who gives £20 to the object, wishes, if the contributions should exceed the debt, that his donation should be differently applied, it is proposed to carry the balance, viz. £27 12s. 6d. unless otherwise instructed, to the general account.

We are happy to state that the health of our brethren Saker and Law, has been greatly improved by their voyage home, and residence in this country. Mr. Law proposes to return to Trinidad the first week in October, and Mr. Saker to Africa, the following month. No account has yet reached us of the arrival of the *William Carey*, in Calcutta; but, doubtless, tidings of her, and from our friends who left in March last, will come to hand by the next mail.

The meetings on behalf of the Society have

not been very numerous, as far as we are advised, during the past month. The brethren before-named and Mr. Oughton, attended the missionary conversazione, held in the Library, on the 16th ult. C. J. Foster, Esq., LL.D. was to have taken the chair, but domestic circumstances prevented him from fulfilling his engagement. The attendance was very large, the collection of articles of interest, extensive and various, and the friends present seemed highly gratified. We have attended few engagements more interesting and instructive.

Mr. Makepeace has visited Scarboro', Driffield, Beverley, and other places in the East Riding of Yorkshire. The Hon. and Rev. B. W. Noel's engagement in Cornwall includes part of the past and present month, and Mr. Law, in addition to making known the progress of the gospel in Trinidad to the friends in the different towns in Scotland where he has been visiting, has delivered interesting addresses to the Sunday-school at Maze Pond, and at Hammersmith, and the Regent's Park and Commercial Street Chapels.

### ACKNOWLEDGMENTS.

The thanks of the Committee are presented to the following friends:—

The Sunday School Union, for a grant of books, value £7, for *Rev. W. Littlewood, Bahamas*;

Friend (unknown), for a box of fancy articles, for *Rev. J. Smith, Chitoura*;

Mr. Clough, for a box of hackle teeth, value £2, for *E. I. Clothmaking*;

Miss Crampton, Peckham, for a parcel of magazines;

Mr. George Uwins, Rayleigh, for a box of magazines;

Friends at Leicester, by *Mrs. Rust*, for two cases of clothing, &c., value £80, for *Rev. T. Martin, Barisal*;

Friends at Naunton, by *Rev. J. Lewis*, for a parcel of magazines;

Mr. Thos. Showell, Birmingham, for a parcel of magazines;

Mr. Button, Lewes, for a case of clothing, for *Miss Davey, Luca*;

Mr. White, Leeds (the late), for four volumes of the Baptist Magazine.

### CONTRIBUTIONS,

*Received on account of the Baptist Missionary Society, from July 21 to August 20, 1855.*

	£	s.	d.
<i>Annual Subscriptions.</i>			
Bellamy, Mr. George ...	1	10	0
Chandler, John, Esq. ...	2	0	0
Taylor, Mrs., Whetstone	1	0	0
<i>Donation.</i>			
E. E., by Messrs. Barclay and Co. ....	800	0	0

	£	s.	d.
LONDON AUXILIARY.			
Camberwell—			
Drawing Room Society and Crawford St. Sunday School, by Mr. Dicks, for Intally.....	1	6	4

	£	s.	d.
BEDFORDSHIRE.			
Houghton Regis—			
Collections.....	9	0	0
Contributions .....	12	0	0
Luton, Union Chapel—			
Contributions (moiety)	28	13	6
Less expenses	1	9	6
	27	4	0



£ s. d.		£ s. d.		£ s. d.	
<b>BUCKINGHAMSHIRE.</b>		<b>Liverpool—</b>		<b>Trowbridge, Continued—</b>	
<b>Amerham—</b>		<b>Myrtle Street—</b>		<b>Bethesda—</b>	
Collection .....	20 4 2	Juvenile Society, for		Collection .....	1 7 3
Contributions .....	44 19 9	Rev. W. K. Ry-		<b>Turley—</b>	
		croft's School,		Contributions .....	2 0 7
		Puerto Plata ...			
Less expenses	65 3 11	Do., for Rev. John			125 15 4
	1 10 0	Clarke's School,		Less expenses	0 13 4
	63 13 11	Savanna Mar			124 17 0
<b>Speen—</b>		<b>Pembroke Chapel—</b>		<b>WORCESTERSHIRE.</b>	
Collection .....	3 2 0	Contributions, by		<b>Bewdley—</b>	
		half-yearly vote		Contributions (one-	
		Do., Sun. Schools,		third) .....	2 2 4
		for Intally .....			
		6 7 6		<b>YORKSHIRE.</b>	
<b>CAMBRIDGESHIRE.</b>		<b>NORTHAMPTONSHIRE.</b>		<b>Lockwood—</b>	
<b>Cambridge—</b>		<b>Brington—</b>		Haigh, Mrs. ....	5 0 0
Nutter, James, Esq...	20 0 0	Collection .....		Sheffield, on account, by	
		1 6 6		Joseph Wilson, Esq...	25 0 0
<b>DERBYSHIRE.</b>		Contributions, box ...			
<b>Derby—</b>		0 9 6		<b>SOUTH WALES.</b>	
S. G. ....	2 0 0	Do., Sunday School		Addenda to my	
Do., for Jamaica		0 6 0		Mother's Legacy ...	
Theological Insti-		<b>Buckby, Long—</b>			35 0 0
tution .....	1 0 0	Collection .....		<b>BRECKNOCKSHIRE—</b>	
		9 15 1		<b>Silcom—</b>	
		6 5 8		Collection .....	1 4 6
<b>ESSEX.</b>		<b>Northampton, College Street—</b>		Contributions .....	1 15 6
<b>Colchester—</b>		Collection .....			
Collections .....	5 13 6	19 2 6		<b>MONMOUTHSHIRE—</b>	
Contributions, by Mrs.	1 12 6	52 15 3		<b>Bassaleg, Bethesda—</b>	
M. Newman .....	7 6 0	Less expenses		Collection .....	1 7 4
	0 7 6	80 0 6		Contributions .....	3 7 1
Less expenses	6 18 6	0 15 0		Do., Sunday School	2 0 0
		89 5 6			6 14 5
<b>Langham—</b>		<b>SOMERSETSHIRE.</b>		Less expenses	0 5 9
Collections .....	7 12 6	Proverbs xix. 17 .....			
Contributions .....	9 0 6	1 0 0		<b>LIANWENARTH—</b>	
Do., Sunday School	0 12 0	<b>Bristol, on account,</b>		<b>Mager .....</b>	
Proceeds of Tea Meet-		by G. H. Leonard, Esq. 300 0 0			6 3 6
ing .....	3 5 0	<b>STAFFORDSHIRE.</b>			9 1 0
<b>HERTFORDSHIRE.</b>		<b>Wolverhampton, St. James' St.—</b>			1 0 0
<b>Markyate Street—</b>		Collections .....		<b>Pembrokeshire—</b>	
Collection .....	3 4 3	3 11 3		<b>Fishguard—</b>	
Contributions .....	1 14 2	<b>WILTSHIRE.</b>		Collection .....	2 14 4
Do., Sunday School	0 18 4	<b>Caine—</b>		Contributions .....	0 12 6
Proceeds of Tea Meet-		Contributions .....			
ing .....	0 5 0	1 0 0		<b>SCOTLAND.</b>	
<b>LANCASHIRE.</b>		<b>Trowbridge—</b>		<b>Paisley—</b>	
<b>NORTH LANCASHIRE</b>		Back Street—		Contributions, for	
<b>Auxiliary, by Mr. L.</b>		Collection ...		Native Preachers ...	
<b>Whitaker, Jun. ....</b>		7 5 1			1 1 0
	6 10 0	Do., Public Meet-			
		ing .....			
		6 10 0			
		96 4 0			
		Do., Juvenile As-			
		sociation .....			
		12 1 4			
		Do., do., Sunday			
		School Girls ...			
		0 6 11			

Subscriptions and Donations in aid of the Baptist Missionary Society will be thankfully received by Sir Samuel Morton Peto, Bart., Treasurer; by the Rev. Frederick Trevelyan and Edward Bean Underhill, Esq., Secretaries, at the Mission House, 33, Moorgate Street, LONDON; in EDINBURGH, by the Rev. Jonathan Watson, and John Macandrew, Esq.; in GLASGOW, by C. Anderson, Esq.; in DUBLIN, by John Purser, Esq., Rathmines Castle; in CALCUTTA, by the Rev. James Thomas, Baptist Mission Press; and at New YORK, United States, by W. Colgate, Esq. Contributions can also be paid in at Messrs Barclay, Bevan, Tritton, and Co.'s, Lombard Street, to the account of the Treasurer.

THE  
BAPTIST MAGAZINE.

OCTOBER, 1855.

MEMOIR OF THE LATE WILLIAM BRODIE GURNEY, ESQ.

BY JOSEPH ANGUS, D.D.

*(Continued from page 533.)*

IN his profession, Mr. Gurney was frequently required to attend legal and other inquiries in various parts of Great Britain. In this way he visited Ireland and Scotland, besides many districts of England. During these visits he formed friendships with Christians of different denominations, and availed himself of opportunities, as they arose, to promote the comfort and prosperity of the churches. In many places the remembrance of these visits is still fragrant.

It was during one of these—and now above twenty years ago—that the writer of this brief notice was introduced to him. It happened on the occasion of the first sermon he preached. It was a Sunday evening in autumn. By invitation of the pastor, the Rev. R. Pengilly, Mr. Gurney was present. The subject was the constraining influence of the love of Christ; and at the close of the service, Mr. Gurney spoke to the preacher with a measure of emotion and affectionateness which he can never

forget. It was one of the bright days of his life.

The quality in Mr. Gurney's character which most struck the writer at that visit, and has struck many others, was the depth and keen susceptibility of his feelings. The serenity of his countenance was obvious enough. All who knew him, either in religious or in business life, could testify to his energy of will and promptness of action. But to find these qualities in combination with tender and strong emotion was as delightful as it is unusual. It showed itself in private life, in committee rooms, and at public meetings. At times, it flushed his brow and choked his utterance: always it was among the strongest of his impulses, and was one of the secret springs of his influence, "It gave grace and comeliness to the more rugged aspects of stern resolve; it endeared the man of action to more sympathetic natures, by showing that he had not only a head and a will, but also a heart. It invited the approaches

and encouraged the confidence of feeble minds, which had compassion to weep but no energy to act."\* This was one of his most obvious qualities: others will appear as we proceed.

Even before he publicly joined the church of Christ, his career of usefulness had begun. In the neighbourhood of his father's house at Walworth was a school which his mother had been instrumental in raising. The master was encouraged by the Committee to open it on Sunday for religious instruction, and was rewarded with a penny a child for each Sunday up to the number of thirty. "Feeling a desire," writes Mr. Gurney, "to be of some use, I determined to visit the Sunday school; and I very soon ascertained that the attendance was uniformly the same. If the thirty did not make their appearance, the master's son was sent out to fetch in the requisite number, and informed that they would not be detained. . . . I found that they were learning very little, and doubted whether the school was doing any good. It was in vain I reasoned with the master on the facility of doubling the numbers; and soon concluded that the only method of rendering the school available was to take it out of the hands of the master. Gratuitous instruction by gentlemen had been commenced in some place near London; but there was a strong feeling against it. Having, however, conferred with three friends, we offered ourselves to the committee as willing to undertake the management of the Sunday instruction, and obtained their consent. Having hired a separate room, we canvassed the neighbourhood for scholars, and in a few weeks had a school of 120 children." One of the friends consulted on this occasion was Joseph Fox, among

the earliest and most liberal friends of Lancaster. The result of this effort was soon seen. Many who visited the school became convinced that voluntary instruction by those whose hearts are interested in the welfare of children, was the only mode by which Sunday schools can be efficiently conducted; and several other schools were formed in consequence. This took place in the year 1795 and 1796. In the following year he became secretary of the school. Within three years, commodious premises were erected; the school was enlarged, and the instruction rendered more efficient; the funds being raised to a large extent by his own personal appeals. Years afterwards, he used humorously to tell friends who visited him in the house where he lived the last five and twenty years of his life, that when he first entered that house it was as a beggar! . . . To his labours in connexion with that school, he was permitted to trace the conversion of several persons, some of whom occupied, at the time of his death, posts of usefulness in the Christian church.

Soon after joining the church at Maze Pond, he suggested to Mr. Dore and the deacons the importance of opening a Sunday school there; and after some time, in 1801, gained their concurrence. Teachers were easily found. With some difficulty, school-rooms were hired in the vicinity, and soon crowded, greatly to the surprise of many who doubted the expediency of these "new ways." The neighbouring church at Carter Lane, under Dr. Rippon's care, caught the spirit, and large schools were speedily in operation there. In speaking of their efforts, Mr. Gurney records several instances of usefulness to the children, and notes that the history of both schools was a striking confirmation of Samuel Pearce's remark, that Sunday schools are a blessing

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\* Rev. J. Aldis's sermon on his death, delivered before the Sunday School Union.

not only to the children, but often even more to the teachers and to the church.

About the time when the school at Maze Pond was formed, Mr. Gurney became acquainted with Mr. William Marriott, a Wesleyan, who took an active part in forming schools at Hoxton. The two friends compared notes, interchanged visits, and in the end, Mr. Gurney suggested that if a society were formed for aiding such comparisons, and promoting similar visits, the Sunday school system might be improved and extended. The idea was a happy one; it was taken up, and, in consequence, "The Sunday School Union" was formed. Among the most important results of its labours, may be reckoned a large augmentation of Sunday schools, the increase of directly *religious* instruction, and the preparation of a set of class books admirably adapted for the purpose of Sunday training. Of that Union, Mr. Gurney was founder, and successively secretary, treasurer, and president.

A year or two after the Union was formed, it was thought that a cheap popular periodical, largely devoted to religious subjects, and ably conducted, would be a boon to all classes. The Union felt that they could hardly incur the risk of publishing it. To meet this difficulty, Mr. Gurney and a few others resolved themselves to bear the risk; and the "Youth's Magazine" sprang into life. It was the earliest publication of the kind, and one of the most successful. For ten years, Mr. Gurney was secretary to the committee of this periodical, and for thirty years the treasurer. Besides many instances of usefulness in conversion which occurred during this time, and came to the knowledge of our friend, the magazine was the means, in forty years, of adding, out of its profits, some £4000 to the resources of various educational and missionary institutions.

The efforts of the Sunday School Union had, in the meantime, provoked the zeal of an older institution—the Sunday School Society. By Mr. Butterworth, Mr. Gurney was pressed to join the committee; and his election was ultimately carried by the public meeting against what was deemed the house list. This election was, in reality, the triumph of a principle. The affairs of that society had previously been managed in a very antique, Gothic style. Its best friends had become anxious to infuse into it new life. A better representative of vigorous progress could not have been chosen; and the result justified the hopes of his friends. Years afterwards, he entered the committee of the Baptist Missionary Society under not dissimilar circumstances, and with not less happy results. To the very close of his life, indeed, he was remarkable for the earnestness with which he advocated really useful changes, and the good grace with which he acquiesced in changes which he deemed harmless, and others thought useful. While even younger men grew timid and jealous of novelty, he was ready to the last to lend heart and hand to any well-considered plan that seemed likely to promote the efficiency of any good cause. A happier example of the combination of the experience of age with the hopes and freshness of youth, the church has seldom seen.

In the year 1807, the London Female Penitentiary was formed; and of the first committee, Mr. Gurney was a member. For nineteen years, he served on the various committees of management, and during a large part of the time in an office for which at first he had no inclination. It had been anticipated from the interest expressed in the institution, that there would be no difficulty in getting the pulpit supplied. This anticipation, however, was disappointed. A paid chaplaincy was out

of the question. The churchmen would have objected to a dissenter, and the dissenters to a churchman, while members of the Society of Friends would have objected to both. In this emergency, all parties agreed that the members of the house committee might, as the heads of the family, without any violation of ecclesiastical order, read a sermon or give an address. On the first Sunday thereafter, one member of the house committee read prayers, and our friend *read* a sermon. Read sermons, however, proved cold work ; and, therefore, "after prayer for divine direction, two others and myself," writes Mr. Gurney, "agreed that it was our duty to address our audience in the form of sermons either without notes, or without reading ; hoping that what proceeded from the heart might reach the heart." So the preaching at the Penitentiary began. For many years it was kept up ; and God so smiled upon the effort, that "at no period," adds Mr. Gurney, "did I feel that we were labouring in vain." Of that first committee, the venerable William Alers Hankey is now the only surviving member.

In 1812, the Westminster Auxiliary to the British and Foreign Bible Society was formed. Mr. Gurney became at once a member of the committee, and soon after secretary. This office he held for twelve or thirteen years, and was instrumental in introducing the Bible and the Bible Society into quarters where they were not before known. As the result of these efforts, many cases came to his knowledge, in which men who had been pests of society, turned from their evil ways, withdrew their children from the streets, and trained them in the fear of the Lord.

Very imperfect justice has been done to the subject of this memoir, if the reader has failed to notice how often conversion to God is introduced. The

record from which the facts are taken abounds in evidence of the supreme importance which Mr. Gurney ever attached to this great change. In every effort it was his first and his last thought. Long may it be before Christian men spend their strength on plans of usefulness which shall aim at anything less !

In all these societies Mr. Gurney took an *active* part, not only giving his counsel and pecuniary aid, but adding to these gifts direct personal effort. If schools were to be formed, he canvassed the neighbourhood. If funds were to be raised, he made appeals. If papers were to be written, his pen was ready either to apply for them or himself to write them. Some of the merchant princes of our day laudably boast that they have themselves served in every part of their business, and practically understand the whole. The remark is no less true of our friend. He became a leading member of every committee with which he was connected ; but he gained his eminence by first mastering the details of the business of each. In this respect he was a model for young men.

The qualities which he brought into the service of these societies were chiefly two. He always acted from deep, *heartly feeling*, and his whole character was eminently *practical*. There were other qualities of course. He had strong good sense ; a large acquaintance with men and things ; great accuracy of memory ; a happy facility in "pointing a moral," or "adorning a tale." But pervading all these qualities were his heartiness and practicalness. To those who looked only upon the surface, his earnest resoluteness seemed at times to degenerate into a spirit of domination. His practicalness, too, seemed occasionally in danger of overlooking principles, or of neglecting the cultivation of experi-

mental godliness. And it would be too much to affirm that these virtues never passed into the region of the faults that bordered upon them. But such exceptions were rare. He had a strong dislike to mere talk and profitless speculation, while, in the meantime, souls were perishing. Deeply anxious to have things *done* and *done well*, he did sometimes seem to urge less ardent or more timorous natures beyond their will. But his motive was ever pure, and the result generally beneficial. Forbearance must be shown, moreover, to those whose special vocation it seems to *finish their work*, and the secret of whose strength is to *set their faces steadfastly* to finish it, postponing for more fitting seasons (not to say for other worlds), idle sentiment and useless discussion. It was at all events his calling to be a large-hearted, practical man.

In connexion with the denomination to which he more immediately belonged, the two societies which received most of Mr. Gurney's attention were the Foreign Mission and Stepney College. Of the former he became the treasurer in 1835, on the death of Broadley Wilson; of the latter in the year 1828, on the retirement of Mr. Gutteridge. During his treasurership of the mission, the resources of the society very largely increased, and the number of missionaries was much more than doubled. In every good work,—the rebuilding of the chapels in Jamaica; the sending of ten missionaries to India—of ten to Jamaica; the jubilee movement of the society,—he was ever a most cordial helper. He was also among the first, if not the very first, to set the example of giving much larger subscriptions to the society than had been usual—an example happily followed to a considerable extent of late years. But though his gifts were generous, amounting to many

thousand pounds, he aided the society no less efficiently in other ways. His kindness to missionaries, whom he often received for weeks together at his house; his known sympathy with them in their difficulties, and in the spiritual results of their labours; his catholic, denominational spirit; his readiness to help cases of distress which the society could not with propriety help; his hopefulness when others were desponding; his habitual conviction that in God's work our efforts should be proportioned rather to the wants of the world and the gracious purpose of our Lord, than to funds in hand; combined as this conviction was with great prudence in managing those funds, and strenuous exertions to increase them—all made him an invaluable counsellor. If kindness was to be shown, none was more tender; if a great work was to be done, none more energetic; while on common occasions and in regular business, he showed these same qualities in a high degree. With a narrow-hearted treasurer how different must have been the history of the mission!

At Stepney he was also the means of greatly enlarging the institution, augmenting the comforts of the students, and, indirectly, of making the educational department of the institution more efficient. And yet, though he had superintended the erection of a large portion of the premises there, when the question of removing the institution came up for discussion, many years after, true to his principle of progress, he was among the first to express his conviction of the need of such a change, and his readiness to co-operate in effecting it.

To the very last he retained his affection for both institutions, and deemed it among the most signal proofs of God's goodness that his colleague and successor in the one office (Sir Morton Peto, Bart.), and his suc-

cessor in the other (G. T. Kemp, Esq.), were so admirably fitted to continue and extend the work which had been begun. His own summary of his connexion with the mission is touching, and may fitly close this part of our notice: "Since 1819, I have been an active member of the committee of the missionary society, feeling it a privilege to promote its interests by every means in my power. It would have been more consistent with my feelings to have occupied a more private station; but I have yielded to the opinions and wishes of others in accepting and retaining the treasurership. On reflection, I have never regretted anything I have done, either by pecuniary assistance or by personal exertion, for that society."

During the many years over which the last pages of our narrative have gone, the private life of our friend presented many scenes of interest, upon which, however, we cannot dwell. After removing successively from Walworth to Essex Street and to Highwood Hill, in 1826 he purchased a house at Muswell Hill, interesting as having been five and twenty years before the property of Dr. Stennett. To this place he removed partly for the sake of the health of his family, and partly with the hope of introducing the gospel into that neighbourhood. Here he was visited by the Rev. Eustace and Mrs. Carey, who had recently returned from India. The visit was intended at first for a few weeks only, but it continued for some years, and was a source of pleasure to all concerned. On the morning of Lord's day, the family attended worship at Highgate, and in the evening, Mr. Carey was induced to commence a service in Mr. Gurney's drawing-room. This soon led to applications from neighbours, and, in the hope that good might be done, the

house was licensed as a place of worship; and all who came were admitted. This service was continued for the four years Mr. Gurney resided there. The attendance amounted in summer to 160 or 200 persons. Many able and good men—ministers in London and missionaries from abroad—conducted the service; and several instances of usefulness occurred. When, in 1830, Mr. Gurney left the neighbourhood, some who had been hearers became members of the newly-formed church at Finchley.

It was at this period that the heaviest stroke which Mr. Gurney had yet known befel him. He was called to part with his inestimable wife, after a very brief illness. "The state of my feelings at this solemn period," he writes, "I cannot fully describe. Left with the care of eight dear children, my soul was indeed cast down within me, and was led to plead with God on their behalf, feeling that no exertions of mine could avail them unless he was pleased to incline their hearts to what was good." This event, and the need of finding for his children opportunities of intercourse with pious families, induced him to remove, in 1830, to Denmark Hill. Here he took a house in which Captain Wilson, of the missionary ship, "Duff," had resided; and here he continued till his death. His children became teachers in the Sunday school at Dr. Steane's, and, one after another, members of the church of Christ. Soon after the dismissal of himself and eldest son from Maze Pond to Camberwell, Mr. Gurney was chosen a deacon, and continued to fill that office with great acceptance to his pastor and brethren, and advantage to the church—though, as he himself says, "with much conscious infirmity." Besides attending to the ordinary duties of this office, he conducted, during the summer of several years, an early morning sab-

bath prayer-meeting, he himself giving the address. Those who have visited him at Denmark Hill during those seasons, will not easily forget them: the distribution of books and tracts that preceded and closed the meeting; the fresh and joyous earnestness of Mr. Gurney himself; the respectful, kindly welcome given him by the people; and the life of the whole service. He often reflected with pleasure upon the fact, that some attended those meetings who, but for them, would have had no sabbath worship; and that not a few professed to have received from them lasting good.

To the circle of his own household, Mr. Gurney was remarkably dear. His children and his children's children alike honoured and loved him. In cheerfulness, he was as young as the youngest; in wisdom, as old as the wisest; while the deep interest he took in the many families that looked to him as their common head, made each feel that he was one of themselves. In personal habits he was simple and unostentatious; reserving what some in his position might have spent on luxuries, for the substantial comfort of those dependent upon him, or oftener for purposes of Christian benevolence.

In the latter years of his life, he suffered much from personal affliction. Accustomed to active life, he still needed to learn the last lesson of Christian experience—to suffer with patience and faith. The *first* effect of this affliction was to withdraw him almost entirely from secular business. As his frame became habituated to it, however, his attendance at the Committee meetings of the Missionary Society was more regular: he resumed his connexion with the British and Foreign School Society, and contributed efficient service to the Religious Tract Society, by giving his advice on papers submitted to his judgment. A *further*

effect was seen by those who had most opportunities of private intercourse with him, “in the subdued and chastened tone of his feelings, and in the serenity with which he contemplated the issue”\* of his affliction. Habitually, during the last few years of his life, he was waiting for the summons; and at no hour, probably, would that summons have come upon him “un-awares.” In the meantime, various purposes upon which his heart had been set were, through God's goodness, accomplished; so that when he was called away, he himself felt that his work was done.

His last illness was brief and severe. During a considerable part of the time he was but imperfectly conscious, though often recognizing with his wonted smile some member of his family, or responding with half intelligible utterances, to the quotation of some favourite text. On hearing the words—“In Him we have redemption through his blood, even the forgiveness of our sins,” he rejoined characteristically, “You have not finished it;” and when the rest was added—“according to the riches of his grace”—his heart and his memory seemed alike pleased with the addition.

“The ruling passion was strong in death; for even when, under the influence of disease, his mind was a little wandering, the expressions that fell from his lips related to the worship of God and the service of Christ. He imagined himself to be in the company of Christian ministers and Christian people, and spoke even then under the belief that a service was being held. And at last, when his mind regained its quiet ascendancy, though scarcely physical power was left to utter his feelings, he gathered his beloved children around him, and recognized them

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\* Rev. Dr. Steane's funeral sermon on his death.



individually ; and having taken mutely the last affectionate leave of them all, he was heard to say, ' Now, Lord—now, Lord, come ; ' and so, without a struggle or a sigh, he fell asleep, on Lord's day morning, March 25th, at half past six.

" ' I heard a voice from heaven, saying

unto me, Write, blessed are the dead which die in the Lord, from henceforth : yea, saith the Spirit, that they may rest from their labours ; and their works do follow them.' " \*

\* Rev. Dr. Steane's funeral sermon on Mr. Garney's death.

## REVISED VERSION OF THREE CHAPTERS OF JOB.

BY PROFESSOR T. J. CONANT, OF ROCHESTER, U.S.

- 1 THERE was a man in the land of Uz,
- 2 whose name was Job. This man was perfect and upright, and one who feared
- 3 God and shunned evil. There were born to him seven sons and three daughters. His substance was seven thousand sheep and goats, and three thousand camels, and five hundred yoke of oxen, and five hundred she-asses, and very many servants. And this man was great, above all the sons of the east.
- 4 Now his sons went and held a feast, at the house of each, on his day ; and they sent, and invited their three sisters, to
- 5 eat and to drink with them. And when they had let the feast-days go round, Job sent and purified them. And he rose early in the morning, and offered burnt-offerings, according to the number of them all : for Job said, it may be that my sons have sinned, and have forsaken God in their hearts. Thus did Job continually.
- 6 Now it was the day, when the Sons of God came to present themselves before Jehovah ; and Satan also came among
- 7 them. And Jehovah said to Satan : From whence comest thou ? And Satan answered and said : From roaming over the earth, and from walking about upon
- 8 it. And Jehovah said to Satan : Hast thou observed my servant Job, that there is none like to him on the earth, a perfect and upright man, one that feareth God
- 9 and shunneth evil ? And Satan answered Jehovah and said : For naught, doth Job
- 10 fear God ? Hast not thou hedged him

MARGINAL TRANSLATIONS AND READINGS.

'when—round' : when the feast-days had gone round

'forsaken' : renounced—or, cursed

'it was the day, when' : it happened at that time, that

'Satan' : the Adversary

'that' : for

- about, and his house, and all that he hath, on every side? The work of his hands thou hast blessed, and his substance
- 11 is spread abroad in the earth. But, put forth now thy hand and touch all that he hath,—if he will not renounce thee, to
- 12 thy face! And Jehovah said to Satan: Lo, all that he hath is in thy power; only, against himself do not put forth thy hand. And Satan went out from the presence of Jehovah.
- 13 Now it was the day, that his sons and his daughters were eating, and drinking wine, in the house of their brother, the
- 14 first-born. And there came a messenger to Job, and said: The cattle were ploughing, and the she-asses were grazing beside
- 15 them; and Sabœans fell upon and took them; and the servants they have smitten with the edge of the sword, and only I alone escaped to tell thee.
- 16 Whilst he was still speaking, there came another, and said: The fire of God fell from heaven, and burned the flocks and the servants, and consumed them; and only I alone escaped to tell thee.
- 17 Whilst he was still speaking, there came another, and said: Chaldeans formed three bands, and set upon the camels and took them; and the servants they have smitten with the edge of the sword, and only I alone escaped to tell thee.
- 18 Whilst he was still speaking, there came another, and said: Thy sons and thy daughters were eating, and drinking wine, in the house of their brother, the
- 19 first-born. And lo, there came a great wind from beyond the wilderness, and struck upon the four corners of the house, so that it fell on the young men, and they died; and only I alone escaped to tell thee.
- 20 Then Job arose, and rent his garment, and shaved his head; and he fell to the
- 21 earth, and worshipped. And he said: Naked came I forth from my mother's womb, and naked shall I return thither. Jehovah gave, and Jehovah hath taken

## MARGINAL TRANSLATIONS AND READINGS.

'earth: land | 'touch': smite

'if he will not': verily, he will

'renounce': curse

'Satan': the Adversary

'it was the day, that': it happened at that time that

away; blessed be the name of Jehovah!

22 In all this Job sinned not, nor uttered folly against God.

1 Now it was the day, when the Sons of God came to present themselves before Jehovah; and Satan also came among them, to present himself before Jehovah.

2 Then said Jehovah to Satan: From whence comest thou? Satan answered Jehovah, and said: From roaming over the earth, and from walking about upon

3 it. Then said Jehovah to Satan: Hast thou observed my servant Job, that there is none like to him on the earth, a man perfect and upright, one that feareth God and shunneth evil? And still he holds fast his integrity, though thou didst move me against him, to destroy him without cause.

4 Satan answered Jehovah, and said: Skin for skin; and all that a man hath

5 will he give for his life. But, stretch forth now thy hand and touch his bone and his flesh; if he will not renounce thee, to thy face! And Jehovah said to Satan: Lo, he is in thy hand; only, spare his life.

7 And Satan went out from the presence of Jehovah, and smote Job with grievous ulcers, from the sole of his foot to his

8 crown. And he took a potsherd to scrape himself therewith, as he sat among the

9 ashes. Then said his wife to him: Dost thou still hold fast thy integrity? Bless

10 God, and die! But Job said to her: Thou speakest as one of the foolish women speaks. The good shall we receive from God, and shall we not receive the evil? In all this, Job sinned not with his lips.

11 Now three friends of Job heard of all this evil that had come upon him. And they came each from his place, Eliphaz the Temanite, and Bildad the Shuhite, and Zophar the Naamathite; for they had concerted together, to go and mourn

12 with him, and comfort him. They raised

# MARGINAL TRANSLATIONS AND READINGS.

'folly against': anything offensive to

'it was the day, when': it happened at that time that

'Satan': the Adversary

'that': for

'though,' &c.: and thou didst move me against him, to destroy him, in vain.

'Satan': the Adversary

'if he will not': verily, he will  
'renounce': curse

'bless': renounce—or, curse

The good we receive from God, and shall we not receive the evil?

'place': home

'for—together': and met together as they had appointed

their eyes afar off, and knew him not ;  
and they wept aloud, and rent each one  
his garment, and strowed dust upon their  
13 heads toward heaven. And they sat  
down with him upon the earth, seven  
days and seven nights ; and none spoke a  
word to him, for they saw that the afflic-  
tion was very great.

MARGINAL TRANSLATIONS AND READINGS.

1 AFTERWARD, Job opened his mouth, and  
2 cursed his day. And Job answered, and  
said :

3 Perish the day, wherein I was born ;  
and the night, which said : A man-  
child is conceived !

'which said' : it was said

4 That day, let it be darkness :  
let not God from above seek for it,  
nor light shine forth upon it.

'seek' : care

5 Let darkness and death-shade reclaim it ;  
let clouds rest upon it ;  
let darkenings of the day affright it.

6 That night, thick darkness seize upon it !  
let it not rejoice among the days of the  
year,  
nor come into the number of the months.

'rejoice among' : be joined to (V.R.)

7 Lo, let that night be barren,  
and no sound of joy enter therein.

8 Let them that curse days, curse it ;  
they that are skilled to rouse up the  
leviathan.

'to rouse' &c. ; to call forth the ser-  
pent.

9 Let the stars of its twilight be dark ;  
let it wait for light, and there be none ;  
neither let it behold the eyelids of the  
morning.

10 Because it did not shut the doors of the  
womb that bore me,  
and hide sorrow from my eyes.

11 Wherefore did I not die from the  
womb—

come forth from the womb, and expire ?

12 Why were the knees ready for me,  
and why the breasts, that I might suck ?

13 For now, I had lain down and should  
be at rest ;

I had slept, then would there be repose  
for me :

14 with kings, and counsellors of the earth,  
who have built themselves ruins :

15 or with princes, who had gold,

- who filled their houses with silver :  
 16 or like a hidden untimely-birth, I should  
     not be ;  
     as infants that never see light.  
 17 There, the wicked cease from troubling,  
     and there, the weary are at rest.  
 18 The prisoners all are at ease ;  
     they hear not the taskmaster's voice.  
 19 Small and great, both are there ;  
     and the servant is free from his master.  
 20 Wherefore gives He light to the  
     wretched,  
     and life to the sorrowful in heart ;  
 21 who long for death, and it comes not,  
     and search for it more than for hidden  
     treasures ;  
 22 who are joyful, even to exulting,  
     are glad, when they find the grave :—  
 23 to a man, whose way is hidden,  
     and God hedgeth about him ?  
 24 For with my food, comes my sighing ;  
     and my moans are poured forth as water.  
 25 For I feared evil, and it has overtaken me ;  
     and that which I dreaded, is come upon  
     me.  
 26 I was not at ease ; nor was I secure ;  
     nor was I at rest ; yet trouble came.

## MARGINAL TRANSLATIONS AND READINGS.

'both are there' : are there the same

For as food for me ; or, For before my food

For the evil which I fear overtakes me, and that which I dread comes upon me.

I have no ease nor quiet ;

I have no rest, yet trouble comes.

## EXPLANATORY NOTES FOR THE ENGLISH READER.

V. 2. *Perfect and upright* : i. e. complete in all the qualities of a pious and just man. The meaning of these words is shown in the next clause : one who fears God and shuns evil is a perfect and upright man.

V. 3. *Camels* were kept for their milk, which was valued as a cooling drink, and for travelling (Gen. xxiv. 64, 1 Sam. xxx. 17, Esth. viii. 10) ; but their chief use was as beasts of burden (1 Kings x. 2, 2 Kings viii. 9), especially in the caravan trade, for conveying merchandise between distant places (Gen. xxxvii. 25). The great number of these animals, belonging to Job, indicates a connexion with that traffic, and the wealth and consideration resulting from it.—*Sheep* (a much finer and nobler animal

than in more northern climates), were useful for their milk, as well as for carrying burdens, and for riding, for which the female was preferred as being more docile ; see Num. xxii. 21, 1 Sam. xxv. 20, 2 Kings iv. 24, 2 Sam. xix. 26, Judges v. 10, in all which passages the female is designated in the original. Hence the female is specially mentioned in the enumeration of property (Gen. xii. 16, 1 Chron. xxvii. 30).—*The East* : a part of Arabia is here meant, occupied by the descendants of *Nahor* (Gen. xxii. 21), of *Ishmael* (xxv. 13, 15), and of *Keturah* (xxv. 2—6.) It is called "the east country" (Gen. xxv. 6), and its inhabitants "children of the east." (Judges vi. 3). The population is termed, in Jer. xxv. 24, "a mingled

people," from the number of different races composing it.

V. 4. In this beautiful picture of family affection, and of domestic enjoyments sanctified by piety, and in the sudden and total reverse which follows, the way is prepared for the lessons of this book. Of the particular occasion, or occasions, of these entertainments, no intimation is given. A birth-day festival is mentioned among very ancient usages (Gen. xl. 20,) and a new-moon feast (1 Sam. xx. 5, 18, 24, 25, 27), and an annual family festival (1 Sam. xx. 6, 29). Whatever was the occasion, they were held at the houses of the several sons in immediate succession, till the circle was completed.

V. 5. *Purified* : i.e. by the symbolical washing, emblematic of that inward purity of heart required in approaching a holy God, and without which the outward symbol availed nothing. This was customary, as a preparation for offering sacrifice ; see 1 Sam. xvi. 5. The outward form consisted in washing the body and the clothing ; compare Gen. xxxv. 2, and Exod. xix. 14.—*Offered, &c.*, as the head of his household, according to the patriarchal custom, before the institution of the levitical priesthood.—*Burnt-offering* : see it fully described in Lev. i. 3–17, and mark the *object* of the offering as stated in v. 4.—*Early* : before they should have been exposed to any defilement, unfitting them for the approaching sacrifice.—*Forsaken*. The Hebrew word means *to bless* ; and then, from its use as a parting salutation (like the corresponding English forms *to bid good bye, to bid farewell*), it means *to forsake*, and also *to renounce* as in v. 11, and in ii. 5. The pious father might well fear that his sons, in the hours of festivity, had forgotten God and been unthankful for his gifts ; or, as beautifully expressed in the sacred text, had forsaken him in their hearts. In the early English

versions it is translated (correctly as to the sense), "have been unthankful to God in their hearts." So Coverdale (1535), Rogers (*Tyndale*, 1537), Cranmer (1540), and the Bishop's Bible (1568). The translation, *to blaspheme* (Genevan version, 1560,) and *to curse* (King James's revision,) though favoured by good authorities, is rejected by others of equal weight. Even if clearly established as one meaning of the word, this would not be its most appropriate sense here ; unless we assume, that the piously educated family of Job were *more* likely to "blaspheme" or "curse" God in their hearts, than to commit the too common offence of forgetting him in the enjoyment of his gifts.

V. 6. *Sons of God* (implying a *likeness* to God as his spiritual offspring) may be applied to pious men, as in Gen. vi. 2, Deut. xiv. 1 ; compare Ps. lxxiii. 15, Prov. xiv. 26 ; and also to holy angels, in distinction from those "who kept not their first estate" (Jude vi.), as in this passage, and in Ps. xxix. 1, lxxxix. 6, where the Hebrew in both is *Sons of God*—*Satan*, properly, THE ADVERSARY, (as given in the margin,) but used as a proper name ; and so in the New Testament as equivalent to the more specific name *the Accuser* (devil), who is also called *adversary* in Pet. v. 8. Compare what is there said of this malevolent spirit, and the Saviour's language in Luke xxii. 31. See also 1 Chron. xxi. 1, Zech. iii. 1, 2.—On the presence of THE ADVERSARY among the Sons of God, see *Introd. p.*

V. 7. *Roaming, &c.*, is explained by 1 Pet. v. 8, "walketh about, seeking whom he may devour."

V. 12. All agencies, material and spiritual, are under the divine control ; and the one or the other may, with equal reason, be made the instrument of God's will. A process similar to the one here described, and with like results, is recorded in the memorable passage,

Luke xxii. 31. The lessons to be drawn from the course of Providence, in the present state of imperfection and trial, are fully set forth in Rom. viii. 18—25, and in v. 28.

V. 15. The *Sabeans* were a people of Arabia, descended from *Sheba* son of *Joktan*. (Gen. x. 26, 28) Their land was rich in spices, precious stones, and gold (1 Kings x. 2, Jer. vi. 20, Isa. lx. 6, Ps. lxxii. 15), in which they traded with other countries (Ezek. xxvii. 22, Job vi. 19, Joel iii. 8). The expression, "Sabeans fell upon," indicates that plundering hordes of this active and wandering race were not unfrequent at this early period, and were a terror to those engaged in the more settled and peaceful pursuits of husbandry. One of these predatory bands is meant here.

V. 16. *Fire of God* is a natural and obvious expression for the *lightning*, and is so used in 1 Kings xviii. 38, and 2 Kings i. 12.

V. 17. *Chaldeans*: a hardy race of mountaineers, whose original seat was the mountainous region of Armenia. In the later biblical records (2 Chron. xxxvi. 17, compared with 2 Kings xxv. 1, 4, 5,) they become known to us as occupants and masters of Babylonia, in which a colony of them had been planted, and where in time a powerful Chaldean dynasty was founded on the ruins of the Assyrian empire. But at this early period, as the expression in the text indicates, they were known by their occasional incursions for plunder into the lowland countries. — *Three bands*: they made the assault at several points at once, to render defence more difficult, and prevent escape by flight. Of this mode of attack we find other examples, in Gen. xiv. 15, Judges vii. 16, 21, 1 Sam. xi. 11.

V. 20. The usual expressions of mourning; compare Gen. xxxvii. 29, 34, xlv. 13, 2 Sam. iii. 31, Jer. xvi. 6, xlviii. 37, Ezek. xxvii. 31, Am. viii. 10. — *Thither*.

Two thoughts are blended in this beautifully condensed expression: viz. Naked came I forth from my mother's womb; and naked shall I return to my mother's womb—to the womb of the earth, the common mother. The general idea is the same as in Gen. iii. 19; and nearly the same expression occurs in Eccles. v. 15.

V. 22. *Folly*, in the sense of *impiety*, as it is often used in the Old Testament. Compare Ps. xiv. 1, cxi. 10.

Chap. II. V. 3. *Without cause*: the original word means also (as do the corresponding terms in some other languages) *in vain, to no purpose*, i.e. without the intended effect; as given in the margin.

V. 4. *Skin for skin* is a proverbial phrase, meaning *like for like*; and imports that one will give for a thing what he regards as of equal value. The application is made in the next clause, viz. "All that a man hath will he give for his life;" i. e. will freely part with it all for his life, which he regards as an equivalent for all.

V. 7. Compare remarks on i. 12. The malady, with which Job was afflicted, is now generally believed to have been the *leprosy of the Arabs*; called also elephantiasis, from the swelling of the feet, and the thickening and roughness of the skin. In Deut. xxviii. 27 and 35, it is called, in the common version, the "botch of Egypt," and "a sore botch, that cannot be healed." In this disease, small spots first appear on the skin; then tumours, of the size of a pea at first, increasing to that of a walnut or a hen's-egg, with deep furrows between, covering the whole body. Finally, many of these suppurate, and form ulcers, with a bloody and very offensive discharge, which dries and hardens to dark-coloured scales. The face becomes bloated and glistening, the eyes feeble and watery, the breath offensive, the

voice weak and hoarse or entirely lost. The sufferer is subject to extreme dejection; his nights are sleepless, or harassed with frightful dreams. In the last stage of the disease, the extremities perish and fall off, the bones and ligaments being destroyed by the ulceration. No cure has been found for this terrible malady, though the patient may survive many years.

V. 8. *Sat among the ashes*, is explained by the expression in Isa. lviii. 5, "to spread sackcloth and ashes under him," i. e. to make them his bed. Such was the custom, in times of great affliction, and as an expression of deep self-abasement and mortification. See Esther iv. 3, Jer. vi. 26, Dan. ix. 3, Jon. iii. 6.—*Potsherd*: i. e. broken pieces of pottery, gathered from the ashes spread around him.

V. 9. *Bless, &c.* A bitter, taunting reproach, for what she deemed his groundless and fruitless trust in divine providence. The import of her language is, Bless God (if you will), and die; for that is all you will gain by it. It is the natural feeling of the human heart, under the pressure of sudden and hopeless calamity, when affliction has not wrought its intended fruits (Heb. xii. 11). The word might be translated as in the margin (renounce); but that meaning is less appropriate in connexion with the words "and die."

V. 10. *Foolish*, i. e. impious, irreverent towards God; compare i. 22. He does not charge her with being such an one herself, but with speaking as such are wont to speak. His words are a grave and mild rebuke, without bitterness or asperity.—*Shall we not receive, &c.* That is, shall we not acknowledge God's sovereignty, in all that he bestows and all that he inflicts, and his right to do it? This is the sentiment of true piety, of the heart that is reconciled to God, and trusts in him. The denial of it, is the denial of God's infinite wisdom

and goodness; and this is impiety. To illustrate and enforce the duty of this acknowledgment of the divine sovereignty, and the folly and impiety of every other explanation of the ways of providence, is the main object of this book. See Introd. p. — *With his lips*: compare the sentiment in James iii. 2.

V. 11. *Eliphaz, &c.* See Introd. p. — *Rent, &c.* Expressions of grief, common in ancient times. Compare Josh. vii. 6, Sam. ii. 10, Ezek. xxvii. 30, Rev. xviii. 19.

Chap. III. Here begins the sacred writer's use of this example of piety and suffering, in a series of discussions, under the form of poetry peculiar to the Hebrews. The expressions of grief, extorted from the sufferer by his protracted and hopeless miseries, are made the ground of reproofs and admonitions, which lead on to a discussion of the various topics of the book.

V. 2. *Answered*: in this word, as often used in the scriptures, there is an implied reference to the special circumstances, or occasion, by which one is moved to speak, and to which his words may be regarded as a response. Other examples may be seen in Matt. xi. 26, John v. 17, and ii. 18.

V. 4. *Not—seek for it*: let it be to him as a thing extinct and forgotten for ever.

V. 5. *Death-shade*: the darkness of the realm of death; the deepest night. — *Darkenings of the day*: the sudden and unlooked for darkening of the day, by an eclipse of the sun, is meant; a frequent image of unexpected and terrific change, as in Joel ii. 31.

V. 7. *Barren*: let none be born in it, to give occasion for joy.

V. 8. *Skilled, &c.*: namely, such as, according to popular belief, had supernatural power over the animal creation, and over the elements.—*Leviathan* was the name given to monsters of the deep



(Ps. lxxiv. 14, civ. 26), and also to serpents of the larger kind. (Isa. xxvii. 1.) Those are meant, therefore, whose incantations are most potent. The version in the margin (*serpent-charmers* are intended) is of the same import.

V. 9. *Eyelids of the morning*: i. e. *the dawn*, beautifully conceived as the opening eyelids of day.

V. 12. *The knees*: namely, of the assistant, in whose lap the infant was received at birth. Some refer, for illustration, to Gen. xxx. 3; others to Gen. l. 23 (properly, *were borne* and laid upon Joseph's knees); but neither is in point here.

V. 14. *Built themselves ruins*: a sarcastic reflection on the vanity of all earthly good. Had he thus perished at birth, he would now be on an equality with the most favoured of men; whose palaces are already crumbling to decay, and of whom it can only be said, *these ruins they built for themselves!*

V. 15. *Houses*: by some understood to be their splendid sepulchres (comp. xxx. 23.) In these it was customary to deposit immense treasures of gold and silver. But this is not favoured by the form of expression in the two members taken together, clearly referring to the accumulation of wealth in their dwellings while they lived.

V. 23. Compare the expression of the same thought in ch. xix. 8, and such passages as Prov. iv. 18, 19, Ps. cxix. 105, xxvii. 11, and v. 8, last clause.—*Way is hidden*: so that it cannot be traced; where all lies concealed in impenetrable darkness. It aptly expresses here a state of trial and affliction, the grounds and object of which the sufferer cannot comprehend.—*To hedge about one*, sometimes means, to protect him from outward annoyances and dangers, as in chap. i. 10. But it also means, to

obstruct one's way with difficulties, so that he can advance in no direction; and hence is an image of a state of helplessness, without hope of relief, as in Lam. iii. 7, Hos. ii. 6.

V. 24. *As food for me* (margin), is explained by Ps. xlii. 3, lxxx. 5.

VV. 25, 26. A further reason why he should have been spared these sufferings. He had not abused his days of prosperity, by a proud and presumptuous confidence, such as too often attends worldly success (Ps. lxxiii. 5, 6), and brings down the just displeasure of God (Ps. lxxiii. 18, 19). A similar sentiment is frequent in the scriptures. Compare 2 Sam. xxii. 28, Dan. v. 20, Isa. lxvi. 2, lvii. 15. This view has been overlooked by some; and hence they think it necessary to translate as in the margin.

There is a tender and subduing pathos in the tone of these two verses, as translated in the text, which is free from all weakness, and forms a beautiful close to the first introduction of Job in this discussion.

All that can be objected to the language ascribed to Job in this chapter, after due allowance for the impassioned forms of oriental expression, is his impatient *weariness of life*. He had been suddenly stripped of wealth, of household dependents, and of children, and smitten with a loathsome and incurable disease; and last of all, his nearest friend and counsellor had proved unequal to her part in the trial. For what had he now to live? Why should he not long for release from life's burdens, in the quiet rest of the grave?

No complaint is made here against God, for having taken what he gave. It is the sighing of the stricken and broken spirit for release from hopeless suffering.

## SKETCHES OF WEEK DAY EVENING SERMONS.—No. IV.

"And they feared exceedingly, and said one to another, What manner of man is this, that even the wind and the sea obey him?"—MARK iv. 41.

THERE were substantial reasons why the Lord Jesus selected his apostles two or three years before his removal from the earth. He thus prepared them to act as witnesses of his habits and dispositions. He made them familiar with his doctrine and style of teaching; and he attached them to his person and infused into them his likeness. In the incident before us they could not fail to learn lessons which might be useful to them in after life, and which it would be good for his church in subsequent ages to remember.

1. In this incident they were taught that they need not be surprised if they met with difficulties and trials in the way of duty. It was obedience that brought them into the state of alarm which is here depicted. How came they on the water? It was not an excursion of pleasure in which they were engaged. It arose not from the exercise of their ordinary occupation as fishermen. It was not in the performance of any philanthropic scheme which they had devised. It was by the express order of the Master that they had embarked. "When the even was come, *He* saith unto them, Let us pass over on the other side." No test of the propriety of a voyage can be more fallacious than the fineness of the passage. There is no reason to doubt the lawfulness of an undertaking because it occasions difficulty and peril.

2. They were taught that they need not suppose that their Lord was inattentive to their condition because He did not interpose promptly for their relief. The tempest was terrific; the deck was covered with the waves; the reality of the danger was evident to these experienced mariners; it might

naturally be supposed that they would soon be cheered by the animating voice of Him who had brought them into their peril, and who alone was able to rescue them. But He was asleep! "In the hinder part of the ship, asleep on a pillow."

3. They were taught that they must not imagine that any exigence was so great that He would be unable to deliver them. Their alarm would have been quite justifiable under the circumstances, had there not been reason to rely on Him. But as He was with them, and they were acting under his direction, their agitation indicated a want of faith. He rebuked them, therefore, asking, "Why are ye so fearful? How is it that ye have no faith?" Now this was not the last storm in which they were to be, nor were they to be the last of His servants who should be "afflicted, tossed with tempest, and not comforted," and the recollection of this scene was designed to strengthen their faith in after life, and to strengthen the faith of others in later ages.

4. This incident taught them to regard him with increase of reverence and trust. It was an additional development of his power, his goodness, and his majesty. Step by step as the narrative proceeds, you see brighter and brighter manifestations of his glory. What manner of man is this? A common man? By no means? A scientific man of extraordinary acquirements? Who ever before approached his pre-eminence. It is a man possessing the attributes of God. It is the Son of the Highest, the Express Image of his person. It is He whom the Father loveth supremely, and into whose hands he hath given all things;

so "Even the wind and the sea obey Him." Yes, He is now manifest in the flesh, of whom it had been said of old :

"Whatsoever the Lord pleased, that did he in heaven, and in earth, in the seas, and all deep places."

### THE POWER OF KINDNESS.

The history of life furnishes not a single illustration of the law of kindness but proves the sacred declaration, "*Cast thy corn upon moist ground, and after many days thou shalt find it.*"\*

For, as certain as corn will yield its increase to the sower, so certain is it that kindness flows back upon its worshippinger with a hundred-fold of pure felicity. Well was it said by Hannah More :—

"And he, whose wakeful tenderness removes  
The obstructing thorn which wounds the friend he loves,  
Smooths not another's rugged path alone,  
But scatters roses to adorn his own."

It is the fact breathing in this poetry, which accounts for the simple but comprehensive answer which the good Oberlin returned as a reply to a question put to him by a visitor : "'Ja, ich bin glücklich' (Yes, I am happy)". His incessant labours, in the humblest circumstances and with the greatest obstacles, for the good of his people, yielded him an abundant reward in their very exercise. Nor can any person doubt but that the venerable Franklin received the most exquisite pleasure, when, in reply to a letter from the celebrated George Whitfield, to whom he had rendered a kindness, he wrote as follows : "As to the kindness you mention, I wish it could have been of more service to you. But if it had, the only thanks I should desire is, that you would be equally ready to serve any other that may need your assistance, and so let good offices go

round, for mankind are all of a family." To the same purport is a letter which he wrote, while in Paris, to a man who desired money of him : "I send you herewith a bill for ten louis-d'ors ; I do not pretend to *give* such a sum, I only *lend* it to you. When you shall return to your country, you cannot fail of getting into some business that will in time enable you to pay all your debts. In that case, when you meet with another honest man in similar distress, you must *pay me* by lending this sum to him, enjoining him to discharge the debt by a like operation when he shall be able, and shall meet with such another opportunity. I hope it may thus go through many hands before it meets with a *knave* to stop its progress. This is a trick of mine for doing a deal of good with a little money." The venerable sage no doubt received exquisite gratification in thus doing good to his fellow men.

Reflection will prove to us, that the exercise of kindness rewards its followers abundantly, by cultivating their affections and increasing their desires to become instruments of good in the pilgrimage of life. For it is unquestionably true, that in the forgiveness of enemies, and in relieving the distresses of the suffering, we assimilate ourselves with the spirit of God and of Christianity ; and of course strengthen the sources of happiness within us. Is there not instruction touching this fact, in the following poetry ?—

"How beautifully falls

From human lips that blessed word—forgive !  
The sound which openeth heaven—renews again  
On earth lost Eden's faded bloom, and sings

\* Translation by Girard—Biblical Institutes, p. 162.

Hope's halcyon hale on the waste of life.  
 Thrice happy he whose heart has been so school'd  
 In the meek lessons of humanity,  
 That he can give it utterance; it imparts  
 Celestial grandeur to the human soul,  
 And maketh man an angel."

Those who become acquainted with the noble pleasure of administering kindness to others, find a tie which binds them to life, even if there was scarcely any other attraction to render it desirable. To this effect, Rogers, in his poem on "Italy," relates an incident which he received from a Piedmontese nobleman, who, weary of life, determined to commit suicide.

"I was weary of life, and after a day such as few have known and none would wish to remember, was hurrying along the street to the river, when I felt a sudden check. I turned and beheld a little boy, who had caught the skirt of my cloak in his anxiety to solicit my notice. His look and manner were irresistible. Not less so was the lesson he had learnt. 'There are six of us, and we are dying for want of food.' Why should I not, said I to myself, relieve this wretched family? I have the means, and it will not detain me many minutes. But what if it does? The scene of misery he conducted me to I cannot describe. I threw them my purse, and their burst of gratitude overcame me. It filled my eyes; it went as a cordial to my heart. I will call again to-morrow, I cried. Fool that I was, to think of leaving a world where such pleasure was to be had, and so cheaply!"

The individual who is kind to his fellow beings, does not pursue kindness without an overflowing reward; for he thereby deposits a treasure, which, at some period in his earthly career, will develop itself as the result of his benevolence. Witness the touching fact which follows: "An aged man, named Bonvouloir, appeared before the sixth chamber (Paris), charged with

the 'crime' of mendicity. While answering the usual questions of the president, a young man, accompanied by his wife, advanced towards the bar, and, turning his eyes upon Bonvouloir, wept aloud. The name of this individual, as it afterwards appeared, is Bouvet, whip-maker; and we feel pleasure in recording it in connexion with an act which enobles human nature. *President*: 'Why do you weep?' *Bouvet*: 'Sir, I know that poor old man; I know him as one knows a father, for he was a father to me! It was he who took care of my infancy; it was he who brought me up; and to see him *thus* reduced in his old age! My wife and I have come to beg of you, gentlemen, to have the goodness to give him up to our care. We will treat him kindly, Mr. President; we will do for him in his helplessness what he did for me in mine.' *The young wife of Bouvet (shedding tears)*: 'Oh, yes, Mr. President, we will take care of poor Mr. Bonvouloir, who was so good to my husband when he was but a little destitute child. Do, sir, let us have him; pray, gentlemen, don't refuse us!' During these affecting supplications, it is impossible to describe the joy, the admiration, the ineffable expression of delight, that beamed on the face of that aged man, who found a triumph where he had only dared to hope for pity. The audience, the judges themselves, evinced deep emotion, and one of the latter, much to his honour, shed tears! M. le President Mathias, in pronouncing Bonvouloir's acquittal, thus addressed him: 'You see, my good old man, that a benevolent action never goes unrewarded. You generously protected Bouvet in his childhood, and to-day he and his young wife come nobly forward to shelter your gray hairs. The tribunal feel happy in rendering you to their affection and their gratitude.'

Another instance is equally affecting, and radiant with melting power, in demonstrating that kindness is never an unprofitable exercise. When the proud but unfortunate Cardinal Wolsey fell beneath the displeasure of Henry the Eighth, all his former friends despised and deserted him, with the exception of a person of the name of Fitz-Williams, who had been patronised by Wolsey, and by whom his talents and good qualities had been appreciated and drawn out. Fitz-Williams took Wolsey to his country seat, and treated him as though he was still the favourite of the king. When the king heard of this conduct of Fitz-Williams, he sent for him, and in anger inquired why he harboured Wolsey, when resting under the imputation of high treason. "Sire," said he, "it is not the disgraced minister or the state criminal that I have re-

ceived into my house ; it is my benefactor and protector ; he who has given me bread, and of whom I hold the fortune and tranquillity I enjoy. Ah, sire, if I had abandoned him in his misfortune, I should have been the most ungrateful of men." This kindness so affected Henry, that he conceived the highest esteem for Fitz-Williams, whom he knighted and created his privy counsellor. In this instance, kindness manifested a three-fold result. Wolsey found a reward for being kind to Fitz-Williams, in the protection he enjoyed ; Fitz-Williams found a reward for being kind to Wolsey, in the satisfaction of his soul and the countenance of the king ; while a proud and angry monarch was melted into a friend by the love of the law, "Overcome evil with good."—*Montgomery's Law of Kindness.*

### RETRIBUTION.

Perhaps the most striking instance on record, next to Haman on his own gallows, is one connected with the horrors of the French Revolution, in which we are told, that "within nine months of the death of the Queen Marie Antoinette by the guillotine, every one implicated in her untimely end, her accusers, the judges, the jury,

the prosecutors, the witnesses, all, every one at least whose fate is known, perished by the same instrument as their innocent victim." "In the net which they laid for her was their own foot taken ; into the pit which they digged for her did they themselves fall."—*Bouchier's Manna in the Heart.*

### WHAT CAN HARM THE CHRISTIAN ?

BY L. M. THORNTON.

You take away his earthly store,  
His treasure is on high ;  
You cast him from his native land,  
His home is in the sky.

You haste to bind him fast in chains  
His conscience still is free ;  
Destroy his body, lo ! his soul  
Beyond your reach will be.

Even his dust shall rise again,  
And soul and body share  
All that the King of Glory doth  
For His elect prepare.

## REVIEWS.

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*A Compendium of Ecclesiastical History, by Dr. JOHN C. L. GIESSELER, Consistorial Counsellor and Ordinary Professor of Theology in Göttingen. Fourth Edition Revised and Amended. Translated from the German, by the Rev. John Winstanley Hull, M.A., Incumbent of St. Michael's, Grimsargh. Edinburgh: T. and T. Clark. London: Hamilton, Adams, and Co. 8vo. Volumes III. IV. V.*

It would have been supposed by any finite intelligence who witnessed the commencement of the Christian dispensation, that Ecclesiastical History would be something totally different from what it actually is. The meek and lowly Jesus standing forth as the acknowledged leader and example, the holy one of God recognized as the object for universal admiration and obedience, what, might it be supposed, would be the character and habits of his followers—what the distinguishing features of that narrative of which their transactions were to furnish the material! How striking, it might be thought, would be the contrast between the aspect of the nations in the times of darkness and in the days of light—when every man walked according to the dictates of his own perverse heart, and when it was obediently said, “We know that the Son of God is come, and hath given us an understanding that we may know him that is true; and we are in him that is true. He that saith he abideth in Him, ought himself, also, so to walk even as he walked.” Under such principles as the gospel taught, with such privileges as it revealed, and such motives to universal love and good will as it inspired, what scenes of harmony and joy might be expected to shine forth, while everything gradually receded

from view that had occasioned disappointment, anxiety, and pain.

“Joy to the earth! the Saviour reigns!

Let men their songs employ,  
While fields and floods, rocks, hills, and plains,  
Repeat the sounding joy.”

But what are the scenes which Ecclesiastical History does actually present to the eye of the attentive reader? If instead of looking forward, as some poetically-minded angel might have looked forward the day after the baptism of the three thousand, forming his own pleasing anticipations of the centuries which were coming, we now look back, surveying the scene as portrayed by a succession of faithful pens, what have been the developments of human nature since man has been put into possession of the scriptures, and of gospel institutions?

The first announcement the investigator will have to make is this: The Christian people with their leaders have acted systematically and habitually in direct opposition to the revealed will of their Lord. Disobedience has not been the exception but the rule. On the part of the most influential men there has not been any attempt, or even professed attempt to conform the discipline they have enforced to the directions in the inspired book. In respect to the ordinances of worship, everything is changed. The manner of their performance, the persons to whom they are administered, the benefits ascribed to them, are totally different from those of the first age. Then as to the spirit and morals that prevail, they neither accord with Christ's commands nor with his example.

The exercise of fraternal kindness to all his friends is one of the most obvious of Christ's institutions. “A new com-

mandment," said he, "I give unto you, that ye love one another. As I have loved you that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another." But Ecclesiastical History gives to no reader the impression that real cordial love of the brethren, as such, has ever been a characteristic of the visible church, except it were at the outset of its course. Struggles for pre-eminence furnish the chief materials for the historian. All the principal men are seeking the augmentation of their own power and wealth, or of the power and wealth of the order to which they happen to belong. They are aiming at the exercise of unlimited authority over all who are nominally in the fold, and at the subjugation of all around to their sway. They claim obedience over kings and princes, believers or unbelievers. To Christ, the Father has given the earth, with its inhabitants, and the clergy are the representatives of Christ. This is the theory, and the practice uniformly corresponds with it.

Take a glance at the church as it existed at the time when the first of these volumes opens. A thousand years have now passed away since the Lord of glory ascended. Come then, as a stranger, without preconception or bias, and ask for a sight of the Christian church. Your attention is directed to an all but universal community, having officers of many grades, over whom one individual presides. He is called Gregory, and he is the seventh individual who has assumed that appellation when raised to the position he occupies. He was born poor, but a lady between whom and himself an attachment subsisted, having been separated from her husband and become sole mistress of immense possessions, has bestowed on him, as the alleged successor of Peter, all her wealth. He is a man of uncommon genius; sagacious,

intrepid, and enterprising. Gieseler describes thus his character and aim:—"Through Gregory VII. the ideas, hitherto for the most part undeveloped, of the supremacy of the pope over the church, and of the church over the state, first assumed the shape of a perfectly organized system, with a sphere of much wider extent than that set forth by the Pseudo-Isidore. In the so-called *Diotatus Gregorii VII.* this is briefly portrayed, and opposes a rude and threatening form to monarchs. If we consider the logical deduction of this system from premises formerly adopted, and the corrupt state of the church, which apparently may be accounted for by the disregard of its rightful constitution, we may assume that Gregory VII. was convinced of the righteousness of his cause, to which he so often appeals. Moreover, if we judge the manner and method with which he worked for this cause, only with respect to their fitness for the end in view, we cannot but pronounce them admirable. But if we regard him, not as a statesman, but in that character, which he claimed for himself alone, as the head of the church of Christ, and as the apostle of Christian truth, we find ourselves decidedly repelled by the mere worldliness of his statesmanship. For, instead of the unflinching truthfulness and universal charity, to which he must have felt himself pledged by his position, we find in him nothing but an iron will, and a crafty policy determining means only by the end. Accordingly, his whole policy is calculated with a view to external circumstances; and therein with regard to internal relations, we find him at one time craftily yielding and overlooking, at another obstinately steadfast; at one time advisedly scrupulous, at another rashly and extravagantly encroaching. Thus he himself sub-

"ordicates his spiritual censorship to his political aims; thus he overthrows and destroys whatever will not yield to him." Vol. III, p. 4.

To monopolize the power arising from the distribution of lucrative ecclesiastical offices was one of two objects on which this man's heart was determinately set. In a formal edict he anathematized whoever received the investiture of a bishopric or abbacy from the hands of a layman, and every one by whom the investiture should be performed. He prohibited the interference of secular princes with spiritual appointments, and when he found that they disregarded his decrees, he resorted to decisive means to enforce their obedience. Against Henry IV. of Germany, who then occupied the imperial throne, he proceeded step by step, till at length having excommunicated him and ordered his dethronement, he had the satisfaction of receiving him as a suppliant for pardon and restoration. At the entrance of the fortress of Canusium, in the month of February, he kept the emperor bare-headed three days, till on the fourth it pleased the head of the church to hear his confessions and grant him partial absolution. The other of his favourite schemes was to detach the clergy completely from that connexion with the families of laymen which had been hitherto kept up by the social ties. Against the marriage of priests he set himself with a vigour which none of his predecessors, however much inclined to the same policy, had displayed. He assembled a council at Rome, in 1074, which decreed that the sacerdotal order should abstain from marriage, and that such of them as had already wives or concubines should immediately dismiss them, or quit the priestly office. He contrived, by agents, to stir up the people against the married priests, as deficient in sanctity. A sharp conflict ensued, but Gregory, or,

as he has been more commonly called, according to his family name, Hildebrand, was as usual victorious.

Such was the head of the church at this time, and such were his arrangements. What was the spiritual and moral state of his subordinates, and of those who partook of their ministrations? On this subject Gieseler says, "The ecclesiastical laws which aimed at the outward propriety of the clergy were indeed significantly increased in severity, and often enough renewed at this period. They did not, however, produce their intended effect, from the want of an inward organization of morality. An effort was made at the end of the eleventh century to restore in the religious foundations the canonical mode of life, even in conformity with one of the stricter rules (the so-called regula S. Augustini); but the new regulations were soon relaxed. The celibacy of the clergy, which was now constituted as an ecclesiastical ordinance of more general application than before, could not be fully established in several countries, until the thirteenth century. But it introduced in its train a greater increase of the most shameful licentiousness from the readiness of the bishops to overlook it. Besides that unchastity, which already made many thoughtful minds mistrustful of celibacy, utter worldliness and love of pleasure, avarice and simony were the principal faults for which the clergy at this time were commonly rebuked with solemn earnestness, and upbraided with biting satire." Vol. III, p. 203.

"The development of the indulgence in this period, together with that of the confessional, in lasting and reciprocal operation, completed the destruction of the ancient penitential system. Whilst bishops and priests continued to ply a retail business in



“the punishment of sin, the popes began after the time of Gregory VII. to promise full pardon in return for certain important services rendered to the church: ever since the time of Urban II. this had been granted in an especial manner to all crusaders. The common people naturally understood this promise in its literal meaning: and, in consequence, it had the worst effect upon their morality; on the other hand, we find that the theologians of the twelfth century, since as yet it was hard for them to reconcile this forgiveness of sins by man with their fundamental maxim that God alone can forgive sin, partly gave little credit to it, partly, in their explanations of the doctrine, stopped far short of the literal sense of the promises. Innocent III., in the year 1215, imposed restrictions on episcopal indulgence, because of the abuses which arose therefrom; but, as it seems, only to open a door for the anomaly of papal indulgence. For not only was the papal indulgence for crusaders in the thirteenth century repeated as often as there was a crusade, and even besides sold for money, and lesser indulgences granted for the most trifling circumstances; but now, also, several orders of monks, under papal protection, offered peculiar indulgences with trifling demands, and professedly fraught with the most effectual operation; and at the end of this period of time, in the year 1300, Boniface VIII. established the year of jubilee, in which the most complete forgiveness of sin was to be guaranteed in return for small contributions in money. The abuse was made still worse by the fraud which was very soon introduced into this traffic.

“However, the Aristotelian divines of the thirteenth century readily entered on the task of vindicating dogmatically this most monstrous of

“all papal pretensions. Alexander of Hales and Albert the Great invented the doctrine of the *Thesaurus supererogationis perfectorum*, out of which, by virtue of the power of the keys, not only the temporal penalties of the living for sin, but, agreeably to the extension of the power of the keys over the dead, long ere now established, the penalties also of men suffering in purgatory were discharged. Thomas Aquinas completed this theory. Accordingly, religious foundations and monasteries frequently made agreements, either to secure a reciprocal interest in each other's good works, or to obtain from the laity worldly goods in return for the grant of an interest in their spiritual treasures.” Vol. III., p. 365.

While the leaders were exercising their usurped power over the flock, there was among themselves anything but concord. Of the spirit which was generally prevalent, the following is a note-worthy example:—“Urban VI., who was elected after the death of Gregory XI. (April 8, 1378) exasperated most of the cardinals by his harsh severity to such a degree, that they retired to Anagni, declared his election invalid, on the plea of compulsion by the Romans, and on the 20th of September, 1378, elected Clement VII., at Fondi. Joanna, Queen of Naples, immediately gave her support to this election. However, the prevailing opinion of Italy continued to be in favour of Urban VI. Clement accordingly quickly betook himself to Avignon, and put himself under French protection, and into the most complete dependence upon France. By dint of French influence, he was immediately recognized as a pope in Scotland, Savoy, and Lorraine, afterwards in Castile (1381), Arragon (1387), and Navarre (1390). On the other hand, Germany, England, Denmark, Sweden,

"Poland, and Prussia, remained on Urban's side.

"The war between the two popes was not only waged with sentences of excommunication, but in Italy with secular weapons also. Urban declared that Joanna, by her secession from his side, had forfeited the kingdom of Naples, and granted it in fee to Charles, Duke of Durazzi. On the other hand, Joanna, under Clement's influence, took Lewis, Duke of Anjou, at that time regent of France, for her adopted son and successor (1380). Charles meanwhile, in a short time, made himself master of the whole kingdom, took Joanna prisoner in 1381, and had her put to death, when Lewis appeared in Italy, at the head of an army (1382). Charles continued to maintain his ascendancy, and Lewis's death (1384) would have been decisive, as regards Naples, in favour of Urban and Charles for ever, had not differences forthwith arisen between the two latter, which increased to such a degree when the headstrong pope went in person to Naples, that Urban pronounced sentence of excommunication and dethronement against Charles, and was in consequence besieged by him in the castle of Lucera, at Salerno (1385). He escaped to Genoa (Sept. 1385), without becoming wiser. By the cruel execution of five cardinals he made himself still more hateful. After Charles's death (1386), by his impolitic refusal to invest his son Ladislaus with Naples, he exposed this kingdom afresh to the danger of falling under the dominion of France. The capital city was already conquered for the young Lewis of Anjou (1387), and the whole kingdom would have fallen to him and the French pope, had not Urban's successor, Boniface IX., at the right moment invested Ladislaus (1390), and ren-

dered him his powerful support. With a view to secure the status of the church against Lewis, Boniface granted many towns and castles in fee to powerful nobles, and thus roused afresh in Rome a struggle for independence, which kept him long in banishment from the city. True, Lewis was forced to quit Italy altogether, (1400), and Ladislaus remained King of Naples. But this restless agitation in Rome increased, and was even supported by Ladislaus, who wished to make himself master of the city." Vol. IV., p. 69.

The longer things went on, the worse they became. The reformation of the clergy was at length the acknowledged want of all Christendom. Every effort to procure this was, however, baffled; and in the fifteenth century, says Gieseler, the lamentations over the coarseness and the ignorance, the unspiritual and immoral conduct of the clergy, remained the same. "The worst blemish of the clergy, their unchastity, seemed only to increase in proportion as it was assailed with greater zeal. As the sternest denunciations of the reforming councils of Constance and Basle, could not even produce outward propriety in a large part of the ecclesiastics there present, so the decrees of these councils on this subject continued to have no visible effect upon the church. No century can produce so many decrees of synods and bishops against the concubinariî as the fifteenth. And yet in no century are the complaints, as well as the scandal, caused by the licentiousness of the clergy, which in Italy frequently amounted to unnatural crimes, and by the fruitlessness of all remedies so numerous as in this. The severer sentences could not, for the most part, be carried into execution, because of the numbers of the guilty; thus the avarice of the bishops was able more readily to allow

"the introduction of fines in money, which were quickly commuted by a perpetual annual tax paid by the *Concubinarii*. As licentiousness became more customary with the clergy, a less severe estimation of such transgressions began to prevail among them. The laity naturally shared in this opinion, and so the sins of licentiousness increased in a fearful manner, and introduced at the end of the fifteenth century, new and loathsome diseases. So early as the time of the council of Constance, it was loudly asserted that this abuse could only be remedied by legalising the marriage of the clergy. But even such men as the Chancellor Gerson, who in other respects belonged to the liberal party, fettered by prejudice, declared themselves against any alteration in the ecclesiastical law. However, from this time forth men of penetration arose in unbroken succession, who inclined towards the marriage of the clergy. But this question was so much interwoven with the interests of the hierarchy, that no concession could be expected on their side.

"Hatred and contempt of the clergy, who were no less licentious than overbearing and covetous, spread more and more among the laity; but at the same time a conviction grew up, that all the corruption of the clergy arose from their wealth, and would not be checked, until they forfeited all their earthly possessions." Vol. V., p. 8.

This is bad enough; but there is one more feature of the case to which it is proper to advert. "The degeneration of Christianity," adds the historian, "was completed by the cruelty with which conversions thereto were effected. Ferdinand and Isabella in 1492 only allowed the Jews in Spain the choice betwixt baptism and banishment. A large number of those who remained steadfast to their faith found

"refuge in Portugal; but Emmanuel the Great, in 1496, imposed upon them the same choice; at the same time he took their children from them, and made slaves of all who delayed. Granada, the last Moorish city in Spain, upon its surrender, in the year 1492, had stipulated for its ancestral laws and religion. But after the pretended discovery of a secret conspiracy, the same cruel law was decreed against this place also (1498), and in 1501, the remnant of the determined Mussulmans were obliged to leave the country, or submit to slavery. Thus the peninsula of the Pyrenees increased the ill-fated herds of the new Christians, who were given over as a prey to the Inquisition. A no less revolting method of conversion ensued upon the numerous discoveries made in this century, those of the Portuguese upon the west coast of Africa, and the discovery of America by the Spaniards, when the aborigines of America were forced at the same time to slavery and to Christianity; the Dominicans, elsewhere accustomed to offer bloody sacrifices to their Christianity, were zealous against this cruelty. But millions perished before the equivocal success of the labours of Bartholomew de las Casas, when Charles V. granted the freedom of the Indians, together with the permission of the negro slave trade." Vol. V., p. 203.

Such being the men, the principles, and the acts most prominent in ecclesiastical history, how vain must it be to look to it for any practical exemplification of Christianity! It is desirable that it should be studied; but with right objects and correct expectations. Nothing can be more fallacious than to look to it for illustrations of the laws or doctrines of Christ. If any individuals in these dark ages were in his view faithful, they were those who pined

away in comparative obscurity, or who were reviled and persecuted as disturbers of the peace, no trustworthy record of whom has reached us.

To those who are inclined to pursue the study, as far as it is open to us, these volumes will be of great value. The author has taken great pains to be exact, and evinced as much impartiality and fairness as it is reasonable to expect. A brief compendium is given in the text, while those who desire to investigate more deeply will find in the notes at the foot of the page a mass of details, and directions where to find many more. Certainly no one is entitled to consider himself as fully acquainted with Ecclesiastical History as it is possible for a man to be in our day, who has not availed himself of the aid of Gieseler.

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*Theism : the Witness of Reason and Nature to an All-wise and Beneficent Creator. By the Rev. JOHN TULLOCH, D.D., Principal, and Primarius Professor of Theology, St. Mary's College, St. Andrew's. Edinburgh and London : Blackwood and Sons.*

THIS thoughtful and well-written volume belongs to the now well-known and rather prolific literary genus—"Prize Essays;" but the palm for which Dr. Tulloch contended was not of the common order. The history of the matter is on this wise: "Mr. Burnett, a merchant in Aberdeen, whose character appears to have been marked by a rare degree of Christian sensibility and benevolence, amongst other acts of liberality, bequeathed certain sums, to be expended at intervals of forty years, in the shape of two premiums, inviting to the discussion of the evidences of religious truth, and especially to the consideration and confirmation of the attributes of Divine Wisdom and Goodness. On the previous occa-

sion of competition, the first of the premiums was awarded to the late Principal Brown of Aberdeen, and the second to the Rev. John Bird Sumner, Fellow of Eton College, and now Archbishop of Canterbury. On this occasion, the first premium of £1800 has been adjudged to the Rev. R. A. Thompson, M.A., Lincolnshire; and the second of £600, to the present writer; the judges having been Mr. Isaac Taylor, Mr. Henry Rogers, and the Rev. Baden Powell.

The following sentence, extracted from the will of Mr. Burnett, contains the subject of this Essay:

"The evidence that there is a Being, all-powerful, wise, and good, by whom everything exists; and particularly to obviate difficulties regarding the wisdom and goodness of the Deity; and this, in the first place, from considerations independent of written revelation; and, in the second place, from the revelation of the Lord Jesus; and, from the whole, to point out the inferences most necessary for, and useful to, mankind."

Dr. Tulloch, following in the footsteps of Dr. Reid, commences his literary labour, by reducing the theistic argument to a syllogism, thus expressed:

*Order universally proves mind.*

Second, or minor, premiss:

*The works of nature discover order.*

Conclusion:

*The works of nature prove mind.*

The minor premiss contains, of course, the proposition which our author sets himself to prove; and the progress of the work demonstrates that he possesses much knowledge, much mental power, and much rhetorical skill.

The Essay is divided into four sections. The first section contains "Principles of inductive evidence." Here the reader will find many interesting and acute remarks upon the difficult doctrine of "Causation," and other

mysterious metaphysical matters ; which we commend to the consideration of those of our readers who are fond of wrestling with such sturdy subjects, or who fancy that there are but few matters, connected with matter or mind, which they do not or could not understand.

The second section contains the evidences of the truth of the proposition that "*the works of nature discover order.*" Here, of course, the author's materials are very abundant. For it is as easy for any man, who is not an idiot, to prove that *nature* and *order* are inseparable, as to prove that granite is hard, or that the sea is moist. The skill of our author, in this section, is chiefly seen in the logical arrangement and eloquent expression of the multitudinous facts which naturalists, and writers on natural theology, have accumulated, from the days of Aristotle down to Dr. Paley. Dr. Tulloch examines the works of nature, from the glow-worm to the comet, from the mite to the milky way ; and thus preaches to us an eloquent sermon upon that noble text, "How manifold are thy works, O Lord, in wisdom hast thou made them all !"

The third section contains the theistic evidence derivable from the phenomena of *human freedom, conscience, and reason.* This part of the work is well thought out and expressed, and deserves a perusal from ministers of the gospel and other students of mental science.

The fourth section of this work is devoted to the explanation of "Difficulties" connected with the subject. That there *are*, in the estimation of Dr. Tulloch, "difficulties regarding the Divine wisdom and goodness," is evident from the fact that he has devoted fifty pages to their consideration. We cannot say that the doctor does not see as far into the *dark* as other people, but we can say that he and all other metaphysical writers, who discourse upon the exist-

ence and origin of moral evil, generally contrive to "raise more ghosts than they are able to lay." That this present state of being is one of optimism, no sane man will assert ; but *why* it is not, the profoundest philosopher cannot say. "What !" exclaims a good brother, "are not our *sins* the cause of our sorrows ?" Granted, readily granted : but why were we so created by an infinitely holy, wise, and powerful God, as that the existence of sin should be a possibility ? The existence of moral evil in the world is one of those mysterious facts which the mightiest minds have hitherto utterly failed to explain. In the presence of such a fact, the Christian is constrained to say concerning the Infinite One, "Clouds and darkness are round about him ;" while, with filial acquiescence in the rectitude of the Divine purposes, he can add, "Even so, Father, for so it seemed good in thy sight." While, therefore, many of "the difficulties regarding the Divine wisdom and goodness" seem to us insoluble as problems, they are not barren of spiritual advantage ; for though sin is, in itself, a calamity and a curse—the existence of which in the universe of an infinitely good and great God cannot be fully explained—the sorrows which result from it may be, and are, overruled for abundant and abiding good. The tempest preserves the ocean from poisonous stagnation ; the cold, snow, and storms of winter prepare for the verdure of spring, the fragrance of summer, and the fertility of autumn ; so the sorrows of men may be used as steps upward to the full height of their future sinless being, where "that which is perfect shall come," and where, in the light of "the glory which excelleth," all the sins and sorrows of earth shall appear but as the few spots upon the disk of the noon-day sun.

How true the poet's words in refer-

ence to the mingled elements of the moral discipline of earth!—

"He that lacks time to mourn, lacks time to mend:  
Eternity mourns that. 'Tis an ill cure  
For life's worst ills to have no time to feel them.  
Where sorrow's held intrusive, and turned out,  
There wisdom will not enter, nor true power,  
Nor aught that dignifies humanity."

We subjoin two extracts from this excellent work, as a fair specimen of the author's style and line of thought. In the former, he shows the general prevalence of happiness over misery in the world; and in the other, he glances at the *uses* of sorrow in our present probationary state.

"It becomes then, for the theistic inference, a most vital and momentous question—Is enjoyment really the normal expression of sensation? Is happiness the prevailing response of consciousness? Is it, in short, 'a happy world after all?' . . . To the question thus put we can only imagine one answer. When with a clear mind and heart we turn to nature, we see happiness expressing itself in endlessly multiplied forms. The play of conscious life is everywhere around us, and it is the play of enjoyment. Every one is familiar with the felicitous passage of Paley, descriptive of the prevailing happiness of sentient existence; and what—ever shadows may lie in the background—obvious objections, to which we have already adverted,—there cannot well be any dispute as to the truth, as well as felicity, of the archdeacon's picture on the positive side. It cannot be rationally doubted that pleasure is the appropriate correlative of sensation everywhere. The natural meaning of feeling, so to speak, is happiness. Feeling is no doubt also liable to pain; but—and this alone is the point of our present argument—pain is the exception, pleasure is the rule. If a nerve be lacerated, it will unquestionably give forth a sensation of

pain; but the expression of the nervous system is nevertheless, in all animals, according to its originally constituted working—or, in other words, when not interfered with—pleasure. And this is what we intend by speaking of the normal action of sensation as pleasurable. The constitution of animal life is such that it yields, in harmonious operation, enjoyment. The design, therefore, of that constitution is clearly benevolent, even if it were, in the natural circumstances of the case, more liable to interference than it is. In truth, however, it is not only designed to evolve happiness, but so secured in its working that the design is for the most part effectually accomplished. Happiness ascends million-voiced to the great source of being day by day. It is a living, if often inarticulate speech, diffused through creation, and warming it everywhere with the breath of thanksgiving. It is a song of natural piety, which is new every morning, and fails not every evening, although many jars mingle in the wide-toned *benedicite*. These mar the harmony of the song, but it still goes upwards, a pervading strain of happiness, in testimony of the Love from which it comes, and in which alone it lives."

"The value of sorrow as a beneficial element of spiritual discipline in human life, it is interesting to remark, has received very special and emphatic recognition in our modern literature. The comprehensive types of ethical truth which Christianity first revealed would now seem to be passing into freer literary currency, and asserting a more pervading power. The worth and beauty of earnestness, sympathy, and patience—the scorn of the false, and the love of the honest and brave—the many forms of manly and womanly excellence which only spring

"in their full vigour from 'the divine depths of sorrow'—meet us everywhere in the ideal pictures of the novelist and the impassioned strain of the poet. Looking on life with a nobler, or at least more comprehensive, spiritual insight than heretofore, literature does homage to the blessed function of sorrow; and while it gathers to itself the strength which comes from it, labours with a rare devotion to remedy all its baser sources and to stanch its most bleeding wounds. . . . All spiritual life, in its very conception, implies an education or discipline. Virtue only realizes its meaning in trial. It is no doubt true that we can conceive a discipline merely from one degree of good to another—that we can conceive spiritual life flourishing in its most exalted forms without any background of evil wherewith to reflect its excellence; yet it must also be admitted that in the very fact of trial there lies the possibility of failure—of a sinking below the good, as well as a rising to higher measures of it. In

"the simple fact of moral action there lies the contingency of wrong action, and of all that moral imperfection that actually exists in the world. . . . We are far from saying that this serves in the remotest degree to explain the evil. No view could be farther from our whole mode of thought than this, which strikes its root deep in an abyss of pantheism. We are not now dealing with the final explanation of the fact, only pointing out that it is not utterly unassociated with good. Good even seems to spring from it. The virtue which is a victory over evil, a hard-earned triumph against foes which have long lain in wait for it all along its path, seems a nobler thing than the virtue which has never been so proved. From the very bitterness of the culture springs the precious ripeness of the fruit. This does not certainly explain the evil, but it is at once significant and cheering to find that its presence thus calls forth a more enduring and exalted good."

H.

## BRIEF NOTICES.

*Specimen of a Revision of the English Scriptures of the Old Testament from the Original Hebrew, on the Basis of the Common English Version, compared with the earlier ones on which it was founded. Prepared for the American Bible Union by THOMAS J. CONANT, Professor in Rochester Theological Seminary. In Three Parts: I. The Common English Version, the Hebrew Text, and the Revised Version, with Critical and Philological Notes. II. The Revised Version, with Explanatory Notes, for the English Reader. III. The Revised Version, by itself. New York: American Bible Union. London: Trübner and Co., 12, Paternoster Row. 1855. 4to. Pp. 32.*

This ample title page gives a sufficiently definite idea of the object of the publication, and the plan pursued. We have enabled our readers to form their own opinion of the new version and the notes intended for general use,

by transferring the greater part of them to our earlier pages. With regard to the critical and philological notes, it is enough to say that they will raise and extend the reputation of the author which is already high in his own circle. They seem to us to evince competent erudition and sound judgment. If the mass corresponds with the sample, Dr. Conant will be entitled to a seat among the best benefactors of our generation.

*Illustrations of the Law of Kindness. By the Rev. G. W. MONTGOMERY. The Fourth English Edition, enlarged by a Memoir of the late Mrs. Elizabeth Fry, contributed by the late Joseph John Gurney; and a Supplementary Chapter on Almsgiving, with Notes and Additions. London: Wackhouse and Co., Ivy Lane, Paternoster Row. 1855. 24mo. Pp. vi. 285. Cloth, gilt edges.*

The design of this work is to show that

kindness begets kindness, and is much more effectual in the subjugation of hostile and intractable dispositions than severity. This is illustrated by reference to a great number of historical facts and anecdotes, showing the power of kindness in the treatment of the insane, the ignorant, the criminal, and mankind at large. Many of the facts the reader will probably recognize as familiar acquaintances, but some are new, and both old and new deserve an extended circulation. Obedience to Christ's laws is after all the best policy, and evidence of this truth brings honour to the lawgiver. A pleasing extract is given on pages 610, 611.

*A Long Look Ahead; or, the First Stroke and the Last.* By ARTHUR S. ROE, Author of "I've been Thinking," "To Love and to be Loved," &c., &c. Unabridged Edition. London: Simpkin, Marshall, and Co. 1855. 12mo.

The author has certainly great ability in the production of works of fiction. This portrays American manners in a way that was probably correct thirty or forty years ago, the era at which it is fixed. It exhibits some very fine characters, having in them much to admire and imitate; and many of the scenes described are exceedingly exciting. The religious tendency is generally good, but we must take one exception. We do not think that it is expedient that works of this kind should be rendered subservient to sectarian purposes; but if they are so at all, it should be done fairly. The chief aim of the writer is apparently to recommend the episcopalian church, as greatly superior to presbyterian and baptist churches in liberal-mindedness, and enjoying peculiar advantages in the excellence of its formularies and ecclesiastical arrangements. This is done under the guise of discarding prejudices and sectarian rigidity; but the principles maintained in the discussions, followed out thoroughly, would lead their advocates to renounce all care about conformity to the will of Christ, and to do in the churches whatever was most pleasant and convenient to themselves and their neighbours. We do not object to any Christians maintaining in fair argument their own opinions; but here, we think, we find much unfair insinuation blended with expressions of great love and extraordinary freedom from prejudice.

*A Present Heaven. Letters to a Friend.* Edinburgh: Thomas Constable and Co. London: Hamilton, Adams, and Co. 1855. Pp. 112.

This is the production of a thoughtful, cultivated, Christian mind. It sets forth in great fulness and beauty the present privileges of the believer. Contrasting its statements with the facts of religious experience around us, we cannot but feel that few comparatively of the professing Christians of our time, enjoy the wealth, and glory, and happiness of "A Present Heaven." If anything we can say will promote the circulation of a book so calculated to benefit the church of Christ, we hereby give it our warmest recommendation. W.

*Thoughts on Sabbath Schools.* By HUGH BARCLAY. Edinburgh: Paton and Ritchie. London: Hamilton, Adams, and Co. 1855. Pp. vi. 121.

These "Thoughts" first appeared in the "Edinburgh Christian Magazine;" and are published in this separate form, and revised by request. Although the theme is now a common one, yet there is a freshness about the manner of its discussion in the volume before us that we seldom see. A copy of the work should be in the hands of every Christian pastor, sabbath-school teacher, and friend of sabbath schools in the kingdom. W.

*A Pastor's Sketches; or, Conversations with Anxious Inquirers respecting the Way of Salvation.* By J. S. SPENCER, D.D. With an Introduction and Editorial Notes, by J. A. James. Reprinted from the Ninth American Edition. London: Hamilton, Adams, and Co. 1855. Pp. lxx. 284.

Dr. Spencer was for twenty-two years pastor of the second Presbyterian church at Brooklyn, New York, where he ended both his labours and his life, in November of last year. These "Sketches" are descriptive of various cases of spiritual interest which came under his observation during his ministry. They exhibit, on the one hand, the deceitfulness of the human heart, the hardening tendencies of sin, and the numerous diversities of religious experience; while, on the other hand, they show an earnest and faithful pastor, and one wise to win souls. Mr. James's "Introductory Essay" is of great value. The entire volume deserves a prayerful perusal; and will, no doubt, have in this country, as the "Sketches" have already had in America, a wide circulation. W.

*Gleanings from a Pastor's Portfolio.* By the Author of "Scripture Localities and their Associations," &c., &c. London: Houlston and Stoneman. 12mo. Pp. 91.

It was through an accident which we regret but cannot now rectify, that a notice of this little work was omitted at the time of its first appearance. It consists of miscellaneous pieces in prose and verse; short, lively, and of excellent tendency.

*Manna in the Heart; or Daily Comments on the Book of Psalms, adapted for the Use of Families.* By the Rev. BARTON BOUCHIER, A.M., Curate of Cheam, Surrey. Psalm First to Seventy-eighth. London: J. F. Shaw. 12mo. Pp. 528. Price 3s. 6d.

These "Comments" are apparently the unpremeditated remarks of a pious author addressed to his own family. He has "studiously avoided all critical, verbal, philological investigation." The instruction is of the most elementary character.

*The Address delivered in Abney Park Cemetery, at the Grave of Mr. Henry Althaus, on Tuesday, March 13, 1855.* By the Rev. ALEXANDER FLETCHER, D.D. A Funeral Sermon on the Death of Mr. Henry Althaus, Preached at Zion Chapel, Whitechapel, to



*the Members and Friends of the East London Auxiliary Sunday School Union, on Tuesday Evening, March 13, 1855. By the Rev. CHARLES STOVEL. A Brief Memoir of Mr. Henry Althaus, from the Union Magazine. London: Sunday School Union. 16mo. Pp. 48.*

A great deal of information both respecting sabbath schools generally, and respecting the late Mr. Althaus, with suitable remarks on the objects of sabbath schools, and the way in which they should be conducted, will be found here in a small compass.

*Twelve Letters on Transubstantiation, containing two Challenges to the Rev. Dr. Cahill, as well as a Critique on the Sermon delivered by him in Coleraine, on the 26 May, 1855. By JAMES C. L. CARSON, M.D. Third Thousand. Derby: Printed for the Author at the Office of the "Sentinel." Sold by Houlston and Stoneman, London; Whyte and Co., Edinburgh; and Carson, Dublin. 16mo. Pp. 78. Price 6d.*

A son of the late Dr. Carson, who was pastor of the baptist church at Tubbermore, is the author of this work. Much resemblance to his father's style and manner of composition will be perceived in this shrewd tract, the writer of which very naturally looks up to his father with admiration. He says, "to be the son of this man, who, by public consent, stood pre-eminent as a scholar, a philologist, a critic, and a Christian philosopher—who, by his writings made himself known in the most remote corners of the Christianized world; and who, for the sake of his conscience, sacrificed all his worldly advantages—I consider a far higher honour than if my veins were filled with blood from all the royalty of Europe. I confess I am proud of my birth; but yet I would not receive my father's opinions unless they were in the strictest accordance with the deductions of my own reason. It is to God, not man, we must render an account."

*A Poetical Grammar of the English Language, and an Epitome of the Art of Rhetoric. By ROBERT CLARKE. London: Houlston and Co. 12mo. Pp. viii. 172.*

"The First Edition of this work appear'd  
"A few months since, but has not interfer'd  
"With works in prose, of just and kindred name,  
"Twas not the object of the author's aim."

These are the first lines; but old reviewers know that it is not on a few lines of any work, whether they occur at the beginning or the end, that if they mean to be just they must frame their report. We persevered, therefore, and at length we came to these:—

"We now conclude,—and should some say, In vain  
"I seek to learn, my head can ne'er retain  
"A song so long,—'tis courage that you need,—  
"Try, try again,—I'm sure you will succeed.  
"See mountains level'd, and the valleys fill'd,—  
"To small impressions do they daily yield.  
"By single stones, our mighty structures rear  
"Their towering heads, and all through PERSEVERE."

These are fair specimens: some of the verses are better, and some not quite so good. But

after twenty-seven pages of this sort, there are in prose and verse, a large mass of extracts from standard authors, intended to illustrate the rules, and many of these will be sure to gratify a reader of taste, whatever he may think of the original portions of the work.

## RECENT PUBLICATIONS, Approved.

(It should be understood that insertion in this list is not mere announcement: it expresses approbation of the work enumerated,—not of course extending to every particular, but an approbation of their general character and tendency.)

*The Starting in Life: a Sunday-School Gift Book, Addressed to an Elder Boy. London: Jarrold and Sons. 16mo., pp. 80. Price 2s. per dozen.*

*The Happy Life: a Gift for Sunday-School Girls. London: Jarrold and Sons. 16mo., pp. 30. Price 2s. per dozen.*

*The Annual Report of the Orphan Working School, Haverstock Hill, Hampstead Road, formerly in the City Road. Under the immediate Patronage of Her Most Gracious Majesty the Queen. For the Maintenance, Instruction, and Employment of Orphans, and other Necessitous Children. Instituted at Hoxton, 1758. Incorporated by Act of Parliament, 1848. Office 32, Ludgate Hill. 16mo., pp. 164. Price 6d. Post free 8d.*

*The Missionary of Kilmany: being a Memoir of Alexander Paterson, with Notices of Robert Eda. By the Rev. JOHN BALLIE, Author of "Memoir of Rev. W. W. Hewitson." Seventh Edition. Edinburgh: Thomas Constable and Co. 16mo., pp. 94. Price 1s.*

*Biblical Instruction: intended principally for Young Persons. By GEORGE PRITCHARD. London: Book Society. 24mo., pp. 71.*

*The Faith of Dying Jacob. By R. GOUER, Pastor of the Church at Great Goggeshall, Essex. London: Book Society. 24mo., pp. 111.*

*How to Choose a Wife. By H. W. H. Fourth Thousand. London: Partridge, Vauxy, and Co. 24mo., pp. 72.*

*The Eclectic Review. September, 1855. Contents:—I. Tin, Copper, and Lead Mines. II. The Life and Writings of H. Fynes Clinton. III. Meredith's Clytemnestra. IV. Memoir of Professor Scholefield. V. The Primitive Religions of America. VI. Campaign with the Turks in Asia. VII. Religious Liberty in Germany. VIII. Administrative Reform; What is it? and how is it to be Achieved. Brief Notices. Review of the Month. Literary Intelligence. London: Ward and Co. 8s. Price 1s. 6d.*

*The Leisure Hour: a Family Journal of Instruction and Recreation. September, 1855. London: R.T.S. 8vo. Price 5d.*

*The Sunday at Home. September, 1855. London: R.T.S. 8vo. Price 5d.*

# INTELLIGENCE.

## AMERICA.

### BROWN UNIVERSITY, RHODE ISLAND.

The Rev. Francis Wayland, D.D., who has been the respected president of Brown University twenty-eight years, has resigned his office. We are informed that he has long desired to relieve himself from its duties, and to secure leisure for other labours.

The Rev. Barnas Sears, D.D., has been chosen to succeed him. Respecting this gentleman, the "New York Examiner" says: "The president-elect is a native, we believe, of Berkshire county, Mass.—the cradle of many distinguished men. Graduating at Brown University in 1825, he studied theology at Newton, and was invited to the pastoral office by the First Baptist church in Hartford, Conn. His stay in that city, however, was short, in consequence of an invitation to a professorship in the Literary and Theological Institution at Hamilton, in this State, which he thought it his duty to accept. At Hamilton he was distinguished for the range and thoroughness of his scholarship, and by his success as a teacher. On returning from a residence of two years in Germany, he was in 1837 or '38 elected to the chair of ecclesiastical history, afterwards transferred to that of theology in the Newton Theological Institution, and subsequently made president. He occupied this post for about ten years, when, on the resignation of the Hon. Horace Mann, he was appointed secretary of the Board of Education of Massachusetts. In that station he has remained to the present time, discharging its duties with eminent success. The greater part of his life, therefore, has been spent either directly in teaching, or in superintending processes of education. His rank as a scholar is with the first men of his time. He has written ably rather than abundantly, his writings indicating always the mastery of his subjects, and having always the weight of authority. Thoroughly familiar not only with the work of education, but with the eminent educators of our country, he has at the same time a wide acquaintance with the people, and is held in high popular esteem."

### IOWA.

Mr. Bates, formerly known and esteemed as an agent of the Baptist Irish Society, writes thus to his friend Mr. Eccles, of Belfast:—

"I still remain here, at the same place where I settled at first. We have our

meeting-house finished now, painted, and American-fashion, with steeple and bell. The congregation is good. We have 70 members, and a good Sunday-school, with a library of 300 volumes. I hope that the Lord will bless us and send prosperity. We need more spirituality, piety, and devotedness in the cause of Jesus. When the mind is in the right tone, and the heart in the right frame, then it is easy to study and a pleasure to preach. We want what our old divines called *Unction*, then labour is easy, self-denial a pleasure, and victory certain.

"I occasionally hear from Banbridge; and find, from a printed paper, that you were to lecture there on the 8th of this month, on 'Church fellowship.' I hope that the Lord may bless and prosper you in all you do in seeking to promote his glory.

"I like this place very well, and we all enjoy good health. In many respects, this is a fine country. Property is rising very fast, and settlers are rapidly coming in. My farm, that cost me £1 per acre, is now worth £6 per acre, and would easily sell at that. My boys can manage the farm now without much help from me, with a man that works with them.

"I have had several invitations lately to go to Canada. One of them was a very desirable place—a church of about 300 members, salary about £120, with a free house, a good meeting-house (paid for), and a fine country station in a thriving village. I sometimes think that I did wrong not to go; but I have a good home here now, and I feel reluctant to move; moreover, I have plenty of preaching, and here is a fine field of labour.

"I saw brothers Mulhern and Hamilton at Chicago in May, where we met to attend our anniversaries. They are well."

## EUROPE.

### SWEDEN.

The "Christian Chronicle" of Philadelphia, of the 29th of August, contains a very interesting account of the designation of the Rev. Andreas Wiberg as a "missionary colporteur" to the kingdom of Sweden. Mr. Wiberg is a native of Sweden, had been attached to the Established Church, and was employed as a translator of foreign languages. He had visited Hamburg, where he met with a copy of Pengilly's "Scripture Guide to Baptism," in the German language, the reading of which decided him at once with

regard to this ordinance. He proceeded to America, acquired a knowledge of the English language, and associated himself with the Fifth Baptist church of Philadelphia, under the charge of Dr. Dowling. At the end of three years he was strongly advised, both by friends at home and in America, to devote himself to the spiritual benefit of his native country. The American Baptist Publication Society proposed to take him under their patronage, and to furnish him from their depôt. Mr. Wiberg consented to undertake the proposed work, and to return to his native land as a missionary colporteur; to translate, print, and diffuse such publications as shall be calculated to make known the pure gospel of Christ, and to preach the same to his countrymen. His designation to this work took place in Dr. Dowling's chapel, in the presence of an "overflowing" assembly, on the 23rd August, on which occasion several ministers were engaged. A deep interest was felt, and many fervent prayers offered for Mr. Wiberg's success. He takes with him an amiable partner, who had long devoted his time as a teacher in Dr. Dowling's congregation. They sail immediately, per steamer, for Sweden.

## HOME.

### STEPNEY COLLEGE.

The session of 1855-6 was opened on Wednesday, the 19th of September last, under encouraging circumstances. The committee have resolved to admit twenty-five students, besides two who are studying in the institution, though not resident. Of the entire number, three are lay students; six have matriculated; three take a two years' course, chiefly theological; four are contemplating a life of missionary labour among the heathen; one (Mr. Lehmann of Berlin), with possibly another, is intending to labour on the continent of Europe.

The library of the institution, we understand, has been enriched during the year by the bequest of the late Dr. Gray's English books, and selections from the library of W. B. Gurney, Esq., presented by his family. From Mrs. Priestley's Fund, now exhausted, various valuable works have also been added, including the *Bibliotheca Maxima* of the Fathers, in 29 vols. folio, the works of Luther, the *Centuries of Magdeburg*, and the *Church Histories of Baronius, Dupin, Guericke, &c.*

The funds of the institution are deficient, and there is a debt against it, on the year 1854-5, of upwards of £80.

For the new college, upwards of £4,600 has been promised; but £1,500 is still required to make up the amount announced as necessary for this purpose.

The annual meeting was held in the college chapel, in the afternoon, G. T. Kemp,

Esq., in the chair, and in the evening, a very appropriate address was delivered by the Rev. W. Landells of Regent's Park.

### ZION CHAPEL, TROSBANT, PONTYPOOL.

The usual anniversary of the opening of the above place was held on the 2nd instant, when Mr. Evan Thomas, of Tredegar Iron Works, and Mr. Evan Jenkins, student at the Baptist College in this town, delivered admirable sermons.

On the following day, Mr. L. Lewis, late student at the above institution, was ordained to the pastorate over the people meeting at Zion Chapel. Mr. John Lloyd of Merthyr, Mr. Morgan of Llandovery, Messrs. T. Thomas, theological tutor, Evan Thomas of Tredegar, Owen of Berthylwyd, Price of Aberystwyth, William Thomas of Pwllheli, and Mr. George Thomas, classical tutor, took part in the services.

All the discourses delivered were able, and suited for the occasion; and it is fervently hoped that the weighty truths embodied in them may prove beneficial to minister and people. Mr. Lewis has an important sphere of operation opened before him. His congregation is a mixture of Welsh and English people to whom he dispenses the word of life in both languages; and being surrounded by a dense population, it is hoped that he may be made instrumental in bringing many to that God who is no respecter of persons, but "is rich unto all that call upon him."

### HIGH ROAD, LEE.

On Tuesday evening, the 18th of September, a deeply interesting meeting was held in the Baptist chapel, High Road, Lee, at which about five and twenty disciples of our Lord Jesus Christ formed themselves into a Christian church. After short devotional services, a solemn covenant of fellowship, which had been previously considered and decided upon, was signed by all who were present. An affectionate and unanimous request was then presented to the Rev. R. H. Marten, B.A., (late of Abingdon) to undertake the pastorate of the church. To this he acceded, expressing his earnest hope that the future would prove that he had been directed by infinite wisdom to come amongst them. The church then proceeded to the election of deacons, and were unanimous in requesting four of the brethren to undertake that office. This they consented to do for the period of a twelvemonth.

The sacred and hallowed engagement of the evening was concluded by the celebration of the Lord's Supper. Arrangements are being made for a public recognition service, which will shortly be announced.

## GREAT SAMPFORD, ESSEX.

We understand that the Rev. B. Beddow, of Great Sampford, has, on account of feeble health, resigned the pastorate of the open-communion church in that place, having occupied the station fourteen years with comfort to himself, "and not without some degree of success."

## ROSS, HEREFORDSHIRE.

The Rev. Frederick Leonard, LL.B., formerly of the Baptist College, Bristol, late of University College, London, has accepted a cordial and unanimous invitation to become the pastor of the baptist church at Ross, and hopes to commence his labours in the present month.

## RECENT DEATHS.

## MRS. MARY PALMER.

The subject of the following brief sketch was born January 25th, 1782, at Thorpe-Achurch, a village in Northamptonshire. It was her privilege to be blessed with Christian parents. Her father, Isaac Hubbard, was a man of exemplary piety, and for many years a deacon of the baptist church at Thrapstone, who having adorned his profession on earth, has long since passed into the temple above.

Part of the youthful days of Mary Hubbard were spent at Olney, Bucks, where she enjoyed the ministry of the late Rev. J. Sutcliff, under which she derived much benefit and instruction; and during the latter period of her life, she often referred to that man of God with much pleasure. On her marriage with Mr. William Palmer, of Thrapstone, she went to reside at that place, and became a member of the church worshipping there. Some years after the death of her husband, she removed to Leicester, where she united with the church under the care of Rev. J. P. Mursell, and to the close of her life adorned her Christian profession.

Mrs. Palmer was highly esteemed in the circle in which she moved; her modest, retiring humility was her most conspicuous ornament, which she wore gracefully through a long series of years.

Impressed in very early life with the value of true religion, she devoted the bloom of her youth to Him, who has said, "They that seek me early shall find me." And this constituted the element of her future character; by it she was prepared to enter upon, and to sustain all the duties and trials that awaited her. She naturally possessed a strong judgment, combined with firmness, and her counsel was sought and valued by those who knew her best. In her relationship as a wife and mother her piety shone brightly. Accustomed to habits of quietude, she shunned the

gaze of the world; and in the retirement of home exemplified the higher virtues of the matured Christian. Hers was no noisy religion; she shed a steady light on those about her—a bright reflection of Him who came to be "a light in the world." The habit of private prayer was by her conscientiously cultivated; it was the secret of her strength—the spring at which she daily sought refreshment. To the honour of the departed it is recorded, that she loved the word of God—the Sacred Scriptures were the only oracles that she studied: in them she found a mine of wealth that was inexhaustible to her dying day. It is remembered with pleasure what a devout interest she took in the public worship of God's house. Her seat was rarely vacant; she deeply entered into the spirit of the sentiment, "How amiable are thy tabernacles, O Lord of Hosts!" Here she was an outer court worshipper—now, she has entered into the presence of Jesus, whom "not having seen she loved." She loved the people of God, and through a number of years, whenever her health would permit, she was present in the Lord's house; and her most anxious wish was to go there even when too enfeebled by infirmity to do so.

Her physical organization was marked by timidity, which, in her later years, frequently influenced her religious feelings and made her fearful of appropriating the privileges of the Gospel to herself; she feared to presume—and if she caught hold of the hem of the Redeemer's garment, it was with a trembling touch; her faith was genuine, and though the infirmities of age might sometimes weaken, they never could destroy that heavenly principle.

As years wore away she never grew weary of the service of the Saviour, He had been the guide of her youth, and He did "not cast her off in the time of old age, nor forsake her when her strength failed." He accompanied her all along the dark valley, and she calmly breathed her spirit into the hands of Him who had redeemed it, on Sabbath evening, May 27th, 1855, at the residence of her son, Market Street, Leicester.

In accordance with her own desire, she was interred at Thrapstone, Northamptonshire, in the grave of her husband.

The last hours of Mrs. Palmer were singularly characteristic of her life; there were no extatic delights—no excited emotions—but a calm peaceful serenity pervaded the whole of her last days. Gently was her frail tabernacle dissolved, and her ransomed spirit took its flight to its mansion in the skies. "She yet speaketh," and "her works do follow her."

## MRS. MARTHA CUBITT.

Mrs. Martha Cubitt was born at Worstead,

Norfolk, November 26th, 1773. She was the daughter of Mr. Jacob Palmer, a respectable miller and farmer of that place, and granddaughter of the Rev. E. Trivett, who, for more than half a century was the pastor of the baptist church in the same town. She was favoured with the advantages of early religious training, and was from her childhood the subject of frequent and deep serious impressions.

In her eighteenth or nineteenth year she became associated with the church over which her grandfather had so long and so honourably presided, and through the sustaining grace of God, was enabled to hold fast her profession without wavering for more than sixty years.

In September, 1800, she was united in marriage to Mr. William Cubitt of Neatishead, Norfolk, by whom she had seven children. Of these, one died in infancy; another, her eldest daughter, a girl of great sweetness of disposition and much promise, in her seventeenth year; and five survive her.

Until within a short period of his marriage, Mr. Cubitt had been a high, perhaps a bigoted churchman; but having, with some other members of his family, been induced to attend occasionally at a dissenting place of worship, his prejudices by degrees subsided, and through a divine blessing attending the ministry of the word, he at length awoke to a new and spiritual life. Renouncing, therefore, his connexion with the church of England, he became, toward the close of the last century, a member of the baptist church at Ingham, a village at some considerable distance from the place of his residence.

But his own village—that in which he had been born, and in which his family had resided for many generations—was at this time, with its somewhat extensive neighbourhood, in a state of great spiritual destitution, and his heart was stirred within him to witness the ignorance of God and neglect of the great salvation which universally prevailed. After much prayer for divine direction, he opened a large room for religious worship; in which, as often as was practicable, he obtained the preaching of the word, employing at the same time other means, such as the distribution or loan of religious books and tracts, and, among the more respectable families of the place, the introduction of the "Evangelical Magazine," or some other religious periodical, with a view to awaken in the minds of the people some interest in divine things.

In these and such like efforts to bring a very dark locality under scriptural instruction, he found a valuable coadjutor in his beloved companion, and was often much cheered amidst the difficulties and trials of the work by her judicious counsels and fervent prayers.

Fellow labourers, as were this faithful pair in the kingdom and patience of Jesus Christ,

they came at length to have fellowship in each other's joy; for their work of faith, in the course of time, was crowned with success. Signal tokens of the divine blessing were granted to them; sinners were converted; a lively interest was evinced in the preaching of the word; many flocked to hear; the place of meeting became too strait for them; a neat and commodious chapel was erected; a church composed chiefly of those who had been the fruits of this early effort was organized; a pastor chosen, and various means of Christian usefulness, in all of which the subject of this notice took a deep and practical interest, put in operation for the benefit of the surrounding population.

In the close of the year 1814, Mrs. Cubitt was called to a severe trial by the sudden death of her husband, whose decease caused to devolve upon her the exclusive care and training of six children, all of whom were at that time very young. Such a situation would under any circumstances, have been sufficiently trying, but it was increasingly so to one whose health was far from vigorous, whose disposition was exceedingly timid and retiring, and whose means of support were considerably narrowed by the stroke which had made desolate her home. Divine grace, however, was found to be sufficient for every emergency, and she was mercifully sustained by Him who has promised to be the Father of the fatherless, and the Judge of the widow, out of his holy habitation.

The fervent piety of the dear deceased shone out with increased lustre in the adverse circumstances in which she was placed. Realizing the onerousness and responsibility of her position, she was much in prayer for divine guidance and help, and manifested with an increased care for the temporal interests of her family, a deeper solicitude for their spiritual welfare; sparing no pains to instil into their minds at a very early age the principles of piety, and to form their characters to whatever things are pure and honest, lovely, and of good report.

In addition to the exercises of family worship which she regularly conducted, it was her custom from time to time to converse and pray with each member of the family separately, on which occasions, as the writer well remembers, her appeals and petitions would be exceedingly pointed and earnest.

For some years the sabbath evening was specially devoted to the religious instruction of her family. The scriptures were read, hymns repeated or sung, the children questioned on the sermons which they had heard during the day, and suitable lessons of practical instruction suggested. And when, at length some were removed from beneath the eye and personal superintendence of their beloved mother, she followed them with epistles full of judicious and pious counsels, never ceasing to remind them how earnestly she desired

see them walking in the truth. She found great pleasure and refreshment in the public and social means of grace; hence she was conscientiously regular and early in her attendance, suffering nothing but serious indisposition, or some manifestly unavoidable occurrence to interfere with her habit in this respect; and her children well remember, not only how they were trained to the same habit, but how (often by the light of a lantern) they have accompanied her to the week evening lecture at the neighbouring villages, her attendance upon which being well nigh as uniform as that on the sabbath services.

Her love for the cause of God was very sincere, and greatly did she desire its progress and prosperity in the place where, in connection with her revered companion, she had laboured to introduce it; hence her personal efforts her influence and her prayers were all directed to that object.

The limits assigned for this notice do not permit us to trace the history of our beloved friend through all the afflictions and losses of more than forty years of widowhood; suffice it to say, that as trials abounded, divine consolations abounded likewise.

The eventide of her life was spent in tranquillity, much of it being devoted to visiting her children; and although, during the last years of her life, she was bowed down by bodily infirmities, her intellectual powers remained unclouded; hence, she found means to employ herself usefully almost as long as she lived; and being placed for the most part very near to the house of God, she continued unremitting in her attendance upon its worship and ordinances to the end of her days.

Her tabernacle which had often been shaken, was at length dissolved. A fit of ague, followed by a few days of debility and suffering, brought the closing scene.

In the brief illness which preceded her death, her mind was composed and tranquil; and, although, through all her life she had suffered much at times from dejection of spirits, and not unfrequently was in bondage from fear of death, yet, when at length death came, it appeared disarmed of its sting and was regarded without terror. Her faith firmly grasped the promise of eternal life through Christ Jesus. She was much refreshed by hearing the word of God read to her, every portion of which, she said, was precious to her. She spoke again and again of the loving kindness and faithfulness of God towards her during her long and chequered pilgrimage, and awaited with great calmness and confidence the hour of her departure;—that hour came on the morning of the 13th of July, when she gently and sweetly fell asleep in Jesus in the 82nd year of age.

She died in the vicinity of Gravesend, but her remains were conveyed into Norfolk, and

deposited in the meeting yard of the village in which she had spent so considerable and important a part of her life, and where in connexion with the introduction of evangelical nonconformity into that village, the names of William and Martha Cubitt will probably not soon be forgotten.

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MR. BENJAMIN TANKARD.

This brother in Christ fell asleep in the arms of Jesus, August 16th, 1855. He was first brought to a knowledge of the truth, and received into the second Baptist church in Bradford, by Dr. Godwin, who at that time was pastor there; and for nearly thirty years had been enabled, by Divine grace, to adorn the profession he made. During the last several years of that course he also filled the office of deacon in the church, in which he purchased for himself "a good degree and great boldness in the faith which is in Christ Jesus." He was spared to meet with his fellow-Christians in the house of God till almost his last Sabbath upon earth, and then, when unable to walk the whole distance, he went a part of the way with his beloved partner in life, as she went onwards to join the church in that communion with which she had been privileged for the same length of time as her husband (they were both baptized together); and he returned to his home, never to walk as far upon earth again, but in a few days to join the church triumphant above. He will be long remembered by all who knew him, for the transparent simplicity of his life in private, and its undeviating consistency in public. His funeral sermon was preached by his pastor, Mr. Chown, to a large assembly, on August 26th, from 1 Thessalonians, iv. 18—"The memory of the just is blessed."

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REV. J. H. TUCKER.

Died, August 29th, at St. Mabyn, Cornwall, whither he had gone in the hope of recruiting his health and strength, the Rev. J. H. Tucker, pastor of the Baptist church in Winchester. He was publicly recognized as the pastor of the above church, April 17th, in the present year; when, shortly after, his health failed, and he was compelled to retire from the scene of his labours; and after four months' severe suffering, which he bore with Christian meekness and fortitude, he expired, in the thirtieth year of his age, leaving a widow and one son, "rejoicing in that Saviour who suffered and died for him."

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REV. ANDREW ARTHUR.

We have learned with great regret that this judicious and kind-hearted man, one of the pastors of the original Scotch Baptist Church in Edinburgh, was called away on

Wednesday evening, September 5th, after having preached three times on the preceding Lord's day.

## COLLECTANEA.

### DEPUTATION WORK.

"In connexion with the advocacy of religious societies, we cannot refrain from alluding to the necessity of avoiding all unnecessary expenditure in the collection of their funds—a difficulty felt in all such societies, whether sustained by episcopalians or nonconformists; and felt greatly in the management of those deputations, without which it has not been found practicable to keep up the flow of liberality. Among nonconformists the rule has been to reimburse the outlay of a deputation, and nothing more; and among our ministers—for this burden is thrown almost entirely on them—a considerable expenditure of both mind and money is annually exacted in this service; of money, for every one knows that the outlay of a journey and the real cost of a journey are not identical. Still, we should most earnestly deprecate the introduction amongst nonconformists of the plan, which we had previously heard of as existing in the Church Missionary Society, and of which we find some trace in the memoir before us, of remunerating those ministers who may leave their congregations for a few days or weeks to plead for the heathen. Under date of January 21, 1826, Professor Scholefield thus writes to a clerical friend: 'When I was in London I heard that you had declined being a visitor for the Church Missionary Society. I have accepted it conditionally, but my fulfilling the *whole* time is out of the question. Now can you take four or five weeks for me—of course, a proportion of remuneration! You can choose your own time; but let me know early; five weeks if possible.'

"We would not be thought to ascribe mercenary motives to Professor Scholefield in his support of the Church Missionary Society; but the system here disclosed is surely a bad one, which ought to be abandoned by episcopalians, and which we trust will never be imitated by other sects. It is not seemly that in a church, having five millions a-year of public property, which ought, while possessed, to be distributed equitably, clergymen leaving their homes for a few weeks, during which their incomes are paid as usual, should be remunerated out of funds contributed—and not by the rich only—for the conversion of the heathen. We raise our protest, honest, however feeble, against this unbecoming mode of augmenting clerical incomes."—*Eclectic Review*, September.

### ROYAL VISIT TO PARIS.

"The visit of the Queen of England to the Emperor of France, though to a superficial observation a mere matter of courtly and ceremonial observance, is, in fact, a great historical event. Since the day when Henry VIII. met Francis I. amidst the barbaric splendour of the Field of the Cloth of Gold, no reigning monarch of Great Britain has ever set foot in the capital of France. It cannot but be regarded as a signal dispensation of Providence, by which the jealousies and hostilities of centuries have been healed and resulted in a cordial union. The reception of the Emperor and Empress of the French was a proclamation on the part of this country of our earnest desire for a cordial understanding and friendship between the two countries; and if this required any ratification that has been amply afforded by the reception of her Majesty in Paris. She was awaited and attended by the Emperor before her landing, and from the moment when she set foot on the coast of France to the time of her re-embarkation, her life was one uninterrupted ovation. It was computed that not fewer than 800,000 persons witnessed her progress from the Strasburg railway station to Saint Cloud; and her reception throughout has been enthusiastic in the extreme. It is impossible to prognosticate the results of a union so intimate as this promises to be between the two greatest nations of Europe. Joined hand in hand, as they seem likely to be, in arts and arms, it is not too sanguine to hope for an entire commercial reciprocity between them, and with this such an assimilation of political institutions as may make the united realms the focus of civilization and freedom to the world, while the visit of her Majesty will live in history as a most notable event, alike from its novelty and from the unexampled splendour of her reception. But when popular excitement has subsided—when the pomp of imperial state, the countless multitudes, the array of military hosts, the mingled din of military music, and the acclamation of hundreds of thousands have subsided on the gravity of the historic page, what may not be hoped for in the future from the cordial union of two great peoples, if, in the Providence of God, they should combine to impregnate the nations of Europe with the principles of freedom and the love of peace, and to shed upon them the blessings which spring up in the footsteps of international amity and unrestricted commerce! We trust that this event, so strange in the history of both countries, may lead to this benign result, and inaugurate an epoch of lasting peace, in which superstition shall retire before the unimpeded march of truth; and religion, civilization, and liberty, shall have free course, run, and be glorified."—*Eclectic Review*, September.

## CONTINENTAL PERSECUTIONS.

The "Missionary Magazine" for September, published by the American Baptist Missionary Union, which has just reached this country, contains the following affecting articles:—

"We learn by letter from Mr. Oncken, dated July 4, that twenty-six brethren and sisters of Mecklenburgh, wearied out by the severe persecutions of several years, had taken the resolution to emigrate to America. They passed through Hamburgh on their way, spending the sabbath, July 1, with the church there. Mr. Oncken addressed them in the presence of a crowded and deeply affected auditory, and on the following day the brethren accompanied them to the ship. They have with them their pastor, Mr. Kleppe. Before leaving their native land, they addressed the following solemn protest and appeal to the Grand Duke, and to Mr. Kliefodh, Upper Church Councillor.

*"To His Royal Highness, the Grand Duke of Mecklenburgh:*

"The undersigned, hitherto subjects of your Royal Highness, are compelled by the persecutions for conscience sake, to which they have been subjected in their fatherland, and the positive impossibility of living according to their religious convictions, to emigrate to America.

"Before their departure, however, conscience constrains them before God to submit to your Royal Highness a solemn protest against the supposition that they are voluntarily leaving their native shore.

"We go not voluntarily, but forced by the severe, relentless measures adopted against us, which have both hindered our efforts for the extension of the kingdom of God, and our practical fulfilment of the divine command to love our neighbours as ourselves;—for our assemblies have been broken up, and men and women imprisoned, threatened with severe punishment, and bereft of their property.

"Against such measures on the part of the government of your Royal Highness, we have—assisted by a deputation of the Evangelical Alliance—made repeated, but ineffectual remonstrance. Our hearts were knit to our fatherland, and it required seven years of oppression and annoyance to suggest the thought of emigration.

"Your Royal Highness has sanctioned these measures, and undertaken all responsibility. There is within us the consciousness of having ever revered and loved your Royal Highness as our sovereign (*Landesvater*—literally, father of the country), of which we deem no higher proof can be given than by reminding you, sire, of this responsibility as held towards the King of kings.

"As regards ourselves, we no more come

with a petition to your Royal Highness; for, driven from our native country, we go to seek a new home on free American soil. Yet, on behalf of our brethren who remain, we venture to pray that your Royal Highness would be graciously pleased to free them from the yoke which has forced us to depart.

"We venture this request, not only because every persecution for conscience sake is unrighteous, but because no protestant country in Germany can less afford to dispense with Christian men; and the most effectual supporters of a throne are God-fearing subjects. And those are, in our estimation, truly God-fearing subjects, who in temporal matters render unto Cæsar what is Cæsar's, and in all things spiritual unto God what is God's. We look with more confidence to a compliance with our petition, inasmuch as it involves the highest interests of the throne, as well as those of our brethren, and the kingdom of Christ generally.

"We abide, with profound veneration, &c., &c."

"Signed by twenty-seven brethren and sisters.

*"To His Reverence, the Upper Church Councillor, Rev. Mr. Kliefodh, Schwerin:*

"On the eve of our departure from Europe, we feel constrained to utter a few words of earnestness and meaning to one to whom we must more immediately attribute the cause of our involuntary exile from our fatherland.

"We are now driven from our country, our connexions, and many loved ones, with whom we are united by the most sacred bonds. Wherefore? Because we could not do otherwise than serve the Lord Jesus, in whom you also profess faith, in the way which we conceived agreeable to the word of God and our consciences, and because, unhappily, the former does not agree with the principles of the state church.

"The Lord our God grants to all confessions—even when they prove to be tares—an undisturbed growth until the final harvest, when He, the Lord himself, will gather the wheat into His garner, and cast the chaff into everlasting fire. The representatives of the state church of Mecklenburgh take upon themselves to effect this separation now already. The Lord Jesus commands all disciples to preach the gospel to every creature. The state church of Mecklenburgh protests against this, and confines the precious privilege of all God's children to a self-constituted, self-elected, priestly caste. The Holy Spirit speaks by the mouth of the apostle to Christians: 'The weapons of our warfare are not carnal.' The state church in Mecklenburgh enters on the warfare with staves, prisons, and fines.

"It is unnecessary for us to go far back into the ecclesiastical history of Mecklenburgh



in order to prove this. We ourselves afford tangible evidence of the truth of our assertions.

"But this condition of things in our fatherland is too momentous and disastrous in its consequences not to affect us painfully. Does not the Lord pronounce the most fearful threats against those who add to or detract from His word? Does He not denounce the false prophets who teach dreams and human inventions instead of the word of God? And will not our deluded fellow countrymen, together with their blind leaders, fall into the pit? Upon whose head will their blood come?

"We shake the dust from our feet; for we know and can testify that we have sought not our own temporal interests, but the spiritual welfare of our brethren, and have desired to preach the word of God to them. As servants of Christ, we wished to proclaim the forgiveness of sin in the blood of Christ which we have ourselves experienced, and in this work of our Master you have hindered us. In the name of the Most High we herewith enter solemn protest against the justice and competence of the ecclesiastical authorities of Mecklenburg to issue such edicts regarding us as now cause us to leave our country.

"And you, reverend sir, who are at the head of the ecclesiastical affairs of this country, and are the instigator of the persecutions against us, we entreat, on behalf of our brethren who remain, and of your own soul, think upon what you do. It is to the King of kings, the Head of His church that you will be called to render an account for the wrong done us. May the Lord, by His Holy Spirit, give you to see that you have violated both the spirit and the letter of the gospel, so that you be not found as one who has warred against the Lord.

"In conclusion, we beg to give the assurance that not hatred or animosity, but love to your soul, has induced us to pen these words. Our parting prayer for you is that of the first Christian martyr, 'Father, forgive them this wrong.'

"Signed by twenty-seven brethren and sisters."

#### PAPAL DIFFICULTIES.

The Pope has made the affairs of Piedmont the subject of another allocution. The Holy Father has more than one difficulty on hand just now. First of all, there is the great question of finance. The deficit this year amounts to 1,430,000 *scudi*. 2. The affairs of Spain have become almost as involved as those of Piedmont; and the most provoking part of the business is, that Spain professes to be pre-eminently Catholic. A papal *monitorio* was threatened, but was long withheld, lest the Spanish government should

proceed farther in its "hostility" to the Catholic church. At length, however, the papal patience has been exhausted,—the nuncio has demanded his passports, and left Madrid; and in the secret consistory of the 26th July, a papal allocution was read on the affairs of Spain, amounting to a *monitorio*, or threat of excommunication. 3. Even in Naples the Pope is not free from troubles. When the pontiff, some time ago, visited the old port of Antium, he had, it appears, invited King Ferdinand to an interview, but his Sicilian Majesty did not "compare," having been persuaded by his ministers to decline the honour of such a meeting. The question between the king of Naples and the Pope refers first to the Jesuits. The doctrines of the *Civiltà Catholica* are too favourable to the authority of the church, according to King Bomba. The journal is still, I believe, rigidly prohibited in Naples, and the threat of dissolving the Jesuit congregations in the Two Sicilies is not removed. The Count de Montemolin tried his good offices in favour of the company, but without success. Two Jesuits, of long standing in the kingdom, have been banished for disappearing the law or decree prohibiting the *Civiltà Catholica*. Again, the minister of public instruction has issued sundry directions, which place the religious teaching orders under government inspection. Such laws are new in Naples, and are directed chiefly against the Jesuits, but they affect all other orders occupied in education. It is not to be supposed that the king of Naples is becoming either more enlightened or more liberal; but the Jesuit ideas about church authority, and a few unlucky phrases in which the fathers at Rome had attempted a clap-trap answer to a liberal journal, gave offence to King Ferdinand; and all the adroitness of the company (which is not nearly so great as the Jesuits get credit for) has not availed to get the Society of Jesus out of the difficulty. There is also another matter connected with the affairs of the island of Sicily, where a judge, appointed by the king of Naples, exercises almost papal authority in matters connected with the church, and frequently thwarts the nuncio-apostolic. This appointment has been continued from a remote date rather by force of custom than by right of treaty. The Pope wishes to limit and define this anomalous authority, but the ministers of the king oppose any change. 4. The internal condition of the States of the Church is almost as bad as possible. The statements of Lord John Russell the other evening in the House of Commons were even below the true state of the case. But I have not time just now to enter on any illustration. 5. The progress of Piedmont in its defiance of papal authority. I shall give fuller details on this latter subject again; and in the meantime I can only indicate this great difficulty of the

Roman camarilla.—*News of the Churches*, Sept.

OFFICIAL ARRANGEMENTS OF THE RELIGIOUS TRACT SOCIETY.

The committee, in humble dependence on the Divine blessing, and after much consideration, have made the following official arrangements, consequent on the lamented death of Mr. William Jones :

Mr. George Henry Davis, late secretary of the Protestant Alliance, to be secretary of the society.

Mr. William Tarn to be financial secretary.

The Rev. P. J. Saffery to be association secretary.—*The Christian Spectator*.

CONGREGATIONAL CHURCH AT TURIN.

Some of our readers having probably, like ourselves, been perplexed by accounts of a division among the Protestants in Piedmont, and especially by the intimations, not very explicit, contained in *Episcopalian* and *Presbyterian* papers, we have great pleasure in giving the following extract of a letter to the editor of the *Patriot*, from a man so judicious as Mr. Edward Baines, who has just returned from Turin.

"The congregation of the Vaudois at Turin has within the last few years, been augmented by some hundreds of Italian converts from the Roman church; and, over the Italian portion of the people there were two evangelists or pastors, M. Meille and Dr. De Sanctis, both appointed by the executive of the Vaudois church, called 'The Table.' M. Meille is a man of great excellence and zeal, and an eloquent writer and preacher. Dr. De Sanctis was formerly a Roman catholic priest at Rome, and is a man of learning and power, very zealous for the pure form of Christian truth, which he has now for some years maintained.

"A secession from the congregation at Turin, including a considerable portion of the Italian converts took place towards the close of the last year, arising in part out of the removal of Dr. de Sanctis from his office as evangelist by the Vaudois 'Table,' and in part out of views held by the seceders, unfavourable to the presbyterian form of church government which exists among the Vaudois. The cause of the removal of Dr. de Sanctis has not been very clearly explained; but, as far as I can understand, it arose mainly from the want of entire harmony between him and M. Meille. It certainly arose from nothing worthy of blame in the moral or religious character of Dr. de Sanctis; because he received, at the time of his removal, the offer of the professorship of theology in the Vaudois college of La Tour; and as late as at the Vaudois synod in May last, that offer was renewed. It was not accepted by Dr. de

Sanctis, who continues to minister to his small congregation at Turin, there appearing to be much attachment between the people and their minister. Unhappily, as was too natural under such circumstances, the Vaudois authorities and the seceders blamed each other for the rupture, and there was some warm controversy; but I cannot discover that there was any serious blame justly attaching to either, beyond what may arise from want of perfect temper among good men, together with the difference of views on church government which existed between them. I believe the controversy has ceased. From conversation with M. Meille and Dr. de Sanctis, I am convinced that they respect each other's Christian character. In an admirable report on the religious state of Italy, read by M. Meille at the late conference of evangelical Christians at Paris, he spoke in high and generous terms of Dr. de Sanctis; and the latter, in giving an account of his infant congregation, threw no imputation on the Vaudois pastors. No great cordiality can be expected to exist between parties who have so recently separated; but there seems reason to hope that on each side Christian principle will subdue any feeling of offence, and that they may ere long act together as sister churches, holding the same pure faith, though with some differences of church government.

"Now, the error which I am desirous to correct is, that the seceding Italian converts hold the views of the Plymouth brethren. This has been asserted in several quarters; and, in my narrative of 'A Visit to the Vaudois,' just published, I have stated, (p. 114), that Dr. De Sanctis, in a letter to the Vaudois 'Table,' 'explained the views of his people on church government, which seem to correspond with those of the Plymouth brethren in England.' I believe Mr. Darby has adherents in that quarter, which he has personally visited; and there were expressions in Dr. De Sanctis's letter which seemed to me to bear out the statement frequently made, that he and his people sympathized with the views of the Plymouth brethren. But Dr. De Sanctis assured me, that 'their views were as far from Plymouthism as from ecclesiasticism.' The printed document, of which he gave me a copy, 'Principles of Faith and of Discipline,' lays down the basis of a congregational church on the principles (in all essential points) of the English independents. It declares the priesthood of all believers; and adds:—

"'Besides this priesthood, common to all the faithful, the church acknowledges a special ministry, instituted by God himself in his church, for the perfect uniting of the saints, for the edifying of the body of Christ, which ministry is manifested to the church by the gifts which God bestows on the individuals whom he chooses. Consequently,

the evangelical church of Turin has elders and deacons.

"The elders (called also, in the New Testament, "presbyters" and "bishops") are distinguished among themselves, and are recognised as distinct by the church, according to the distinction of the gifts of God, and not by any hierarchical distinction.

"The elders ought to be chosen by the church, which, after much prayer, divesting itself of all human regards, shall choose those who have given undoubted proofs that they have received from God the gift of the ministry, and that they possess the qualifications required by the word."

"The church at Turin has chosen three elders (of whom Dr. de Sanctis is one) and three deacons. It admits members in nearly the same way as congregational churches, allows either infant or adult (believers')

baptism, and celebrates the Lord's supper weekly.

"In the narrative which I have published, I have expressed regret at the secession of the Italians from the Vaudois church, though without blaming the seceders; but I think it right to say that I see no reason whatever why the evangelical Christians of England, in or out of the establishment, should withhold their fraternal regard from this new evangelical and congregational church in Italy. Sympathising as I do most heartily with the evangelical Vaudois, and delighting in their prosperity, I feel also a sincere interest in this small and humble congregation of converted Italians in Turin, and not the less so because they are struggling in poverty to uphold all Christian institutions, including missionaries, schools, and the relief of the destitute."

## CORRESPONDENCE.

### THE PROPOSED ENLARGEMENT OF THE SELECTION.

*To the Editor of the Baptist Magazine.*

DEAR SIR,—In your last number, a correspondent renews the subject of a Hymn Book, and urges the adoption of the views expressed some time ago by Mr. Lepard Smith. As I write at a distance from home, I cannot refer to that letter; but I remember being impressed with its comprehensive statement of the question, and the remarkable good sense and fairness which pervaded it. There was only one point on which its recommendations appeared to me to deviate from the right course, and I take leave to beg that additional attention may be given to that point before action commences.

I refer to the proposal of placing the new hymns at the end of the present selection. The advantages contemplated by this method are, that the existing numeration would be unchanged, and the stereotype plates continue to be of service. But what would be the real cost of securing these objects?

1. It would simply postpone a difficulty—a difficulty which would become more formidable every year. It is not likely that this departure from the admirable classification of the hymns of the Selection would be always tolerated. Twenty years hence, perhaps, there would spring up a general desire that the book should be made uniform, and then a vastly greater number of persons would be inconvenienced by the change.

2. It would do immediate injustice to all the congregations who might for the first time adopt the hymns. They would find themselves in possession of a confused and imperfect book, in order that the convenience of others might not be invaded. Inconveni-

ence must fall somewhere, but on whom is it most reasonable that it should fall?—on those who now possess the two volumes, or on those who will begin with the single volume? Not, I should think, on the latter. No existing congregation will be obliged to adopt the single volume: it may adhere to the two volumes. But those who wish the single volume should have the best book that can be made.

In submitting these considerations, I cannot but express the hope that the work will be undertaken in the right quarter. The time has now arrived for it, and promptitude will preserve from some possible evils. Those who have been accustomed from their childhood to our two books cannot, perhaps, imagine why others are not contented with them; but to require new congregations and new-comers to old congregations to purchase two books, and to learn the art of finding one out of five series of numbers, produces a continual vexation. One consequence is, that poor congregations are everywhere adopting small and inferior selections, instead of beginning at once with one which would serve them in most Baptist congregations to which individuals might remove. The meagreness of these selections is not the only inconvenience which attends them. Our churches in Jamaica, rather than introduce Watts's and the Selection (which would have utterly puzzled the excellent people there), adopted a union of both in a single volume, produced by a minister in Devonshire. It is a fair collection; but having only a partial circulation, it has not been reprinted. It is easy to imagine the results, now that the book has been in use for twenty years. Many of our village congregations will find themselves ere long in the same state.

The first difficulty which presented itself to your correspondents—the selection of the right pieces from Watts—is likely to be overcome more readily than was feared. There has been a remarkable uniformity in the lists which have appeared in your pages. I could easily, had this appeared to be the proper time, have added another; for the conductor of our psalmody has kindly made out for me several elaborate tables, exhibiting all the psalms and hymns which have been sung in our assemblies on the Sundays and on week-days for the last five years. I have been surprised to find how closely they accord with those you have published, and how they strengthen the hope of a general harmony of opinion in this enterprise.

I am, dear sir,

Yours faithfully,

C. M. BIRRELL.

17th September, 1855.

MY DEAR SIR:—Having been accustomed from childhood to the use of Dr. Watts's Hymn-book, both in public and social worship, I could fully enter into the remarks of Mr. Grove in your April number; and yet on proceeding to mark those psalms and hymns which I had observed in use, my conviction was that he had over-estimated the number which would be required for the proposed appendix to our Selection.

Mr. G.'s letter suggested to my mind the following remarks: 1st. Even though "bulk and cost were not materially reduced," yet "the project would be worth attempting" for the sake of simplicity of arrangement, which is indeed the principal object of the movement.

2nd. But, undoubtedly, "bulk and cost" might "be materially reduced," and that without giving cause for "complaint."

Very few, indeed, perhaps not Mr. G. himself, would contend for the retention of a greater portion of Dr. Watts's hymns than the number mentioned by Mr. Smith, in his excellent letter, as the maximum; whilst it is highly probable that the great majority of worshippers would be satisfied with his minimum; in which case a book containing about 900 hymns would be produced for about eighteen-pence or twenty-pence, in place of the two volumes containing five books and nearly 1,400 hymns, costing not much less than half-a-crown.

3rd. It is generally conceded that the adaptation of Watts to the service of the sanctuary would be greatly promoted if the unappreciated and unnecessary division into four books, each separately numbered, were abandoned in favour of consecutive numeration; and it cannot be denied that whilst some of the hymns are decidedly unsuitable for public worship, many others are redundant and superfluous. Many who

take this view have the doctor's invaluable labours in high admiration, and may be acquitted of any disposition to "censure or condemn any part of his work," &c.

4th. With regard to the "other uses" of Watts to which Mr. G. refers, what should hinder us, when the proposed change shall have been made, from keeping our present copies of the book at home for the purpose of private devotion? &c. And as it will still continue to be published separately, may it not be had at any time and applied to any "other uses" *ad libitum*?

5th. It is to be hoped that in the expected "Baptist Hymn Book," there will be no deficiency of good hymns on the subjects indicated by Mr. Grove. I confess, however,—it may be for want of a "little more eye-salve,"—I do not see the particular beauty of some of those psalms and hymns whose exclusion he expressly deprecates; one of which has the following hard lines:—

"Thine hand shall find out all his foes;  
And as a fiery oven glow,  
With raging heat and living coals,  
So shall thy wrath devour their souls."

Having made a selection of my own from Dr. Watts, I find the number about 47 in excess of Mr. Elven's, and have appended to this letter the first lines of those which are not included in his list, annexing also the first lines of a few popular hymns which perhaps ought to have a place in our Selection.

Hoping that the admirable suggestions of Mr. Smith may speedily be carried into effect by the trustees,

I abide, Sir,

Yours very respectfully,

JOHN COMPTON.

Inskip, near Preston,  
September 7th, 1855.

PSALMS.

Psalm.	No. in Bap. Hymn Book.
1 The man is ever blessed.....	685
2 Maker and sovereign Lord (omit 1, 2, 6, 7).....	688
3 My God, how many are my (omit 4, 5).....	687
5 Lord, in the morning thou (omit 6, 7, 8)....	689
8 O Lord, our Lord, how (omit 5, 6, 7).....	690
9 With my whole heart I'll raise my song....	691
16 When God is nigh my faith is strong.....	692
25 I lift my soul to God .....	697
32 O blessed souls are they .....	699
36 High in the heavens, eternal God .....	701
39 Teach me the measure of my days .....	702
40 The wonders, Lord, thy love (omit 2, 3)....	704
45 The King of saints, how fair his face.....	705
50 The Lord the Judge before his throne ...	709
69 Deep in our hearts let us record .....	715
73 God, my supporter and my hope.....	718
85 Salvation is for ever nigh .....	721
96 Come sound his praise abroad .....	728
97 He reigns! the Lord the Saviour reigns..	730
102 Let Zion and her sons rejoice.....	733
110 Thus the eternal Father spake .....	736
116 What shall I render to my God .....	739
119 (Last part) Father, I bless thy gentle hand	740
135 Unshaken as the sacred hill (omit 3).....	754
140 Out of the depths of long (omit 4, 5, 6)....	757
138 With all my powers of heart (omit 3, 5)	761
146 Long as I live I'll bless thy name .....	763

145	Sweet is the memory of thy grace .....	764
146	I'll praise my Maker with my breath.....	766
148	Ye tribes of Adam, join (omit 2, 5, 6, 7, 8)	768
150	In God's own house pronounce his .....	769

## FIRST BOOK.

No.		
19	Lord, at thy temple we appear .....	775
23	Absent from flesh! O blissful thought!...	778
34	Jesus, thy blessings are not few .....	781
43	How vast the treasure we possess .....	784
46	Father, how wide thy glories shine! .....	786
51	To God, the only wise .....	788
63	What equal honour shall we bring.....	791
72	Daughters of Sion, come, behold.....	793
75	The wondering world (omit 4, 6, 7, 8).....	794
87	Thus saith the high and lofty One .....	797
97	Buried in shadows of the night .....	800
111	Lord, we confess our numerous faults ...	806
122	Do we not know that solemn word.....	808
127	Come hither, all ye weary souls .....	810
135	Come, dearest Lord, descend and dwell...	816
140	Mistaken souls, that dream (omit 5, 6, 7)	819
142	Like sheep we went astray .....	820
145	Jesus, in thee our eyes behold (omit 3—6)	822

## SECOND BOOK.

25	My drowy powers, why sleep ye so?.....	833
29	Jesus, with all thy saints above .....	834
53	Lord, what a wretched land (omit 2, 4—7)	843
61	My soul, come, meditate the day.....	846
74	Is this the kind return .....	851
119	Laden with guilt and full of fears .....	864
126	The Lord, descending from above .....	866
133	Eternal Spirit, we confess.....	868
196	Jehovah reigns; his throne is high .....	881

## THIRD BOOK.

10	Nature, with open volume, stands.....	884
26	Bless'd be the Father and his love.....	888
45	Hosannah to the King .....	889

## WATTS'S DIVINE SONGS.

3	Blest be the wisdom and the (omit 2, 6)...	890
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## CONGREGATIONAL HYMN BOOK.

*Supplementary Hymns.*

5	Awake and sing the song .....	891
343	Behold the Saviour of mankind .....	892
335	Brightest and best of the sons of the.....	893
223	By thy birth and early years .....	894
206	Come, my soul, thy suit prepare.....	895
406	God is our refuge tried and proved.....	896
342	Go to dark Gethsemane.....	897
47	Great the joy when Christians meet .....	898
406	Hail to the Lord's anointed .....	899
375	Heal us, Emmanuel! here we are .....	900
606	Inspirer and hearer of prayer.....	901
547	Oh thou from whom all goodness flows...	902
289	Sometimes a light surprises .....	903
288	Though troubles assail .....	904
616	Thou art gone to the grave, but we will	905
32	Unvail thy bosom, faithful tomb.....	906

## ROBY'S SELECTION.

By whom was David taught? .....	907
Shall loyal nations hail the day? .....	908

## EDITORIAL POSTSCRIPT

The time having arrived for the preparation of the Annual List of Baptist Ministers in England, we beg to remind our friends who have been accustomed to assist in its revision, or who may have it in their power to remove deficiencies and errors, of the importance of promptitude. There has never yet been a year in which we have not received, *after* publication, corrections which might have been sent previous to publication, and prevented mistakes which they were intended to

rectify. Two or three facts we must also call to remembrance. First, the list is not intended to include any names of non-residents: if brethren reside in Wales, Scotland, or elsewhere, however estimable they may be, they are not eligible for insertion. Secondly, it is not exclusively a list of pastors, but includes other ministers, so that if a pastor has resigned his office, but not removed from the town in which he exercised it, his name should not be on that account omitted. Thirdly, it is as necessary to mention the place whence he has removed, in order to identify him, as the place to which he has gone. As the whole value of such a list depends on its accuracy, and it is quite impossible to make it what it ought to be unless persons in different localities concur in its production, those friends who desire to avail themselves of such information will see, we trust, how important it is to keep in mind these particulars, and take care to be exact in their communications.

We are requested to state that B. B. Sherring, Esq., of Bristol, has been appointed Treasurer of the Aged and Infirm Baptist Ministers' Society, in the room of J. L. Phillips, Esq., whose infirm health has obliged him to resign the office; and that the Rev. F. W. Gotch of Bristol has been appointed Secretary in the place of the Rev. Charles Daniel. Communications relating to the Society should, therefore, be now addressed to one of these gentlemen.

The Rev. M. H. Crofts of Andover, late of Ramsey, Hunts, informs us that he has been obliged to resign the pastorate of the baptist church in that town, in consequence of an affection of the throat, which it is feared will prove malignant. Our brother being very heavily afflicted, earnestly desires the sympathy and prayers of the churches.

We have just learned that the Rev. James Harcourt, of Luton, has accepted an invitation to the pastoral office from the church at Regent Street, Lambeth, intending to commence his labours on the second Lord's day in October.

Since the Irish Chronicle was made up, a legacy has been received, amounting to forty-five pounds, clear of duty, from the executors of the late Mr. James Colman, of Stoke Holy Cross, near Norwich.

Medical authority having enjoined the removal of the editor from the house which he has inhabited the last two years, he has taken and entered upon No. 8, Cleveland Road, Downham Road. It is about half way between Lower Road, Islington, and Kingsland Road; but communications may be addressed to him as usual at the Baptist Mission House, 33, Moorgate Street.

# IRISH CHRONICLE.

OCTOBER, 1855.

## ENCOURAGEMENTS.

At the time at which it is necessary to prepare this paper for the press, the accounts for the quarter are not made up; it is impossible, therefore, to state the amount of the deficiency. A loan has been obtained, which relieves from present difficulty; though, of course, it will involve an expenditure for interest, as well as the repayment of the principal. We may say, however, that much kind solicitude respecting the Society has been evinced, and that many of our friends have exerted themselves to enable us to meet the demands which quarter-day must bring. The sums forwarded have not generally been large, but they have indicated a disposition on the part of the donors to do what they could, and some of them have been valuable. Some who have been unable at the moment to send contributions, have written in a style of sympathy, for which we sincerely thank them. Thus, one says, "I deeply sympathize with you in the difficulties of the Irish Society, and wish it was in my power to help you out of them. When you gave up the deputation system, and cast yourself on the liberality of the churches, I was so pleased with it, that I increased my subscription from £1 1s. to £10, which is as much as I feel I can afford for the Society. My income is far from large; and to give what we do, my wife and self live in a plain and inexpensive manner, so as to give to the cause of God as much as possible. As I am accustomed to send my subscription to the Missionary Society half-yearly, I will send with it, at the close of this month, half of my

subscription to the Irish Society; and should I feel I can do it, will send the £10 as usual in March, trusting the great Head of the church will incline those who have the means to come forward to the help of the Society."

### CORK.

"I am happy to say," writes Mr. Crawford, "that although I cannot speak of *rapid* progress, we are gaining ground, and acquiring the confidence of the people, so that I have just been informed that some baptists, who have hitherto stood aloof, are talking of returning to Marlborough Street. I may add that nothing has ever occurred to hinder the harmony and Christian love which has from the first characterized our union.

"In order that you may be able to form an idea of our attendance, I may say that the congregation on last Sabbath morning numbered thirty-six, and that in the evening thirty-two. On Monday evening there were fourteen persons present, and on Wednesday twenty-three.

"Now, although these numbers are small, they are, I believe, about double what they were at the commencement of the year. Besides, the congregations are now of a more permanent character. At first, they were mainly composed of persons who came through mere curiosity to hear the new preacher; whereas now, the majority are persons who are in regular attendance.

"At our last church meeting four candidates for fellowship were proposed. One of these is the wife of a member of the

church. In one of my former reports, I mentioned having buried one of their children. They had lost another a short time before. These trials have been sanctified to the parents, and they have been the principal means employed by a gracious God in leading the mother into the path of peace.

"Another is a poor but respectable woman, who has seen more prosperous days, being the daughter of an archdeacon of the established church, and has been a consistent Christian for many years. She attends the "Scots church;" but, seeing believers' baptism to be an ordinance of Christ, she cannot any longer disregard its observance.

"The third candidate is the eldest daughter of Mr. Murray, and the fourth is Mrs. Crawford, who has never before had an opportunity of observing this ordinance since she was convinced of her duty respecting it.

"Ever since my coming, I have been anxiously desiring to have a Sabbath-school in the chapel; but, up to the present time, I thought we were not strong enough, either in numbers or gifts, to make an auspicious commencement. Now, however, considering our circumstances such as to warrant the step, I have announced our intention of making a commencement (D.V.) on next Lord's day, at ten o'clock.

"As the Sabbath class, which Mrs. Crawford has had in our own house, is but thinly attended, we propose transferring it to the chapel.

"I think I mentioned in a former report that a young man from London, who had come to this city to make trial of a situation in a mercantile house, was of great assistance to us in our singing. I have to state farther, that he has now brought over his wife and child. By his aid, the character of our singing has been greatly improved. He is an excellent leader, and gives instruction every Wednesday evening to a

class of about twelve or fifteen young persons of the congregation, who avail themselves of this opportunity of gaining improvement in sacred music.

"He has also occasionally induced some of the young men who are in the same house of business to attend the services in the chapel, or the music class, or both. One of these young men, also a Londoner, and who continues occasionally to attend, was never before, according to his own acknowledgment, in any place of worship. This appears almost incredible, as he is an intelligent young man, although extravagant in his views on some important subjects, yet I verily believe it to be true. May the Lord mercifully grant that the word which he hears may prove the power of God to his salvation!

"Another young man, a student of Trinity College, Dublin, has been a pretty regular attendant at the chapel. He was intended by his parents for the church, and the time has come for him to enter upon his divinity course; but his mind is evidently exercised about the propriety of such a step.

"I have to thank you and the committee for giving me the assistance of Mr. Murray, who appears to be well received by the people; and I trust that good may result from his labours.

"Depending upon his aid in endeavouring to bring out the people, I have arranged to preach at Shandon on Thursday evening next, and on that day week at his house, which is at Evergreen, just at the opposite part of the city. If we find, after a few occasional services at these places, that they are pretty well attended, we may occupy them as permanent stations. I intend making a similar trial at my own house.

"In one of my reports I referred to my visiting the North Infirmary. I continue to pay it an occasional visit. In one of the wards there were three unfortunate young women. One of

these, a Roman Catholic, was much displeased with my expositions of scripture, and I have since heard that she has returned to her course of iniquity ; but another, a native of England, listened attentively, and appeared a good deal impressed on three occasions when I visited this ward, and also on another occasion when Mrs. Crawford visited her. She said she would abandon her course of sin, and return to her family if possible. She wrote home, and received a favourable reply ; and has, I understand, returned to her home in England. The third inmate of this ward, whom I think I mentioned as having received extreme unction from a priest, still continues an invalid. She is the daughter of a respectable physician, was seduced by an officer five or six years ago, and, being cast off by her relatives, has continued in a course of infamy ever since ; and when I was first requested to visit her, she was given up by the medical men. She is now, however, pronounced out of danger, although still very weak. As she appears penitent, and has been in an *anxious* and inquiring state of mind, I have several times read and prayed with her. I hope the word may be blessed to her, yet her mind appears to be still dark, although in a hopeful state. She appears very anxious, if restored to health, to be placed in such a position as will enable her to gain an honourable livelihood ; and she appears horrified at the idea of returning to the path of sin and ruin. She is but two-and-twenty years of age. May the Lord very mercifully open a door of escape for this poor soul !

"My stock of tracts and bibles is nearly expended, both what I had from you and Mr. Keen, and what I had of my own ; and as Mr. Murray has many opportunities of distributing tracts to those whom he visits, I would be very glad to have a fresh supply.

"There are a few books in our chapel library, but too few for regular circulation. If you could conveniently forward the box of books you promised us, good might be done."

### BALLINA.

In this remote and uncultivated district, Messrs. Hamilton and Willett find opportunities to make known the gospel, though large numbers cannot be expected to assemble at any one time and place. Mr. Hamilton writes on Sep. 1st : "We are going on pretty comfortably here : good seems to be doing in various directions. I am getting new openings for preaching and visiting, but the people are slow in attaching themselves to us as a denomination. However, we can only strive to do our duty, and leave the issue with the Lord."

"Last Monday week," he says, "I went to Mr. Gallagher's ; and although he is the only Protestant in the place himself, I had about twelve to hear me preach in the evening, and about twenty next morning. I was delighted to find that his two eldest sons have been well instructed in the way of salvation, and that they are very interesting children. I am to go there again next Monday. Mr. G. went from house to house, to collect the people ; and he said I would have had more, only that some of the poor men were in England trying to earn a little money.

"Mr. McAdam told me of a Scotch family named McDonald, near Crossmolina, and of another family named Campbell, a mile farther on, who would be glad to see me ; so on last Tuesday fortnight, I had a meeting in Widow McKinley's, Ranamaugh, at two o'clock. I then proceeded to Mr. McDonald's, and met with a kind reception, where I read, expounded, and prayed. Mrs. McD. has a brother a Baptist minister



at Preston. They hope soon to be able to come to our chapel here. Their place is eight miles] off. I then went to Mr. Campbell's, read, expounded, and prayed; and both himself and his son

seemed very thankful. Afterwards I went to Crossmolina, and preached at seven o'clock. I went the same round last Tuesday, and those new friends were still more glad to see me."

### CONTRIBUTIONS RECEIVED SINCE OUR LAST.

	£	s.	d.		£	s.	d.
I would if I could .....	0	1	0	Errington, Mr. ....	0	10	0
G. J. ....	2	0	0	Friend, A. ....	1	0	0
L. M. ....	20	0	0	Gray, Mr. W. ....	1	1	0
Amerham .....	5	0	0	Keightley, Mr. ....	0	10	0
Beaulieu, Rev. J. Burt. ....	5	0	0	Underwood, Mr. ....	0	10	0
Bath, A Friend .....	2	0	0	Weekly Subscriptions by			
Birmingham, H. H. ....	5	0	0	Miss Bumpus .....	1	0	0
Bristol, Mr. W. Finch .....	1	0	0	Collection .....	10	12	0
Leicester, by James Bedells, Esq., on account .....	15	0	0				
London—				Sabden, G. Foster, Esq. ....		16	13 0
Bacon, Mr. J. P. ....	1	1	0	South Shields, Mrs. Mackay .....		2	0 0
Chandler, J., Esq. ....	1	1	0	Teignmouth, Devon, A Friend .....		5	0 0
Hoby, Rev. Dr. ....	1	1	0	Tonbridge Wells, A Baptist .....		0	10 0
Brixton, W. H. Millar, Esq. ....	5	5	0	Westbury Leigh, Rev. Zenas Cliff .....		0	10 0
Chelsea, Mr. T. Hemming .....	0	5	0				
Clapham, Mrs. Haasall .....	0	10	6	SCOTLAND.			
Kennington, Major Farran .....	1	0	0	A Friend .....		2	0 0
Maldstone, Mrs. Allnutt, a donation .....	1	1	0				
Northampton, by Mr. W. Gray—				IRELAND.			
Brice, Mr. ....	0	10	0	Waterford, Miss Crosbie's Missionary box .....		0	2 7
Brown, Rev. J. T. ....	0	10	0	Gratitude's Mite .....		0	10 0
Bumpus, Mr. ....	0	10	0				0 12 7

We beg to announce that the Annual Reports for the year 1855, have been sent by post to all subscribers of five shillings and upwards, and to all collectors or ministers who have sent money. If any one who comes under either of the above heads has not received one, on sending his or her name and address, one shall be immediately sent. Any other person desiring to have a copy shall have one sent on

forwarding either five shillings, or the difference between his former subscription and that amount.

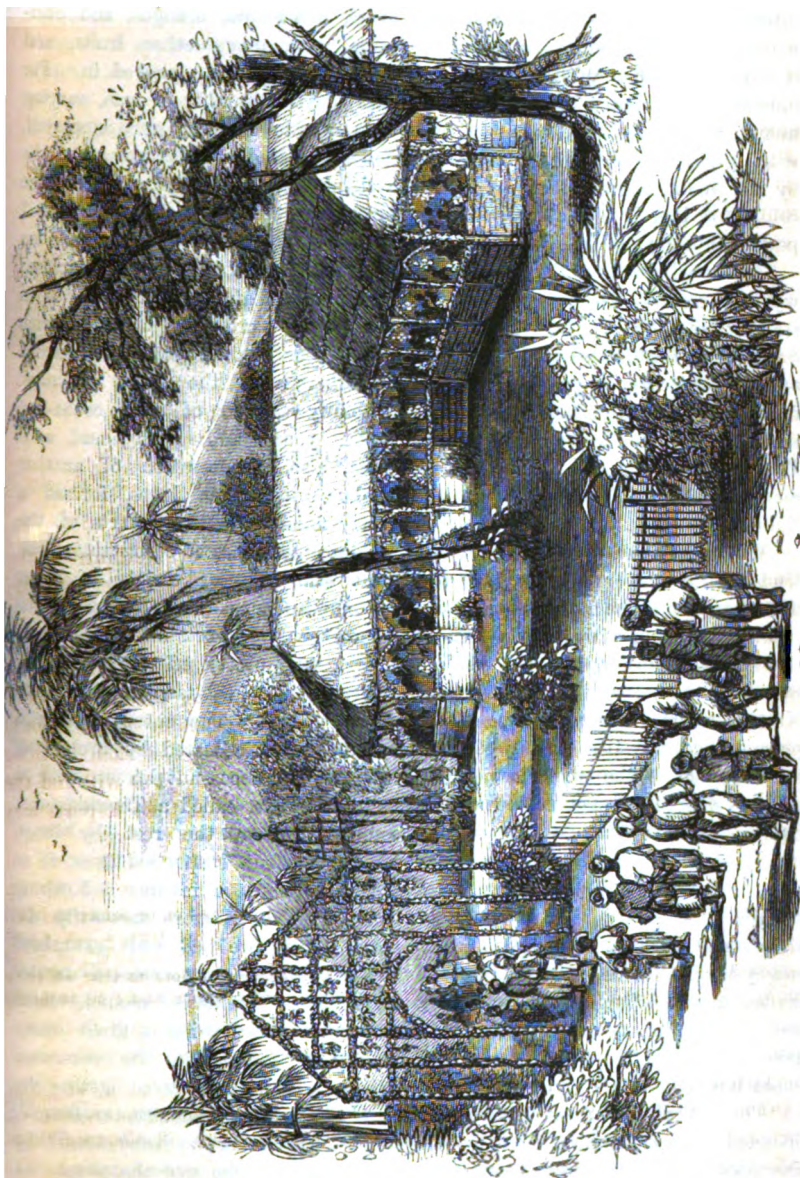
It will be desirable, in future, that all persons remitting the subscriptions either of themselves or others, should send such an address of each of those whose money they send as will find the donors by post, that their Reports may duly reach them.

Contributions to the Baptist Irish Society which have been received on or before the 20th of the month, are acknowledged in the ensuing Chronicle. If, at any time, a donor finds that a sum which he forwarded early enough to be mentioned is not specified, or is not inserted correctly, the Secretary will be particularly obliged by a note to that effect, as this, if sent immediately, may rectify errors and prevent losses which would be otherwise irremediable.

SUBSCRIPTIONS AND DONATIONS will be thankfully received by the Treasurer, THOMAS PEWTRESS, Esq., or the Secretary, the Rev. WILLIAM GROSER, to the latter of whom money orders should be made payable, at the Mission House, 33, Moorgate Street; and by the Baptist Ministers in any of our principal Towns.

# THE MISSIONARY HERALD.

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FESTIVAL AT KOTTIGAHAWATTE.

## FESTIVAL AT KOTTIGAHAWATTE.

WE have been favoured, by the kindness of Mrs. Underhill, with a sketch of the temporary building in which this interesting gathering was held, and from which the illustration on the first page is taken. To her pen, also, we are indebted for a description of the ceremony; and we feel sure it will be read with great interest, more especially by our young friends, many of whom contribute largely and steadily to support the society's schools in Ceylon.

"Scattered about in the vast jungle which surrounds Colombo are various stations of the Baptist Missionary Society; and connected with them are several hundreds of people, who, but for the efforts of the missionaries, would be enveloped in the darkness of idolatry. They are now, however, happily become members of churches walking in the light of the Lord.

"On the occasion of the visit of Mr. Underhill to Ceylon, it was proposed that there should be a gathering of the native Christians with the children of the several schools. The 4th of July was fixed upon for the purpose, and Kottigahawatte was selected as the place of meeting. It is prettily situated in the midst of the wood (or jungle), and has a large and commodious native chapel, close to the dwelling of the native pastor. In the prospect of so large an assembly, it was necessary to prepare a temporary building to shelter them from the sun, or the rain, as it might happen to be. The pastor, Mr. Nadan, accordingly gave public notice, and invited the people to come and give their help, both in labour and materials.

"The appeal was most heartily responded to; and bamboos, Areca palms, and cocoa-nut leaves, were supplied in the greatest abundance. Nor did their

liberality end here; for they agreed to send all the fruit, &c., that would be required on the occasion. Accordingly, pines, cocoa-nuts, oranges, and plantains, with many other fruits, and heaps of sugar-cane, poured in. For many days a number of men, varying from ten to seventy, were employed, under Mr. Nadan, in carrying out the design. They ended in producing the prettiest erection of the kind that I have ever seen, of which some idea may be formed from the enclosed sketch, taken at the time. It was in the form of a cross, and thatched with cadjans, or plaited cocoa-nut leaves. The fringe round the arches was most tastefully formed of split cocoa-nut leaves, young and green; and with these, also, a decoration of another kind, consisting of loops, formed a pretty finish to various parts of the building. Bunches of cocoa-nuts, plantains, and a great variety of other fruits, were suspended at every point where the wood-work intersected, and had a very pretty effect—a pleasing evidence both of the taste and liberality of the people. The entrance to the building was indicated by arches of bamboo and cocoa-nut leaves, with a very lofty one, called a Thornay, distinguished from the rest by large bunches of fruit suspended from it in a very ornamental manner. Nothing could have been more tastefully devised. After we had well examined and admired the structure, a service was held in the native chapel, which was full to overflowing, a great many having to remain in the verandah outside. Addresses were given by some of the native pastors, the Rev. C. Carter, missionary at Kandy, and by the secretary, who told the people all the plans for the future, which he and

the missionaries had been arranging. A verse of a hymn was given out by Mr. Davis between each, and sung in the usual curious, monotonous style of the Singhalese, and the meeting was concluded with prayer. We then returned to the Meduna, where everything was in readiness, and after a hymn had been sweetly sung by the girls of Mrs. Davis's school (late Mrs. Allen's), all the children, 400 in number, seated themselves at three of the tables extending round the building. These were covered with white calico, and amply supplied with loaves, fruit, and sugar-cane, as well as milk, of all which they partook with great alacrity, and appeared thoroughly to enjoy their repast. The fourth table was provided

with substantials, as well as delicious fruits, for our party. After we had partaken of them, and the children also had concluded their repast, the latter made way for their parents and friends, about 400 in number, who, after taking as much as they desired, still left a large quantity of fruit for a scramble both among children and adults, and fine fun it afforded them.

"The boarding-school girls were then called in, and formed into a circle, by Mrs. Davis, in the centre of the building, when they sang a few of Mr. Curwen's little pieces, much to the delight of the crowd of listeners around them. The meeting then separated very happily, and all returned home highly pleased and gratified."

#### BENGALÉE LITERATURE.

We have been very much interested in the remarks of the editor of the *Friend of India* on this topic. They are too extended to be transferred entire to our pages; but we propose to condense them within as narrow a space as possible, consistent with a clear exposition of the subject. We make no apology for a free use of his observations, or his facts. It will be sufficient to have indicated the source whence the information is derived. The reliability of the authority none will dispute.

Very great progress, in many respects, has been made in Bengal during the present century. But in none has that progress been more evident and steady than in the matter of Bengalee literature. "It is delightful to take our stand at the present period, and look back, through the long vista of half a century, to the first dawn of that literature, and the first feeble efforts which were made to cultivate it, in the hallowed spot where we are now writing. It was in the last year of the last

century that Dr. Marshman and Mr. Ward, arrived in the country from England, with the view of strengthening the mission which had been established in the district of Malda, by Dr. Carey in 1794."

These excellent men, as is well known, were refused permission to reside in the Company's territory; they were, therefore, constrained to accept the offer of protection under the Danish flag, which the Governor of Serampore offered them. The first sheet of the Bengalee New Testament was struck off, April 14, 1800.

Just at this time Lord Wellesley established the college at Fort William, and then it was determined that the future judges, magistrates, and collectors of Bengal, should be instructed in the tongue of the people. But there was not a single prose work in the language; and Dr. Carey, who had been appointed professor to the college, was requested to prepare a series of prose Bengalee works for the instruction of the students.

The first work which was ever printed in Bengal, was not of a religious or legal character, but the life of the last Bengalee king of Sagur, before that island became the domain of tigers. It was written by a native, Rambosoo, who had consorted with the first missionaries for several years, but never had the courage to abandon Hindooism, which he heartily despised. This work was published in 1801.

Little more than half a century has passed away since then, and what do we see? "We have now before us a descriptive catalogue of Bengalee works containing a classified list of fourteen hundred books and pamphlets, by the Rev. James Long. It would be difficult to speak in adequate terms of the immense labour and research which has been involved in the preparation of this work; and we think we shall be fully borne out in saying, that of the labours of a similar character in which Mr. Long has been engaged, this is likely, perhaps, to be the most useful."

Of this catalogue we have a selection of nearly-five hundred works in mathematics, natural philosophy, grammar, history, biography, medicine, metaphysics, together with a great variety of elementary works suited for students whose knowledge is limited. We thus see to what an extent the cultivation of the vernacular tongue has been carried under the auspices of Europeans and natives, and the success which has attended those labours.

Many of the works enumerated in the catalogue are "wretched trash, intended to gratify the depraved taste of the country, and to stimulate the libidinous passions of a warm climate; but even this fact may be turned to account, if it enforces on us the necessity of endeavouring to correct and elevate the national taste, by means of education and the press. But many of the works are of a higher character,

and serve to demonstrate the capabilities of the language, which, as a cloak for indolence and inaction, it has been the custom, for more than a quarter of a century, to depreciate." This language, which the advocates of English have represented as without form, rude, and barbarous, the natives themselves have improved, and have enriched it with works in almost every department of literature and science, not even excepting phrenology.

It is a very singular and striking fact that the cultivation of the Bengalee language has increased with this strange rapidity, and within the present century, a period during which education has been confined to the English, and the efforts of the government have been mainly directed to aid its diffusion among the native community. These efforts, however, have by no means weakened the hold of the vernacular on the people. They rather seem to have had a contrary effect. "For one man who receives any mental impression through the medium of English works, there are a dozen whose thoughts and feelings are influenced and wielded by publications which have issued from the vernacular press. Whilst our attention has been devoted to the progress of improvement through the medium of English, the natives have been employed in creating an indigenous literature, and transferring many of the thoughts and ideas obtained from English works into their own native tongue." It will be easily understood that the works enumerated in Mr. Long's catalogue will not bear a comparison with the great classics in literature, science, and morals of the English language; but the fact still remains, and cannot be disputed or concealed, that the Bengalee language does influence the masses of the people, and is increasingly and successfully used for that purpose.

It has often been asserted, and by many it is believed, that English will supersede the vernacular. But these facts clearly prove the contrary; for the more the former is encouraged, the more the latter flourishes. There are now *thirty-five* native presses in Calcutta alone. During the past year there were printed in that city, in the native language, nearly one hundred thousand volumes, for which there was a ready sale.

Moreover, these facts must have an important influence on missionary operations, particularly in regard to schools. They are known to the brethren in India, and we earnestly hope that as they are sitting in conference at the time we are writing, to consider this among other questions, they will

be guided to right resolves. If they see that the time has arrived when English shall be taught in the schools as an accomplishment, rather than used as a medium of instruction, and that greater attention shall be paid than in years past, though it has been far from small, to the wider and more constant use of the native languages in all public ministrations and in the schools, they will not only be sustained by the sympathy of their friends at home, but fully justified by the facts which have thus been brought to light. To us it is quite plain that, both in books and in oral teaching, the natives are to be reached by the vernacular languages of our vast Indian empire.

## FOREIGN INTELLIGENCE.

**CALCUTTA.**—By a letter, dated July 17th, from Rev. Thomas Evans, we learn that the “William Carey” arrived there in safety on Lord’s day the 15th, Mr. Thomas having gone down the river to meet them; and on the following day they landed. Mr. and Mrs. Sampson were the guests of Mr. Pearce, Mr. Mackay of a personal friend, and Mr. Evans of Mr. Lewis. We deeply regret to learn that Mr. Evans was plunged into deep affliction by the death of his wife, about a month after they sailed. He lands in India a bereaved brother, and his circumstances will excite general sympathy on his behalf. We extract from his letter a few particulars of this distressing occurrence:—

### *Arrival of the “William Carey.”*

“I take up my pen to address you at this time with feelings of grateful joy, mixed with the deepest sorrow. We all rejoice in that goodness which safely conducted us to the shores of our adopted country.

“But, alas! this joy to me is intermingled with heart-rending sorrow! A sorrow which none but those who have experienced it can comprehend. My dear wife is no more, and the sad news of your own bereavement made my heart bleed anew.

### *Death of Mrs. Evans.*

“On the 18th of April, when we had been thirty days at sea, in latitude of Sierra Leone, my beloved one fell asleep in Jesus. After she had recovered from her sickness, she seemed to fare very well till Friday the 13th, when she complained of pain in her head, which continued to increase till the following Tuesday, when she appeared unconscious of pain. On this morning she spoke to me last. When I asked her if she felt better, she said, ‘O yes, I am much better now, and I think I would recover if I could but sleep. I did not think so when I was in the great pain, but now I feel no pain, and I hope the Lord will spare my life for your sake. But if such should not be his will, I do not fear death. All is well.’ These were her last words. She continued delirious from this time to the hour of her dissolution. She suffered a great deal during her short illness, but with the most patient and Christian-like spirit. Death, indeed, to her was gain; but to me, how great a loss!

“The Lord alone knows what I have suffered in this distressing visitation of his providence. Again and again I poured out my heart, with strong crying and tears, to Him in whose hands is the power of life and death; and did all in my power in the application of other means. But all was in vain. Her days were numbered, her work was done, and her master called her to receive the reward.

*Her burial.*

"On Thursday the 19th, her mortal remains were consigned to the deep. Oh! how sad, how desolate, how friendless, I viewed myself that morning. However, I would not despair, nor would I murmur at the secret workings of divine Providence. Even under this ponderous burden, the blessed gospel brings forward its healing balm to my wounded heart. The disease of which my dear wife died was some kind of virulent fever.

"Little did either of the two departed ones think they should so soon meet in heaven, when your beloved wife asked mine to write for her a verse from the bible, that she might have *that* to bear her in mind should she never see her again. They have met; and we, dear brother, shall meet them when our work is done here.

"We had a very good voyage, as far as the weather was concerned, and all who were spared enjoyed good health. The friends have given us a hearty welcome. I expect Mr. Mackay and myself will remain here until Mr. Underhill comes. He is expected the end of this month from Ceylon."

By the same mail we received a few lines from Mr. Sampson, from which we make an extract expressive of his first impressions on landing in a heathen country:—

"I will not attempt to describe my feelings on being able to date from this place. After a most favourable voyage, we reached the mouth of the Hooghley on the 13th, and to-day Mr. Pearce very kindly took a boat, and came down a few miles to meet us. We came up with him; brethren Mackay and Evans went on in the vessel to Calcutta.

"I can scarcely believe now that I am in India. Such wretchedness and degradation, however, as I have seen in the people around me, are enough to show I am in a heathen land. Much as I had thought of heathenism, I never pictured to myself such scenes as I witnessed during the two or three days we were coming up the river. We are all now very well."

The following extracts from a letter since received will interest our friends, as they give further particulars of Mr. Sampson's landing and settlement with Mr. George Pearce; of his first impressions in his new sphere of labour, and of his interest in Mr. Pearce's itinerant labours among the heathen:—

"I told you in my former note that we landed on Monday, July 16th. On the morning of that day we had arrived to about twelve or fourteen miles below Calcutta,

when we saw a native boat sailing down the river. On approaching us she at once made for us, and when a rope was thrown to her, our brother George Pearce came out of the little cabin, and soon clambered on board. As I had already received a note from him informing me that I was to be located with him for a time, I felt at once that my voyage was at an end. He had very kindly taken a boat and come down the river to take my wife and me away with him, and the other brethren as well; but as they preferred going on to the city with the vessel, we soon bade them 'good bye,' and stepped on board the boat. The ride up the river was exquisitely beautiful. The heavy rains that had lately fallen caused all nature to appear clad in the most luxuriant verdure, and the deep, rich green of the trees and grass was such as they only could appreciate who had not seen land for three long months. In about an hour and a half we reached the ghât, and what an exciting scene presented itself! Hundreds of natives—some in the water and some out, some busily employed in unlading boats, and some in lading them; some washing clothes in the river; very nearly all chattering, making a most confused and unearthly jumble, while there were some few in the midst of the babel itself lying down quietly asleep. The day was intensely hot, and we were glad to jump into our conveyance and drive away from the busy scene to our friend's quiet and beautiful residence. We arrived there shortly after two o'clock, and were heartily welcomed by Mrs. Pearce and Miss Packer. We soon found ourselves at home, and most grateful did we feel to our Father in heaven for his kind preservation of us on the bosom of the great deep. The remainder of that day we spent in quiet. But the next day, Tuesday, we began to arrange about the future. I found that I could not learn anything definitely until at least Mr. Underhill's return from Ceylon, and perhaps till after the conference which is to be held the 22nd of this month. On Tuesday evening I went out to witness the native preaching. Services are held by the road side every evening when the weather will permit. We entered (that is to say, Mr. Pearce and myself) one of four cross-roads, and at a distance of 200 or 300 yards could see the group assembled. As we approached, it was evident a disputation was going on. When we came close to the assembly, the native preacher was speaking; and though of course I could not understand what was said, I was much struck by the fluency of his expression, and the gracefulness of his action. Knowing that I could not be spiritually benefited by his preaching, I set myself to study the countenances of those standing round. The Bengali language must be a most expressive one. With his words, the preacher's countenance would change, and as his countenance

changed so would the hearers, and I could feel that they thoroughly understood what he was talking about. His opponent was a Mahomedan; but before he had finished, another Mahomedan comes by and stands before the preacher with a smirk of intense satisfaction upon his face, looks round upon the audience with a glance which plainly said, 'Wait and see how I'll annihilate him.' Presently the preacher ceases, and then the second comer begins to reply. He evidently *can talk well*. He is at no loss for words, and the audience seem sometimes to side with him. After a little time Mr. Pearce takes up the argument. He adopts the Socratic method with him. He puts question after question, to each of which the Mahomedan assents. Every one is attentive,—still the questions are put,—still assent is given. At last the conclusion is pressed home—a conclusion inevitably following the admissions made, and then the debater evidently feels he is worsted; but still he talks on, though the audience is quite against him. The preacher again speaks, and leaving the question that has been debated, brings another subject before the people. There is another group coming up. They are passing by with the utmost indifference; but no, one of them approaches, and as plainly as countenance ever said, his says, 'What will this babbler say!' He stops attentively listening for some time; and who can tell whether or not he then heard those things which by the blessing of God are able to make him wise unto salvation? We shortly after left; but oh, how earnestly do I long for the time to come when I too shall be able to go into the highways and hedges, and tell these poor degraded Hindoos about those great truths that God has revealed to us!

"I have made a commencement in studying the languages; I read every day with a young man, a very intelligent person here, who is desirous of learning English. He speaks a little English; but he thoroughly understands Bengali. I give him instruction in English, and he repays me by teaching me Bengali. I shall now make every effort I can to get on in the language. I feel most deeply anxious to be able to *do something*. All around here the roads literally swarm with people, and amongst them there are no missionaries excepting Mr. Pearce. He is busily engaged amongst them; but what is one amongst so many? Oh, I only wish the churches at home could just see for themselves the real state of things out here, they would not be so cold as they are! Talk about it being much to send out twenty missionaries to India, why in this district alone, the south of Calcutta, twenty men would be swallowed up in the work at once.

"I have told you a page or two before of my having been very unwell; thank God I am now better, but still very weak, though

to-day (the 4th of August) I feel more myself than I have hitherto. I commenced this on the 1st, but could not get further than the second page. It has been quite a fortnight lost. I shall try to make up for it, however, now."

The last mail brought in the gratifying intelligence of the safe arrival of Mr., Mrs., and Miss Underhill, on the 30th July, after a pleasant passage of six days from Point de Galle. Mr. U. found that the brethren Mackay, Evans, and Sampson had arrived; and he says:—

"Since their landing, Mr. Sampson has had a very severe attack of fever. For a few days much anxiety was felt as to the result. He is now well again, and able to commence the duties of his new position. Excepting Mr. Leslie, all the brethren are well. Mrs. Pearce, too, is poorly. Mr. Pearce is actively engaged in his work, and doing good."

#### *Grants in aid of Education.*

"I learn that it is doubtful whether Serampore College can have a grant in aid; certainly not under the present regulations. One by one, the missionary bodies are declining the offered boon, and I think there is little likelihood of any of our brethren touching it."

#### *Future Movements.*

"I shall now have to prepare for the conference. After that, follows a general conference of *all* missionaries in Calcutta, and the country, who can come. Matters are working in the right direction; sounder views are every day coming into prominence and discussion. Before I leave India, I hope to see much clearer views as to the missionary's duty and work."

#### *Persecutions.*

"Our poor converts in Barisaul have been called to suffer persecution, but measures are being taken for their redress. Their houses and chapel have been destroyed, and some carried off, we know not whither."

We are glad to find that Mr. Underhill has been enabled, with Mr. Thomas, to go through all the press affairs. The account which he sends home is most encouraging. Its success has been very great, and the labours of Mr. Thomas in past years have been incessant; and owing to his fidelity and judgment, the concern has greatly flourished. His active services, moreover, in respect of the mission generally, have been most beneficial. May his valuable life and services be long spared to the Society!;



**HOORAH.**—The following characteristic letter from Mr. Morgan, dated July 17th, is full of interest. The account which he gives of the conversion of the Mahomedan and Hindoo, will exhibit, in a striking manner, the difficulties which native converts have to encounter when they abandon their superstitions. The short, but graphic, narrative of his itineraries will furnish a vivid notion of the toils of a missionary's life when he goes forth into the country, far from towns and cities, to preach the gospel to the heathen :—

"I have some recollection of my mentioning to you in the Annual Report that there were two candidates for baptism—the one a Mussulman, the other a Hindu. Both have been since baptized. Some account of them may be acceptable to you.

#### *Converts.*

"The Mussulman is of a respectable family, educated at the Mussulman College, Calcutta, and received from government a diploma equivalent to a D.D. For some years he entertained doubts respecting the divine mission of Mahommed. This was mentioned to the family in the lifetime of the father, who consequently bequeathed his property to such of his family as would keep the Musjid, and the tombs in repair; also to give alms to the Mussulman poor on Friday. This our convert (the only son) refused to do. The young man had married the only child and daughter of a Sudder Ameen, the highest class of native judges. His baptism separated the young man and his wife from the sympathies of the father-in-law. This was a sore trial to the wife, a young and fragile creature with a young child, and brought up in every luxury. To fill her cup of misery, the father came to her, and said: 'You are married now to a Christian. We are disgraced in the village where we have been so long respected; therefore, your mother and I will go to Meka, never to return. Here is my will: your name is not mentioned—you, my only child, are cut off for ever.' Here the poor old man, no longer able to restrain his feelings, wept long and bitterly over his only child. But he was as good as his word: the old people are gone on their long and weary pilgrimage overland.

#### *Their trials.*

"The poor young woman was overwhelmed with grief, and at last became delirious. The dear baby was deprived of his nurse; and the women of the village refused to have anything to do with it, because it is now a *Christian child*. The afflicted husband came to me, full of anguish. His was indeed a sad and painful tale; but God, who is a very

present help in trouble, supported him. The wife became more calm; the baby is thriving again.

"When the old folks reached Patna they relented, and wrote a letter to the daughter; and have ordered a certain sum to be paid to her monthly, for those little luxuries which Eastern ladies so dearly love.

#### *Their firmness.*

"The young man was, and is, in respectable employment; and never did, and does not, want anything from us, except our fellowship, prayers, and sympathy. With the simplicity of a child, he asks my opinion as to the line of conduct he ought as a Christian to adopt. He has nobly braved the storm, resides in the same house and the same village, and I feel assured that he will conciliate the esteem of his most virulent opponent. When the father urged the daughter to forsake her now Christian husband, she replied: 'Never! though he is a Christian, he is still my husband; and he is a good husband.'

#### *Count the cost.*

"The other convert is a Hindu lad, about eighteen years of age, who came to me some time last year. When he came, I told him that I kept no rookery for idle men just because they wish to become Christians: 'There is the chapel open for you, come to me for instruction as often as you like; but you must support yourself.' This he did for some months. Finding that there is some good stuff in him, I spoke to a highly respectable ship-builder, who has kindly taken him into his establishment, where he is now learning that trade, which will, and does, give him the means of respectable subsistence; not only that, but he will be enabled to teach other poor Christians, and free them from the annoyances of heathen prejudices.

"There are two characteristics of a Bengalee: the one is, that he has a great aversion to handle a tool, and great ambition to wag a pen; the latter is respectable, the former is not. The other trait is a spirit of dependence: to use their own words, 'A situation, with a *salary attached*.' No care—no anxiety; to remain at home as often as possible—the monthly income certain.

#### *Labours.*

"I am thankful that I can inform you of the preservation of my health. Throughout the year I have not failed one Sabbath, though I feel my work sometimes rather heavy: two English services every Sabbath, and two in Bengalee; schools to look after; and preaching about as much as I can, and a few odds and ends—it is work, incessant work—like the horse at the oil mill, round and round: 'stitch, stitch,'—The Song of the Shirt' will tell you what I mean.

"Between October 1854, and March 1855, I made three tours for preaching the gospel in distant parts. In looking over my journal yesterday, I find that I had in that time preached in about a hundred and sixty places, and many a weary walk I had to do it. I met the doctor the other day, and boasted to him how much I could walk. He seriously told me, 'Don't you do that again; for if you should be taken ill in that exhausted state, you are a dead man.' Who can deny it?"

"That you may know how we fare sometimes, here is an instance:—I went twenty miles inland, to a large town; arrived at noon, and from that time till dark, and even after, I was surrounded by a dense crowd, distributing books and preaching to them. It was time to retire. Outside of the town, I found a small hut, where the bullocks of travellers are lodged. As a great favour, it was let to me for the night, it being considered quite good enough for a beef-eating animal. It had no windows, and the smell of the ammonia was anything but agreeable. Two bricks made a portable and convenient fireplace. Tea was made. The floor made a table and chair. I had been much heated during the day; it was now getting very cold. Strong fever followed. Twenty miles distant from any Christian help. The poor man that had carried the load of books said, 'Sleep, sleep, Sahib; that is the remedy.' But where I had to double up was in a narrow native palkee, four feet and a half long. Just then the people said, 'Mind the bears!' Bought some wood; the poor man agreed to mind the fire. I did sleep. Awoke free from fever, made my breakfast before daylight, and was at work about the town before the sun was up.

"Permit me to thank those dear friends that are kind to the children at Walthamstow. Asking them out, &c., may not be much, but we think a great deal of it here—it does our hearts good. Our children are our representatives. One kind-hearted gentleman, residing not a hundred miles from Blackheath, spoke kindly to our little girl at Exeter Hall. He little thought of the joy, the pleasure, the prayer, the thanks, the light heart, that followed that simple act. We are men, and burdened men; a little genuine sympathy goes a long way with us."

CHITOURA.—Mr. Smith writes under date June 18, and we regret to notice, that though not laid aside by illness from his work, he begins to feel every succeeding hot season more trying. The effects of sixteen summers in that climate are now manifest, and he thinks that next year he must return to England. As Mrs. Smith and family are new in this country, he proposes to come

home in the "William Carey," and return with them in the same vessel. He complains of the want of rest during the hot weather, seldom getting more than three hours' sleep during the night. We trust if Mr. Smith should return that the voyage and a brief sojourn in his native land, may recruit his energies, and enable him to return to the scene of his labours, where he has been so devoted and successful.

"Notwithstanding hot weather and infirmities, we have all laboured hard so far this year in preaching the Gospel both at home and abroad. We were in the Dholpore district about ten days ago; but the heat drove us home. The disposition to hear is remarkable, and never a week passes without our meeting with one or more professed believers who, for fear of caste, dare not proclaim themselves. My old, faithful assistant, Thaken Das, has given me great cause for rejoicing lately; he is a faithful, zealous Evangelist, who never I think loses an opportunity of preaching Christ to his countrymen. In England I have met with few who exhibit a more disinterested, persevering zeal. If we could send out hundreds such as he is through the length and breadth of the land, I should think the redemption of India was drawing nigh; but it is a lamentable fact that with here and there an exception, such as Thaken Das, our native preachers are unfit for their position. There is no doubt the gospel is making real, steady progress wherever it is faithfully preached, although we see it not in the rapid increase of our churches. In India, I believe, universal experience proves that the preaching of the gospel is the means adapted to the conversion of the people. Let government educate, the more the better; but let it be our duty to preach the gospel. Deliver your missionaries from the danger of their becoming schoolmasters, and from the temptation too; and let their motto be "we preach Christ crucified." At home we are not without success. I hope to baptize some converts shortly, and the native church is decidedly showing symptoms of improvement in many respects. The attendance at chapel both on Sabbath and week-days is encouraging, and the youths' bible class, consisting of ten young men, is doing great good, and will, I trust, be the means of training some useful agents for the Lord's work."

#### CEYLON.

Mr. Underhill has finished his work in Ceylon; and by a letter from Galle, dated July 21, we find he was then on his way to Calcutta. After having spent several weeks in the island, visiting the stations and schools,

a conference of the missionaries, native pastors, and teachers was held, which lasted for several days. Resolutions of great importance were passed, and estimates of expenses for 1856 were carefully drawn up. These documents now await the decision of the committee.

Already, however, good fruit begins to appear; for some of these resolutions being in strict accordance with the instructions given to Mr. Underhill by the committee, will not need their confirmation, inasmuch as they are simply carrying into effect their own wishes. We refer more particularly to the native pastorate, and the desirableness of rendering the churches, as far as possible, self-supporting. The following extracts from this interesting and important communication cannot fail to awaken feelings of gratitude for the past and hope for the future:—

“The suggestions and resolutions which have been made, already begin to bear fruit. In various ways the members of the native churches are beginning to exhibit an improved feeling, and I feel hopeful that, by wise treatment, our missionary brethren will be able to establish a more self-reliant practice among them. One church (that at Grand Pass) is already talking of making an effort to support a pastor. Only the day before yesterday, Mr. Ranesinghe told me that, visiting that morning the house of two of his members, he found that they had resolved on devoting the produce of a coconut tree in their garden to the cause of Christ in connexion with the church. At Byamville, Mr. Melder, the pastor, tells me that the people talk of a native missionary society, and of supporting some station themselves. These incidents, if not of much value in themselves, yet show that the people are susceptible to right motives, and that they have energies to be developed by wise and proper measures. I have told them frankly that they are not to look to the Missionary Society for any extension of expenditure; that if the gospel is to be spread in the destitute parts of the jungle, it must be by their own efforts. They acknowledge their duty in this respect, and, from present appearances, seem willing to do all they can to meet the emergency.

#### *The Schools.*

I have lately spent a very pleasant morning at Matakooly. Both the boys' and girls' schools are in an efficient state, and contain about eighty children. While I was in Kandy, Mr. Davis, with the pastor, Mr. Ranesinghe, and Mr. Silva, in-

stituted and carried on a series of evening meetings, and daily domiciliary visits, which have resulted in a very revived state of feeling; so much so, as to awaken the attention of the neighbouring Romish priest and some other bodies. Several other parties have since visited the district, so that a considerable amount of attention has been called out to the truths of the gospel.

#### *Inquirers.*

I had a long and interesting interview with six of the inquirers—four females and two young men; also with an old man who purchased a testament, which he had ever since been most diligently reading. He said that its perusal had shown him his sins in many respects, and that he had begun to relinquish them; but he found it difficult to conform to the precepts of the gospel. There are some others under very serious convictions, who have presented themselves as inquirers, and a few others are known to be seeking the Lord, although they have not yet joined the inquirers' class.

#### *Various services.*

The last Sunday but one of my stay in Colombo, I accompanied Dr. Kessen, a Wesleyan missionary, to a very excellent station at a place in the jungle called Seedowe. The morning service was in Singhalese, and the congregation numbered about 300 adults. The chapel is a large and airy building, and was well filled, some of the people sitting on mats on the floor. A portion of the church prayers was read in Singhalese, and the responses seemed to be quite general by all classes. It gave me great satisfaction to witness this congregation of natives, 'called out of darkness into marvellous light,' worshipping in truth the living God. Dr. Kessen cheered me by telling me that both Buddhism and demon-worship are nearly extinct in the Negombo district; the only drawback to this statement is the existence of much Romanism there, which is little better than Paganism itself. From the village we went to the town of Negombo, where I preached to a small English congregation, meeting in the Wesleyan chapel. Last Lord's day, in the morning, I preached to Mr. Ranesinghe's congregation in Grand Pass. Mr. Silva, of Matura, was my interpreter. It was a very pleasant occasion. I only wished that I could have spoken in the language of the people. In the evening I preached in a full house at the Pettah, for the Sunday school, which is carried on there by members of the church. It contains about 90 children, with few exceptions the children of Burghers, who live in great numbers in the neighbourhood. On Wednesday the good people gave an open tea meeting to the members of the church and congregation, in a large school-

room in another part of the Pettah, to bid me and my dear wife and daughter farewell. We had the presence also of two Wesleyan missionaries, and one missionary of the Church Missionary Society. The room was crowded, and a very deeply interesting meeting it was. I hope and pray that the impressions produced may not pass away.

#### *General review.*

"I have great reason for gratitude to God that my mission here has been so kindly received, and its object so fully appreciated. I have not the slightest ground for an exception to this remark. The missionaries, the native pastors, the members of their churches, the congregation in the Pettah, and the missionaries of other bodies, have all most heartily concurred in the views I have expressed and the suggestions I have made. Difficulties are of course to be anticipated in working them out, but there is no difference of opinion as to the principles of action to be employed as guides for the future. This unanimity of sentiment augurs well, and, with God's blessing, gives hopefulness to the endeavour to awaken the dormant energies of the people. I must not close without explicitly mentioning the kindness and hospitality of our dear missionary brethren and their wives. Their attention to our wants and comfort has been unwearied. I think the committee may give to them their fullest confidence, that they will not fail to do all that their powers and abilities permit them to do. Let them have much prayer offered on their behalf, and our utmost wishes with respect to them will be realized.

#### *An interesting effort.*

"Mr. Silva, of Matura, at my request, came to see me in Colombo. I found that to visit him would cost much more than his coming to see me. As you know, he occupies the mission chapel at Matura, and is endeavouring to raise a self-supporting church. There are at present twelve members, and his labours extend to Hunbantolle and Pangolle, in both of which places he hopes to build chapels. He has a small property of his own, but his chief dependence is on the liberality of the people, which, he says, suffices for his wants. He speaks very hopefully of the prospect before him. If, with God's blessing, he succeed, his example will be of great value. He is an active, and, for a Singhalese, a very energetic man. I was much pleased with the tone of his remarks, and the way in which he is meeting the difficulties of his work. His congregation, he says, varies from 40 to 60 persons. I have promised to send him regularly the Missionary Herald, and also the Baptist Magazine, if possible. Will you kindly give directions accordingly?"

### WEST INDIES.

HAITI.—JACKEL.—We are sorry to learn by a letter from Mr. Webley, dated August 11th, that he is suffering from debilitated health, which interferes with his mission duties. Nine years' labour in a tropical climate have greatly reduced his strength. He earnestly requests the Committee to send out another missionary, and that he may be allowed to visit England for a short time to recruit his health. It will be difficult to make suitable arrangements to supply the wants of the church during his absence, should it be resolved that he return to England; and yet life is too valuable, and the future prospects of the mission too important, not to render the question an anxious one. An early return may secure future service for years to come. A much more protracted stay, without change, may endanger the existence of the mission itself.

#### *Difficulties and trials.*

"The mission, I am happy to be able to inform you, is still in a prosperous state. True, we have much to discourage, arising principally from circumstances over which we have no control. For the last two months past the intolerable heat and an immense amount of sickness have diminished our congregations. Death, too, has thinned our ranks, and removed two of our most devoted members. Our school has also suffered from the long and trying illness of Miss Diana Ramsay, our principal schoolmistress. She is now, I trust, slowly recovering, although unable as yet to do anything in the school. A severe attack of dysentery has brought her very low, and I fear it will be months yet before she will regain her health. Indeed, we have more than once feared we should be deprived of her valuable services; but God has in mercy spared us this calamity.

#### *Pleasant unions.*

"You will be pleased to hear that in March last we had some most interesting missionary meetings. Mr. and Mrs. Bird from Port-au-Prince, and Mr. and Mrs. Bishop from Cape Haytian, both Wesleyans, were with us spending a few days. We, therefore, profited by their presence for holding our meetings, which bore quite a pentecostal character. They both preached on sabbath day; the one in the morning, the other in the evening. Monday we had a prayer meeting; Tuesday, the sacrament of the Lord's supper; and Wednesday, our public meeting, which was crowded to excess as usual. I cannot but hope that good has

followed these happy seasons. Strange enough, the catholic priest of the town was present at our last meeting, and, I presume, for the first time in his life heard the truth as it is in Jesus. The following sabbath he publicly commented on our services, spoke in favour of them, and excused his being present from the fact that 'whatever difference there might be in the two religions, he had heard the same Saviour preached.' Poor man! it would, indeed, be a mercy for him had he felt the influence of the gospel on his own heart.

#### *Converts.*

"We have also had a very interesting baptism since I last wrote to you. The parties were man and wife, and reside in the mountains. The former had made a considerable fortune from sorcery and fortune-telling, and had become a large landed proprietor by the exercise of his craft. His chaplet, crucifix, and fortune-telling book are now, however, given up; whilst he has become an honest cultivator of his lands, and a humble preacher of the truth by his counsel, and prayers, and life. His wife is a still more enlightened Christian than himself; and from her superior knowledge and devoted piety, will prove an excellent guide for him. As you may suppose, it is almost impossible to eradicate all superstition from the mind of an old man of eighty, who has been trained to sorcery, and who has so long practised it. Happy will such a man be if he learn the simple truth of salvation through the Crucified, and if at last he be saved 'as by fire.'

"I can give you little account of the out-stations, as we have all, baptists and Wesleyans, received instructions from the Minister of the Interior to confine our labours to the towns of the open ports. We can only, therefore, rarely, and as it were by stealth, journey to preach. Indeed, for some time past, we have been compelled to prosecute our labours with circumspection and comparative secrecy."

By the kindness of Rev. S. Manning, of Frome, we have been favoured with a copy of the report made by the chief Commissioner of Public Instruction to the Central Commission of Public Instruction of Port-au-Prince. These gentlemen, it may be observed, are all of negro descent. The document speaks in the highest terms of the mission schools, and expressing the judgment of negro officials, who, if they profess any religion, are Romanists, will be read with all the greater interest. It is in French; and a free, but faithful translation is subjoined.

"On Thursday, December 14th, we visited

and examined the particular baptist school, conducted by Miss Diana Ramaay, assisted by Madlle. Corinne Pigeaud, and which deserves in all respects our praises and congratulations; as much for the order and deportment of the scholars as for the rapid progress which they have made in the practice of moral and religious attainments.

"The scholars consist of 95 little girls and 39 boys. The most advanced of these pupils have fully satisfied us with their intelligence and their retentive memories, as well as with their correct pronunciation and their needlework. Indeed, the pupils of this establishment have astonished and delighted us by their accuracy and their progress in the different branches of study. This educational establishment is very deserving for the assiduous care given to it, to the cultivation, not only of the minds, but of the hearts of the children; and for preparing excellent teachers and good mothers of families.

"The studies embrace reading, writing, arithmetic, French grammar, ancient and modern history, sacred history founded on the holy scriptures, the geography of Haiti, general geography, map drawing, mythology, needlework, tapestry, as well as singing."

BAHAMAS.—We are sorry to learn, by a letter from Mr. Capern, dated July 11, that though his own health is somewhat improved, that of Mrs. Capern is sadly impaired. On receiving this communication, the Committee directed a letter to be sent, suggesting to Mr. Capern the desirableness of his going at once, with Mrs. C., to the United States, hoping that a voyage thither, and residence there for some few weeks, may be the means of their recovery; by this time we hope that letter is in his hands, and that he has been able to act upon it. May this step be blessed of God to their recovery, and a prolongation of their most valuable and useful labours in the colony, where so much success has attended them.

"My own health and strength are quite equal to the expectations I cherished previous to the heat of summer descending upon us. For though I am under the necessity of omitting many duties which are obviously important, yet I can generally meet my usual preaching engagements, and direct the movements of others. But the health of my valued partner, which during the last nine or ten weeks has been in a somewhat improved state, is again sadly impaired. The distressing, strength-consuming, intermittent fever has returned, and again quite prostrated her. In consequence of this, there must of necessity be *here* increased demands made upon

my own strength. And these additional claims are but too sensibly felt. Our medical attendant has over and again told us that her constitution will never thoroughly rally in this climate. Indeed, that neither of us will be permanently benefited, except by a sojourn of some length in a more bracing climate. But what is to be done? This station should not be left without a missionary. There must be, for some time to come, a directing hand. It is a sphere of usefulness both extensive and important. And I do hope that God will give you a man after *his own heart*, and that soon, to send out here. Great things has God already done for us whereof we are glad; but much, much remains to be done still. The native teachers continue at their respective stations, active, and I hope useful. Their communications are of a varied character, sometimes expressing joy in seeing as they believe the Word of the Lord glorified in the conversion of sinners; at other times they are mourning over disappointed hopes.

"I enclose a letter from one of them, the youngest of those we have in the field. He is about twenty-one years of age, a man of colour. He is desirous of going to Africa. But I have not encouraged him to hope that he will be employed elsewhere than in this colony. He has, I am sorry to say, a little impediment in his speech, but for this he would be an excellent speaker; and but for this, I should have proposed his being sent to the Calabar Institution, Jamaica, for a year or two. He is an amiable, promising youth, whom God I trust will make steadfast to himself."

Under date of Aug. 8, Mr. Capern furnishes us with the following particulars of the 1st of August commemoration of the abolition of slavery:—

"As in former years, I have to give you a brief description of the celebration of the 1st inst., a day ever memorable in the annals of the British West Indies. Twenty-three years ago, an act of parliament came into operation here, by which eight hundred thousand black and coloured people were transformed, without any change in their nature, from chattels into human beings. At eleven o'clock at night, they were held to

be but a higher species of brutes; five minutes after twelve o'clock that self-same night, they were declared to be, to all intents and purposes, members of the human family, and entitled to the enjoyment of the same social, civil, moral and religious rights and privileges as their brethren of a fairer skin. The change in their condition was very great, but it was a just and righteous one. And the use made of the justice but too tardily meted out, has been as good as that made by any people under similar circumstances set free: certainly as good as that of Israel of old.

"On the morning of July 23, between four and five o'clock, a prayer-meeting was held in one of our chapels, to thank God for the great deliverance he had wrought out for them, and to beseech him to give them his grace and Spirit, that they might be directed to make a right use of the blessing bestowed. For nine successive mornings such a meeting was held, and, I am glad to say, well attended. On the morning of the 1st of August, there were not less, I believe, than 200 present, at five o'clock. In the afternoon of the day, the sabbath school children had their usual treat, 2,400 cakes having been baked for them. But I am sorry to say that we could not receive them on the mission premises as in former years, in consequence of the severe illness of my valued partner. Nor could the teachers have their usual tea-meeting in the evening at the mission house. This was a very sad and painful drawback to the pleasures of the day. But this very drawback was not without its beneficial uses, as it served to remind us of God's undeserved goodness towards us in granting us the mercy of meeting for fifteen years successively in the mission yard to celebrate the great event.

"I am happy to say that I do not think there was one additional instance of drunkenness throughout the town on that day. Nor was there one additional case of quarrelling or disorder. Preparing the people for their expected celebration by the devotional exercises of the ten preceding days had, I believe, a most salutary effect upon their minds in the expressions of their joy. I send you one of our papers which notices the manner of observing the day in very friendly terms. The writer is not one of us."

## HOME PROCEEDINGS.

The meetings of the past month have been numerous. The brethren Tucker, Manning, and Trestrail have been engaged in Nottinghamshire; and the latter, with Mr. Hands, also in North Devon, where their engage-

ments will run on into the present month. To the West Riding of York, Messrs. Law, Haycroft, and Oughton have gone as the deputation; Mr. Makepeace has visited the churches in Monmouthshire; and Mr. Saker,

with Mr. Hull, Sussex. Mr. Saker, also, has gone to Manchester, and, with Mr. Oughton, has represented the Society at Biggleswade and Sandy.

We have received a letter from Griffith Jones, Esq., of Pwllheli, acknowledging the resolution of the Committee in reference to the decease of his honoured father; and he adds a sentence which will give all our friends great pleasure, which is as follows: "My mother and self were gratified to receive the copy of the Committee's minute, acknowledging the services rendered by my dear father to the Society, and we hope to be able to continue to assist in the good work." The present owner of the "William Carey" will, we trust, be long spared to see that fine ship carrying out missionaries to India.

The receipts up to the present time, as compared with the past year, are somewhat encouraging. Whatever falling-off there has been, is in *legacies*. Had the same amount come in from this source as in the previous year, the receipts would have been larger. We mention this as an encouraging fact, considering the general condition of the country. We hope it will induce none to lessen either their efforts or their contributions; for the expenditure will be greater this year, from various causes; some of the more prominent are specified in the report. It will be always a great convenience if local treasurers and secretaries will remit promptly; not waiting until their various collections throughout the district are finished completely, but to remit on account. The *particulars* are not wanted until towards the close of the financial year. We would urge this matter on the attention of our friends.

#### *Dr. Duff.*

We are glad to learn from the current number of the Record of the Free Church of Scotland, that the health of this eminent missionary, to whose kindness our society has been more than once indebted, is beginning to recover from his long and serious illness. He has spent some time in the south of France, made several short voyages in the steamers which ply in the Mediterranean, and by this time is probably in England again, waiting for the decision of his medical

advisers and friends as to the time of his return to India. The frustration of his wishes in this respect has had, he says, a depressing influence on his mind; and no wonder, considering his ardour, and his devotedness to the work of diffusing the gospel in that country. We trust to hear very soon of his complete recovery, and that he is once more on his way to the much-loved scene of the labours of a most devoted life.

#### *Death of Rev. Robert Nesbitt.*

We regret to note, in the same publication, the decease of the above-named gentleman, one of the oldest missionaries in Western India, and connected with the Free Church Missions. He has laboured with devotedness and fidelity for nearly twenty-seven years. Such losses cannot easily be repaired. The wisdom of long experience, and the weight of established character, are not soon replaced; and our own mission has suffered too severely in past days, when such missionaries have been removed, for us not to feel sincere sympathy with our brethren in this bereavement.

#### *General Baptist Mission.*

We have read with great interest the account of the ordination of brethren going to the East under the auspices of this Society. It is well known that the Orissa Mission, at the head of which was the late Dr. Sutton, is a most successful one. We now find that eight brethren have left for India and China. The meetings in connexion with their public designation were unusually interesting, and rendered more so by the presence of a brother returned from the field, to recruit and renew his health in his native clime. The General Baptist Mission has never before, we believe, sent out so many at one time.

The "Sutlej"—the same ship that took our friends Mr. and Mrs. Pearce—being detained by calms, at Portsmouth, public services were held there to commend these brethren to the blessing and care of Almighty God. We join, and so will our readers, in congratulations to our brethren of a sister mission, and in sincere desires for the future success of those who are now on their way to the far distant scene of their future toil. May they reap a rich harvest of immortal souls!

## FOREIGN LETTERS RECEIVED.

AFRICA—CAMEROONS, Fuller, J. J., May 3 ; Johnson, T. H. and Fuller, J. J., April 20 ; Saker, A., March 17, April 23, May 24.  
CLARENCE, Diboll, J., May 1 and 30, July 30 ; Fuller, J. J., July 11 ; Saker, A., May 3 ; Wilson, J., June 1.  
AMERICA—NEW YORK, Colgate, W. and Co., June 27.  
ROCHESTER, Freeman, Z., June 22.  
ASIA—ALIPORE, Pearce, G., May 1 ; Sampson, W., July 16, Aug. 1.  
BARISAL, Martin, T., May 11.  
BEERBHOOM, Parry, J., July 14.  
BENARES, Heinig, H., May 19.  
CALCUTTA, Evans, T., July 17 ; Thomas, J., May 17, June 2 and 16, July 3, Aug. 9 ; Underhill, E. B., Aug. 7 ; Wenger, J., July 18 ; Williamson, J., Aug. 2.  
CHITOURA, Smith, J., May 4 and 20, June 18.  
COLOMBO, Davis, J., July 11 ; Underhill, E. B., May 25, July 11.  
DACCRA, Robinson, R., June 29.  
DINAGEPORE, Smylie, H., April 26.  
GALLE, Underhill, E. B., July 21.  
HOURAH, Morgan, T., July 17.  
JESSORE, Sale, J., July 14.  
KANDY, Underhill, E. B., June 8 and 16.  
MAURITIUS, Allen, J., May 29.  
MONGHIB, Lawrence, J., June 28.  
RIVER HOOGHLEY, Underhill, E. B., May 4.

SERAMPORE, Denham, W. H., April 27.  
AUSTRALIA—HOBART TOWN, Johnston, K., June 18.  
MELBOURNE, Vaughan, C., June 15.  
WOOLLOOMOOLOO, Tinson, E. H., June 1.  
BAHAMAS—GRAND CAY, Littlewood, W., June 15, Aug. 14.  
NASSAU, Capern, H., June 12, July 11, Aug. 8.  
SALT CAY, Wilkins, M., July 7.  
BRITTANY—MORLAIX, Jenkins, J., Sept. 14.  
HAITI—JACQUEL, Webley, W. H., June 28, July 12, Aug. 11.  
JAMAICA—CALABAR, East, D. J., June 5, 7 and 21, July 5, 21 and 26, Aug. 13.  
BROWN'S TOWN, Clark, J., June 6, 25 and 28, Aug. 20.  
KETTERING, Brown, A., June 16 ; Knibb, M., Aug. 22.  
KINGSTON, East, D. J., Aug. 7.  
LUCRA, Teall, W., June 4.  
MONTEGO BAY, Henderson, J. E., June 6.  
MOUNT CAREY, Hewett, E., July 9, Aug. 15.  
MOUNT OLIVE, Watson, R. E., May 24.  
PORT MARIA, Day, D., July 23.  
SALTER'S HILL, Dendy, W., Aug. 3.  
SPANISH TOWN, Philippo, J. M. and others, June 9.  
STEWART TOWN, Hodges, S., Aug. 23.  
WALDENIA, Gould, T., Aug. 13.  
ST. DOMINGO—PUERTO PLATA, Rycroft, W. K., June 6 and 12, July 10 and 31.  
TRINIDAD, Law, J., June 9.

## CONTRIBUTIONS,

*Received on account of the Baptist Missionary Society, from August 21 to September 20, 1855.*

ANNUAL COLLECTIONS.		£ s. d.	Legacy.		£ s. d.	CAMBRIDGESHIRE.		£ s. d.
Juvenile Meetings, Aug. 1 (net proceeds), by Y.M.M.A.	3 12 5		Penny, Miss, late of Maryport	43 17 9		Prickwillow—Collection	1 5 6	
Annual Subscriptions.			LONDON AND MIDDLESEX AUXILIARIES.			Contributions	0 15 3	
Bacon, Mr. J. P.	1 1 0		Chelsea, Paradise Chapel—Collection	1 15 6		Less expenses	2 0 9	
Do., for India	1 1 0		Contribution	0 10 0			0 1 0	
Donations.			Do., Sunday School	4 0 0			1 19 9	
Anon, A Friend	10 0 0		Devonshire Square—Sunday School, by Y.M.M.A.	1 10 0		ESSEX.		
Bible Translation Society, for Translations	300 0 0		Hammersmith, on account	16 2 0		Loughton—Contributions, half-yearly	2 18 4	
Cartwright, R., Esq., for India	20 0 0		Harp Alley—School	0 6 7		Sampford, Old—Contributions	2 0 0	
G. J.	2 0 0		Milton Street—Sunday School, by Y.M.M.A.	0 7 6		Witham—Thomasin, Mr. G., A.S.	1 0 0	
M. E., for India	1 0 0					Do., Donation	5 0 0	
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THE

# BAPTIST MAGAZINE.

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NOVEMBER, 1855.

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## MEMOIR OF THE LATE REV. J. G. PIKE, OF DERBY.

THE name of Mr. Pike is extensively known as that of the author of earnest publications which have been honoured with great usefulness. In a more limited circle he has been looked up to as one of the most influential ministers of the General Baptist denomination. That his position in this respect may be understood, it is necessary to premise that when the baptist churches in this country began to associate after the reformation they formed two bodies: they who approximated in sentiment to John Calvin being distinguished as Particular Baptists, and they who approximated to James Arminius being called General Baptists. A hundred years ago, however, many of the General Baptist ministers were inclining to unitarianism, and in 1770 the more evangelical portion thought it incumbent on them to separate openly from the rest, and form a distinct association. It is to this community, called "The General Baptists of the New Connexion," and comprising now about one hundred and fifty churches, that the subject of the present memoir belonged.

John Deodatus Gregory Pike was born at Edmonton April 6th, 1784. His father, the Rev. Dr. Pike, had formerly been a clergyman of the established church, but having seceded for conscience sake from its communion, was at this time the minister of a Presbyterian church at Highgate. As long as he could remember anything, our late friend could recollect serious thoughts about religion. When he was not more than five or six years old, it was his desire, he says, to serve God, and this desire he retained. "My views of the nature of religion," he says, "were very indistinct. Of the excellences of the gospel I knew little at that early age, but have reason to believe that what I even then felt was the commencement of that work of grace, which, under the divine Spirit's influence, has, I hope, led me to the Saviour."

In his eighteenth year, Mr. Pike was admitted into the Academy at Wymondley, which, four years afterwards, having completed the usual course of study, he quitted. He had in the meantime laid a good foundation

both in classical and general literature; but of theology he had learned very little, and he had never preached a single sermon, or presented one for examination to the tutor. "It was while Mr. Pike was at Wymondley," says Mr. J. B. Pike, "that he took a step which gave a very decided colouring to the whole of his future life; this was the practical adoption of what, for want of a better term, are called baptist sentiments. The subject of believer's baptism had for some time engaged his attention, as he mentions that when about eighteen he 'thought of confessing Christ in baptism, but not worshipping with any baptist church, circumstances occurred which for the present tended to defer the accomplishment of this intention.' What immediately turned his attention to this subject I am unable to state. It was certainly not parental or educational influence, as this pointed decidedly in a contrary direction. His knowledge of the baptist body was extremely limited, being confined, as he acknowledges, to one minister, the late Mr. Evans of Worship Street, one fellow student, the present Dr. Murch, and a few of his own relatives. Who those relatives were I have been unable to discover, but his *nearest* relatives were decided *pædo*-baptists. It was in August, 1804, that he "confessed Christ in baptism," being baptized by Mr. Evans in Worship Street chapel, but without uniting with the church under his pastorate.

"Mr. Pike became a member of the church under the pastoral care of the late Rev. Dan Taylor, in May, 1808, and in the following October was by it formally called 'to preach the gospel anywhere he may see an opening.' He frequently occupied the pulpit in the absence or during the illness of the pastor, and for some time regularly preached once on the first sabbath in the month. Nothing, however, im-

mediately resulted from this connexion in relation to his settlement over a church. Many would have been despondent at such delay, and have concluded they had mistaken their calling. It does not appear that such a feeling ever crossed his mind. He felt that God had a work for him to perform; that that work was in the ministry of the gospel, and he hoped, although almost against hope, that at the right time He would make the path of duty plain before him. He hoped, and waited patiently."

After repeated visits to the General Baptist Church at Derby, he accepted for two years the pastorate. "He commenced his ministerial labours with exemplary diligence, not confining them to the town of Derby, or the immediate neighbourhood, but preaching in the surrounding towns and villages, so that there was scarcely one within the circuit of a dozen miles in which he did not proclaim the glorious gospel, in chapels or barns, when these were available, and in the open air when these could not be obtained."

"The extremely inadequate remuneration," says Mr. J. B. Pike, "which my father received for his ministerial services induced him to commence a boarding-school. This necessarily demanded much of his time and attention, and he frequently mentions, with some degree of regret, that he was thus prevented from devoting his undivided energies to the great object to which he had consecrated his life. Notwithstanding this unfavourable circumstance, he laboured with such earnestness of purpose that the church and congregation rapidly increased, and in a few months after his settlement, it was proposed to build a new chapel, with school-rooms for the accommodation of four hundred children. A subscription was commenced for this purpose, and a plot of ground in a more

eligible part of the town was obtained. It was contemplated to spend about £2,000 in the proposed structure. Owing, however, to the poverty of the church, and the appeal for help to neighbouring churches not meeting with an adequate response, this plan was for the present deferred.

"During the first year of Mr. Pike's ministry no less than fifty-eight persons were added to the church by baptism. The report addressed to the Association, that year held at Melbourne, was brief but highly encouraging:—'We have received many additions this year. To God be all the glory. We have regular preaching at five places. We feel a pleasure in stating that we are happy and well united among ourselves.'

"At the close of the second year of my father's ministerial labours at Derby their result was highly encouraging. The number of members was more than doubled, and a considerable number were then candidates for church fellowship. The Report addressed to the Annual Association stated, 'The Almighty has crowned another of our years with mercy. Our chapel has been enlarged, but it needs further enlargement. Our congregations are numerous, and many have joined us.' While there was thus abundant cause for thankfulness in the success vouchsafed to his public labours, there was, nevertheless, one circumstance which tended to hamper his exertions, and discompose his mind.

"The year 1812 was one of great commercial embarrassment. The long continued war pressed heavily upon the energies of the people. Employment was scarce, at low wages, while the prices of provisions were ruinously high, and thus the severest privations were endured by the working class generally. It was amongst this class that the subject of this memoir laboured, and these causes rendered the year to him one of

great perplexity and difficulty. He had now become a housekeeper, a husband, and a father; but he found that his small stipend, and what he could add to it by the proceeds of his school were quite inadequate to meet his necessary expenses. In his letters of this date, allusion is several times made to his trying circumstances, and various were the projects he proposed for remedying them. At one time he thought of giving up his school, and commencing some kind of business; at another he proposed teaching drawing; and then, again, he contemplated emigrating to America. Fortunately neither one nor the other of these purposes was adopted. He remained at his post, manfully struggling against difficulties, and at last overcame them.

"Mr. Pike endeavoured to arouse a missionary spirit amongst the General Baptist churches by all means in his power. Amongst others, he frequently prepared for the pages of the 'Repository,' papers full of missionary intelligence, giving in a condensed form, the results of modern Christian missions, and at considerable length detailing the proceedings and successes of the Serampore brethren. Not satisfied, however with merely writing on the subject, he induced his friends at Derby, though few in number, and unable adequately to support himself, to undertake the entire support of one of the *native preachers* connected with the Serampore mission. The Secretary of the Baptist Missionary Society, the late Rev. Andrew Fuller, in a letter to my father, after alluding to the doctrinal differences between the two sections of the baptist body, thus refers to the subject: 'If you think proper to support a native preacher, I have this to say in favour of it, that I dare say he will never have heard of General and Particular Baptists, but merely of Jesus as the only name given under heaven by which

sinner can be saved, and that all are welcome to mercy in that name. I said I should *like this*. The reason is, I hope it would tend to draw the friends of Christ nearer together, and to a better understanding of each other's views and feelings.'

"The desirableness of attempting something for the evangelization of the heathen became, amongst the churches, a frequent topic of thought and discussion. While recognizing the importance of attempting something, opinions differed respecting the best mode of making an attempt. Some advocated the formation of an Auxiliary to the Baptist Missionary Society, others preferred commencing a distinct and separate society. That there would have been practical difficulties in the way of the former suggestion, unless the two sections of the baptist body were more united than was then the case, was sufficiently evident to those who thoughtfully considered the subject. Such was the opinion of Mr. Fuller, the Secretary of the Baptist Mission. In a letter to my father he remarked, 'As to the plan of an Auxiliary Baptist Missionary Society, I question whether you can get the two denominations to unite.'" Such, too, was the opinion of my father; and hence, as in the preceding extract, he advocated the formation of a new society."

The resolution to form a society was adopted at the Annual Association in 1816. When the subject was introduced to the assembly a motion was made for setting it aside. "I immediately moved a very opposite proposition," says Mr. Pike, "and was warmly supported. After some discussion, the first proposition was negatived, having, as far as I noticed, not above four or five votes in its favour. A motion in favour of the establishment of a mission was then brought forward, and an almost unanimous vote passed recom-

mending such a measure. A society was afterwards formed, a committee proposed; a treasurer and secretary also. This I hardly expected, that I know of, to fall to myself; but when pointed at by several, would not refuse, though I can say, 'Who is sufficient for these things?' for much, I am persuaded, under God, depends on the person who acts as secretary in a society of this nature. It seems too great a work for me."

The labours of Mr. Pike were diversified as well as arduous. A new and larger place of worship was erected for his congregation, towards the expense of which, with weary steps, he collected nearly £400 in the neighbourhood of London. He wrote many practical works, particularly "*Persuasive to Early Piety*," and "*A Guide for Young Disciples*," being cheered in doing so by innumerable testimonies to their usefulness. "As an author," said Mr. Goadby, in a sermon preached on the occasion of his death, "his pen was ever active. His principal works are, more or less, diffused wherever the English language is spoken. While all are adapted to promote piety, they are generally so unsectarian that no thoughtful Christian of any name finds aught in them but what ministers to the cultivation of practical and experimental religion. The benefits resulting from them will not be known till 'the day shall declare it.' Good men of all denominations, in this and other countries, are abundant, who speak of his writings as having been the means of leading them to Christ."

"Were I called upon to estimate the amount of actual labour performed by our revered and departed friend, I should say that he effected as much as *three* men, possessing a fair average of vigour, both of body and mind, could be reasonably expected to accomplish. Though much given to retirement, (the

secret of his great labours), he greatly enjoyed the society of his brethren. His conversation, and especially with those in early life, was ever such as to stimulate them in the ways of God. In my younger days, as I found him condescending and conversable, I frequently unfolded to him my mental and spiritual difficulties, and never without obtaining encouragement and relief."

Like other Christians, Mr. Pike was often called to the experience of affliction, especially towards the close of life. In 1848, after a short illness, his beloved wife was removed by death. In 1850 differences of opinion and feeling arose in the church, sufficiently painful and threatening to lead him to resign the pastorate, though the expostulations and importunity of his friends induced him to withdraw the letter which he had prepared on the subject. In 1852 he perceived the symptoms of what proved to be a cataract on his left eye. He went to London for advice, but derived little, if any benefit from the journey. Considering his age and feeble state of health, it was not thought advisable to perform an operation. During the last year of his life he suffered much from illness. On the last Lord's day that he spent on earth he preached in the morning, and in the evening he presided at the Lord's table, occupying the whole time with the service. At its close, he gave out an appropriate hymn. A minister who was present, remarked that only those who heard his peculiarly affecting tones can conceive of the impression produced on all present, as he read the following favourite verses :—

"Worthy the Lamb for sinners slain,  
Cry the redeem'd above,  
Blessing and honour to obtain,  
And everlasting love.

"Worthy the Lamb on earth we sing,  
Who died our souls to save:  
Henceforth, O death! where is thy sting?  
Thy victory, O grave?

"Worthy for ever is the Lamb  
That took our sins away:  
But oh! what tribute can we give,  
What equal honours pay?

"Reign, mighty Prince, for ever reign,  
Till death himself be dead;  
And let eternal ages shower  
Their blessings on thy head.

"Thus will we sing till nature fail,  
Till sense and language die;  
And then resume the joyful theme  
In happier worlds on high."

It was observed that in repeating the last verse his feelings almost overcame him — while the attempt to repress them gave additional emphasis to the noble resolution and glorious anticipation there expressed.

With that hymn, and that verse, he closed his public ministry on earth.

On the following morning, September 4th, he attended a united prayer-meeting of the dissenting ministers of Derby, in his own vestry, but without taking part in the service. His brethren congratulated him on his apparently improved health, to whom he made suggestions respecting a general thanksgiving for the abundant harvest. In the afternoon he walked into the town, and returned home about four o'clock. He went into his study, and sat down to write several letters. He had directed an envelope to his eldest son, and was about to write, making definite arrangements for a contemplated visit to Bourne on the 19th instant. Other envelopes were directed, and one note was just commenced; but only a few words were written, when his hand, in the gentlest possible manner, was arrested by the resistless stroke of death. He was found by his youngest daughter, who was surprised at his not coming down to tea, seated at his library table, his head resting upon the desk, his spectacles undisturbed, and the pen still in his hand. The act of dissolution appeared to have occurred without a struggle or a pang, the countenance betokening perfect repose and tranquillity.

## TRANSFERRED WORDS IN THE COMMON ENGLISH TESTAMENT.

## NO. XXII.—BAPTIZO.

THE following is a complete list of the instances in which this word occurs :—

- Matt. iii. 6.....And *were baptized* of him in Jordan, confessing  
 11.....I indeed *baptize* you with water unto repentance  
       .....he *shall baptize* you with the Holy Ghost  
 13.....unto John, *to be baptized* of him.  
 14.....I have need *to be baptized* of thee.  
 16 .....Jesus, *when he was baptized*.  
 xx. 22.....*to be baptized*, with the baptism that I *am baptized* with?  
 23.....and *be baptized* with the baptism that I *am baptized* with;  
 xxviii. 19.....*baptizing* them in the name  
 Mark i. 4.....John did *baptize* in the wilderness  
       5.....*were* all *baptized* of him in the  
       8.....I indeed *have baptized* you with water: but he *shall baptize* you with the Holy  
       9.....*Was baptized* of John in Jordan,  
 vi. 14.....That John the *baptist* was risen  
 vii. 4.....except they *wash*, they eat not.  
 x. 33.....and *be baptized* with the baptism that I *am baptized* with?  
 39.....and with the baptism that I *am baptized* withal *shall ye be baptized*.  
 xvi. 16. ....He that believeth and is *baptized* shall  
 Luke iii. 7.....came forth *to be baptized* of him;  
 12.....came also publicans *to be baptized*,  
 16.....I indeed *baptize* you with water;  
       .....he *shall baptize* you with the  
 21.....when all the people were *baptized*, it came to pass, that Jesus also *being baptized*,  
 vii. 29.....*being baptized* with the baptism  
 30.....themselves, *being not baptized* of him.  
 xi. 38.....*had not first washed* before dinner.  
 xii. 50.....I have a baptism *to be baptized* with;  
 John i. 25.....said unto him, Why *baptizest* thou these,

- 26.....saying, I *baptize* with water.  
 28. . . .Jordan, where John *was baptizing*  
 31.....Therefore am I come *baptizing* with water.  
 33.....sent me *to baptize* with water.  
 —.....*which baptiseth* with the Holy Ghost.  
 iii. 22.....there he tarried with them, and *baptized*  
 23.....John also *was baptizing* in Ænon: they came, and *were baptized*.  
 26.....behold, the same *baptiseth*, and all come to him  
 iv. 1.....that Jesus made and *baptized* more disciples than John  
       2.....Though Jesus himself *baptized* not,  
 x. 40.....place where John at first *baptized*.  
 Acts i. 5.....John truly *baptized* with water;  
 —.....ye *shall be baptized* with the Holy Ghost  
 ii. 38.....Repent, and *be baptized* every one of you  
 41. ....received his word *were baptized*.  
 viii. 12.....*were baptized*, both men and women.  
 13.....*when he was baptized*, he continued  
 16.....only they were *baptized* in the name  
 36.....what doth hinder me *to be baptized*?  
 38 .....Philip and the eunuch; and he *baptized* him.  
 ix. 18.....forthwith, and arose, and *was baptized*.  
 x. 47.....that these should not *be baptized*,  
 48 .....commanded them *to be baptized*.  
 xi. 16.....John indeed *baptized* with water;  
 —.....ye *shall be baptized* with the Holy Ghost.  
 xvi. 15.....when she *was baptized*, and her  
 33.....*was baptized*, he and all his,  
 xviii. 8.....hearing believed, and *were baptized*.  
 xix. 3.....Unto what then, *were ye baptized*?  
       4.....John verily *baptized* with the  
       5. . . .they *were baptized* in the name

xxii. 16.....arise, and be baptised, and wash away thy sins

Romans vi. 8....so many of us as were baptised into Jesus Christ were baptised into his death?

1 Cor. i. 13.....were ye baptised in the name

14.....that I baptised none of you,

16.....that I had baptised in mine own name.

16.....I baptised also the household of Stephanas: besides, I know not whether I baptised any other.

17.....Christ sent me not to baptise,

x. 2.....were all baptised unto Moses

xii. 13.....by one Spirit are we all baptised

xv. 29.....which are baptised for the dead,

—.....why are they then baptised for

Gal. iii. 27.....have been baptised into Christ.

It will be observed that there are but two instances in which the word is translated, and that in both they are rendered *wash*. In Mark vii. 4, it is said "And when they come from the market, except they *wash* they eat not;" and in Luke xi. 38, "And when the Pharisee saw it, he marvelled that he had not first *washed* before dinner." The former passage Dr. George Campbell renders, with the preceding words, "The Pharisees, and indeed all the Jews who observe the tradition of the elders, eat not until they have washed their hands, by pouring a little water upon them, and if they be come from the market, by dipping them." In his note on the place he says, "For illustrating this passage, let it be observed, first, that the two verba, rendered *wash* in the English Testament are different in the original. The first is *νίψωνται*, [NIPSONTAI] properly translated "*wash*;" the second is *βαπτίζονται* [BAPTIZONTAI], which limits us to a particular mode of washing; for *βαπτίζω* [BAPTIZO] denotes 'to plunge,' 'to dip.' "In like manner Rosenmuller observes "*Νίπτειν* est, aquam manibus assundere, sicut *βαπτίζειν* est, quod mox sequitur, manus aquæ immergere. *Νίπτειν* est to pour water upon the hands, as *ΒΑΠ-*

*ΤΙΖΕΙΝ* which speedily follows, is to immerse the hands in water.

Professor Ripley explains the passage much more fully. He says, "The original word, here rendered *wash*, is a different one from the word thus rendered in the preceding verse. It is the word which is usually rendered *baptise*, and which differs from the word used in the preceding verse, by distinctly conveying the notion of a copious use of water. The evangelist had a particular design in using here a word different from the one which he had employed in the preceding verse; because he was stating a different case from the one there mentioned. The Jews were so scrupulous in regard to outward defilement, that as Mark states, they would not partake of food without first washing their hands, even if they had not been away from home, lest there might have come upon their hands, ignorantly to themselves, something that would make their food polluted; for their food was taken up in their fingers, in order to be conveyed to the mouth. But if they had gone to the market-place, where they would be exposed to all sorts of men and of things, then, having returned home, they would not eat without a more thorough application of water, namely, either a bathing of their whole persons, or a dipping of their hands into water, so as to be sure that water had covered every part which had been exposed to any impurity. An attention to these different practices, and to the precise meaning of the different words used in the original, sheds light on this passage, and shows that what Mark has said in the fourth verse, is not a mere repetition of what he had said in the third verse. The different circumstances in which a person had been a little while before taking food, rendered it necessary, in order to satisfy his scruples of conscience, to use water in different ways; sometimes a partial use would



suffice, but at other times, a more serious and thorough use of the purifying element was demanded. Though it is not certain, that on returning home from the market, the Jews always bathed their whole persons, yet learned authorities clearly show that there were among the Jews two methods of applying water for ceremonial purifying. These two methods may be expressed by calling the one a washing of the hands by pouring water on them, and the other, an immersing, either of the whole person or of the hands in water."

It may be pleasant to the reader to have before him the instances in which BAPTIZO occurs in the Greek Septuagint: they are but two:—

2 Kings v. 14....καὶ ἐβαπτίσθη ἐν τῷ ἰορδάνῃ ἑταίρις, and dipped himself seven times in Jordan.

Isaiah xxi. 4.....ἡ ἀνομία με βαπτίζει, iniquity overwhelms me. (In this passage, the Greek differs materially from the Hebrew.)

BAPTO, whence BAPTIZO is derived, occurs in the New Testament three times:—

Luke xvi. 24....That he may *dip* the tip of his finger

John xiii. 26. ...A sop when I have *dipped* it

Rev. xix. 13. ...A vesture *dipped* in blood

The following are in the Septuagint:—

Exod. xii. 22....*dip* it in the blood

Levit. iv. 6.....the priest shall *dip* his finger

iv. 17.....the priest shall *dip* his finger

ix. 9.....Aaron *dip* his finger in the blood

xi. 32.....it must be *put into* water

xiv. 6.....*dip* the cedar wood

xiv. 16.....*dip* his right finger

Num. xix. 18...*dip* hyssop in water

Deut. xxxiii. 24.Let Asher *dip* his foot in oil

Josh. iii. 15. ....the priest's feet were *dipped*

Ruth ii. 14....*Dip* thy morsel in the vinegar

1 Sam. xiv. 27..*Dipped* it in an honeycomb

2 Kings viii. 15.and *dipped* it in water

Job ix. 31. ....Yet shalt thou *plunge* me in the ditch.

Psalms lxxviii. 25.thy foot may be *dipped* in oil

The precise meaning of this word has

been discussed by the late Dr. Carson more fully perhaps than by any of his predecessors, and certainly with great care and exactness. The difference between BAPTIZO and BAPTO, two words which have been frequently confounded together, both by baptist and pseudo-baptist writers, he has defined and illustrated. "The word BAPTO," he says, "from which is formed BAPTIZO, signifies primarily, to *dip*; and, as a secondary meaning obviously derived from the primary, it denotes to *dye*. Every occurrence of the word may be reduced to one or other of these acceptations. It has been said, that it signifies also to wash; but, though this is given by the lexicographers as one of its meanings, and is admitted by many baptist writers, it is not warranted by a single decisive example, either in the scriptures, or in classical authors. It has also been said that it is a generic word, and, without respect to mode, or inclusive of all modes, denotes any application of water. So far from this, the idea of water is not at all in the word. It is as applicable to every fluid as to water. Nay, it is not confined to liquids, but is applied to everything that is penetrated. The substance in which the action of the verb is performed, may be oil, or wax, or mire, or any other soft matter, as well as water. Except when it signifies to dye, IT DENOTES MODE, AND NOTHING BUT MODE.

"BAPTO and BAPTIZO are considered by most writers as perfectly identical in their signification. On the other hand, there are writers on this subject, on both sides of the great question, who have assigned a difference of meaning, which is merely fanciful. Some have alleged, that the termination *zo* makes *baptizo* a diminutive; but utterly without countenance from the practice of the language. Others have erred as far on the other side, and equally without authority make *baptizo* a frequentative.

The termination *zo* has no such effect as either class of these writers suppose ; and the history of the word, both in sacred and classical use, justifies no such notion. It is true, indeed, that early church history shows that baptism was performed by three immersions ; but it is equally true, that this is neither scriptural, nor indicated by the termination of the verb. Even had Christ appointed trine immersion, the frequency could not have been expressed by this word. We should recollect that the word was not formed for this religious ordinance ; but, being taken from the language, must be used in the common sense. The termination *zo* does not make a frequentative according to the practice of the language in other words ; and the verb *baptizo* is not used as a frequentative by Greek writers. It could not become such, then, in an ordinance of Christ. When Tertullian translates it by *mergitare*, he might wish to countenance the trine immersion ; but it is strange that he should be followed by Vossius and Stephens. It is strange, also, to find some baptists still speaking of *baptizo* as a frequentative verb, since they cannot suppose that it is such in the ordinance of baptism. It is a sufficient induction from the actual history of a language, and not speculations from theory, that can settle a question of this kind.

"The learned Dr. Gale, in his 'Reflections on Mr. Wall's History of Infant Baptism,' after giving us a copious list of quotations, in which *bapto* and *baptizo* are used, says : 'I think it is plain, from the instances already mentioned, that they are exactly the same as to signification.' As far as respects an increase or diminution of the action of the verb, I perfectly agree with the writer. That the one is more or less than the other, as to mode or frequency, is a perfectly groundless conceit. Yet there is a very obvious difference in the use of the

words, and a difference that naturally affects the point at issue. This difference is, *BAPTO* IS NEVER USED TO DENOTE THE ORDINANCE OF BAPTISM, AND *BAPTIZO* NEVER SIGNIFIES TO DYE. The primitive word *bapto* has two significations, the primary to *dip*, the secondary to *dye*. But the derivative is formed to modify the primary only ; and in all the Greek language, I assert that an instance is not to be found in which it has the secondary meaning of the primitive word. If this assertion is not correct, it will be easy for learned men to produce an example in contradiction. That *bapto* is never applied to the ordinance of baptism, any one can verify, who is able to look into the passages of the Greek Testament where the ordinance is spoken of. Now, if this observation is just, it overturns all those speculations that explain the word, as applied to baptism, by an allusion to dyeing ; for the primitive word that has this secondary meaning is not applied to the ordinance ; and the derivative word, which is appointed to express it, has not the secondary signification of *dyeing*. *BAPTO* has two meanings ; *BAPTIZO* in the whole history of the Greek language has but one. It not only signifies to dip or immerse, but it never has any other meaning. Each of these words has its specific province, into which the other cannot enter ; while there is a common province in which either of them may serve. Either of them may signify to dip generally ; but the primitive cannot specifically express that ordinance to which the derivative has been appropriated ; and the derivative cannot signify to *dye*, which is a part of the province of the primitive. The difference is precise and important. Most of the confusion of ideas on both sides of the question, with respect to the definite meaning of the word baptism, has arisen from overlooking this difference. Writers, in general, have argued

from the one word to the other, as if they perfectly corresponded in meaning.

"To show that derivatives in *zo* are equivalent to their primitives, Dr. Gale gives us a number of examples. Now, in everything essential to his purpose, this is perfectly true; and in innumerable instances, no variation may be capable of being traced. Yet I apprehend that such derivatives were not introduced merely to vary the sound, but that they were originally designed to modify the action of the primitive verbs. The termination *zo*, when employed to form a derivative, appears to me to have served some such purpose, as the Hebrew causal form, and to denote the making of the action of the verb to be performed. Mere speculation is of no value. The most ingenious theory, not confirmed by the use of the language, ought to have no authority. To ground anything on conjectures, with respect to a subject that concerns the faith or obedience of the people of God, would be not only unphilosophical but

impious. But that my observation is just, may be fully verified by examples. There cannot be the smallest doubt, that the Greeks did form derivatives on this plan. Could I produce no other instance, the following, from *Ælian's 'Varia Historia,'* would be sufficient to establish my doctrine. It occurs in the anecdote he relates with respect to the beneficence of Ptolemy Lagides. 'They say that Ptolemy, the son of Lagus, took great delight in enriching his friends. He said that it is better to enrich others than to be rich.' Here *plouteo* is to be rich, and *ploutizo*, to make rich.

"We have another instance in *Heraclides*, 'of whom he provided many with a supper.' *Deipneo* is to *sup*; *deipnizo* signifies to give a supper.

"Such, then, indubitably was originally the use of derivatives with this termination, though in many cases they and their primitives may be interchangeable; and although in some the distinction cannot at all be traced."

#### SKETCHES OF WEEK DAY EVENING SERMONS.—No. V.

"As many as I love, I rebuke and chasten."—REV. iii. 19.

Who is the speaker? He is described as the faithful and true Witness; the First-Begotten of the dead, the Prince of the kings of the earth. He has been slain, yet he lives, and will live for ever, the distributor of his Father's bounties, the administrator of universal empire. He claims supreme authority over all the churches and all the individuals of whom they are composed—over all the friends of religion and all its enemies. Yet though he is so highly exalted, exempted from all human vicissitudes, and adored by the loftiest created intelligences above, he has on the earth objects of affection over whom he watches, and for whom he cares.

Respecting these he says, "As many as I love, I rebuke and chasten."

The objects of the Saviour's love, then, require rebuke and chastisement. This is assuredly implied. The Lord Jesus would not rebuke those who were in every respect acting rightly, or chasten those in whom he could discern nothing amiss. All whom he loves, it appears, need discipline: there is not one who is faultless in every part of his conduct and pure in every thought. Men are often unable to see anything blameworthy where he, whose eyes are as a flame of fire, perceives deviations calling for correction. No immoralities are charged upon the church in *Laodicea*,

no false doctrine is ascribed to its teachers, no perversion of ordinances is mentioned, or irregularity in their administration—yet there was a case for divine discipline. The power of religion had declined, though everything external was respectable and orderly; and how often is this the state of modern churches! How often is it so with individuals of unsullied reputation! The Christian has not apostatized, or dishonoured his profession; but his delight in God is abated, and he is less anxious for fellowship with the Father and his son Jesus Christ. His confidence in unseen realities is less firm, and his faith in the wisdom of providential dispensations less influential. His appetite for the sincere milk of the Word is decreased, and his prayers in private are less frequent, or at least less fervent. His love to the children of God is less powerful, and his desire for the conversion of sinners less ardent. His desire for the pleasant things of this world is increased, and his conscience has become less tender. “Grey hairs are here and there upon him, and he knoweth it not.” Neglects and irregularities call for rebuke and chastisement.

Such a case the merciful Redeemer will not regard with indifference. If the individual be one on whom he has set his heart, whose guardianship he has accepted, he will interpose. The considerate physician perceiving the disease of his patient will employ appropriate remedies. The good shepherd will trace the wandering sheep and restore him. The language of the text is applicable to a community when it

has fallen into a state of spiritual languor. The epistles to the seven churches furnish illustrations of this; and modern churches are sometimes deprived of their pastors, their deacons, their men of wealth and station, in whom they have gloried and placed undue reliance, in consequence of their idolatry. The language is equally applicable to individuals: it is a general declaration, “As many as I love, I rebuke and chasten.” Christ rebukes us by the messages of his inspired word, and if we would give due attention to these, it would be enough. “If we would judge ourselves,” says the apostle Paul, “we should not be judged. But when we are judged, we are chastened of the Lord, that we should not be condemned with the world.” Often, however, we require to be chastened by painful providential dispensations. Bereavements, losses, and diseases are employed to humble us, and teach us to look more exclusively for our happiness to him.

All afflictions are not chastisements. Sometimes they are preventives. The thorn in the flesh was sent to Paul, not because he was exalted above measure, but lest he should be, through the abundance of the revelations. It becomes us, however, in affliction to search and try our ways, to acknowledge our proneness to evil, and to say “O Lord, correct me, but with judgment; not in thine anger, lest thou bring me to nothing.” It would be a great mistake to regard chastisements as proofs that we are not objects of the Saviour's love.

#### THE EXILE'S RETURN, ISAIAH XXVII. 13.

THE Word of God invariably represents man as from home, out of the way, far from God; in darkness, iniquity,

bondage, and death. A lost piece of money, a wandering sheep, a banished man, are among the striking figures

employed to point out his position. The history of the Jews is eminently figurative of man's condition, and also of the delightful fact that God "deviseth means that his banished be not expelled from him." The passage at the head of this article presents us, we think, with a view of the sinner as an exile, called returning, and at home.

Man is an exile abroad. The Jew, seen by the prophetic eye as deported into the land of Assyria, or as voluntarily taking refuge in Egypt, and there suffering all the miseries of an exile in a foreign land, affords a lively illustration of the twofold case of man as carried captive by Satan at his will, and as becoming himself a voluntary offender, and suffering the consequent miseries of sin and transgression. As to ourselves we are born in exile in fact; but, alas, the truth must be confessed, by our own conduct, we "allow the deed" of our erring ancestor. We do most emphatically make his transgression our own. But still there is hope. And to the poor and the perishing, to the miserable and to the outcasts is the Word of God's salvation sent. To such is it directed, as in the anguish of an agonized heart, alive to their lost condition, say, "There is no hope for me, no! I have been led captive by lust, by sin, by Satan, and now I am ready to perish! I see and feel the deceitfulness of sin, and the wickedness and enormity of my transgression: there remains for me nothing but a fearful looking for of that fiery indignation which shall justly devour the adversaries!" The gospel is directed to the outcast, to him whose language, dictated by an awakened conscience is, "against Thee, thee only have I sinned and done this wickedness in thy sight. My sin has been done freely and willingly. Going astray myself from all that is good more than led by others, my iniquity is emphatically my own.

Oh, what can save *me* from a richly merited condemnation!"

And yet there is hope; for the gospel calls upon the perishing and outcast exile to return. The blowing of the trumpet is not an unmeaning sound, there is in it a deep significance. To the ancient Jew the trumpet-blast indicated the solemnization of a feast, the offering of a sacrifice, or the return of the welcome Jubilee. To the exile the trumpet communicated the promulgation of the decree of Cyrus for his return, already heard by the prophetic ear. And the great trumpet, the gospel, tells the outcast sinner of God's proclamation decreeing his return. The trumpet's voice was public. So the gospel. It is to be proclaimed on the house-tops, and in the place of concourse. "Preach the gospel to every creature," is the divine command. The trumpet's blast was penetrating; so the gospel. Its sound penetrates the cottage and the palace. It is heard in the prison, in the house, and through the streets and lanes of the city; by the husbandman in the field; by the wanderer in the desert; and its musical sound is wafted to them that are afar off upon the sea,

"Waft, waft ye winds the story!  
And you ye waters tell,  
Till, like a sea of glory,  
It spreads from pole to pole."

The sound of the trumpet is the voice of authority. O poor perishing exile, here is glorious news for you, listen to it, Oh, listen! you are commanded to return, "Return, O wanderer, return!" is the command on the high authority of him who has authorized the trumpet to be blown. Sinner! know that when the gospel trumpet sounds in thine ear, it is not merely the voice of man thou hearest, but the voice of the Almighty. He calls thee; however poor and perishing, however unworthy, he, even He, calls thee, nay he commands thee, "Come

unto me," he says, "and ye shall find rest for your souls." Be of good cheer, then, the exile may return. May he? Who can doubt it? Oh, yes, the guilty, the depraved, the banished may return! All the obstacles are removed and the way is clear, sinner, for thy return. God has pledged himself to receive thee kindly. He has promised to forgive all thine iniquities, and to put away his anger; "only return unto me," he says. Take with you words then and immediately return unto him from whom you have grievously revolted. Do you still hesitate, and aver that the time is not come? If so, allow us to ask a question or two, an affirmative reply to which shall decide. Do you recognize the sound of the trumpet? Is it a welcome sound? Does the sound of pardon, peace, and invitation come as welcome to you as rest when you are weary, water when you are thirsty, food when you are hungry, or a letter from a beloved friend when you are all anxiety and expectation? Are you willing to leave Assyria and forsake Egypt? In other words, are you willing to forsake your chosen companions, favourite resorts, and hitherto cherished lusts? If you are, then is the name of him who sends us to preach the gospel, we assure you the time is come for you to return. Hasten sinner, hasten to the cross, go to Christ. Cast yourself upon his mercy, and his mercy you shall receive. Why not go? You have nothing to lose and all to gain. You are already condemned. Like the lepers in the gate of Samaria, if you sit still you die. If you return to the city, to your amusements, your sins, your lusts, you must inevitably perish. If you go to Christ you can but perish. But O delightful thought that were to die as sinner never died! Return then, you may return, but remember, sinner, your road back lies directly by the cross.

In conclusion, let us glance at the

exile at home. Returned! There he is. Oh, how happy! Worshipping the Lord in his holy mount at Jerusalem. He is in an entirely new sphere. As a man released from prison bids adieu to the prison-walls, and the unhappy associations of the place, and returns to far more congenial scenes; and as a person recovering from sickness gladly leaves the sick room, and exchanges its gloom for the fresh air and invigorating scenes of active life; and as the captive Jew and run-away Israelite bid adieu to Babylon or Tahpanhes, and his eyes rested instead upon the beloved holy mount at Jerusalem; so does the returned sinner enjoy an entirely new sphere. "If any man be in Christ he is a new creature, old things are passed away, behold all things are become new." Blessed change, old habits are displaced by new; old opinions are all gone, and in their stead there are the glorious verities of the gospel; the old ale-house or theatre is left, and the house of God visited instead; all is become new. To Jerusalem! The returned of the tribes did not come back to the schismatical worship of the calves at Dan and Bethel, but to the worship of the Lord at Jerusalem: one people, with one worship and one God. And so the sinner returns not to a sect or party but to Christ, and in him to the one church of the living God. Yes, happy souls, returned sinners, "Ye are come unto Mount Sion, and unto the city of the living God, the heavenly Jerusalem; and to an innumerable company of angels, to the general assembly and church of the first-born, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect, and to Jesus the Mediator of the New Covenant, and to the blood of sprinkling, that speaketh better things than that of Abel."

J. S. W.

## INDIFFERENCE ABOUT TRUTH.

WHAT is the truth? is the question to which all other questions should be postponed.

All men wish to have truth on their side; but few to be on the side of truth.

Some men, from supposing themselves to have *found* truth, take for granted that it was for truth they *were* seeking.

Men miss truth more often from their indifference about it, than from intellectual incapacity.

Many a man adduces on some subjects puerile fallacies, that are, perhaps, in reality no more *his own* than the sound arguments he employs on others; he has given an indolent, unthinking acquiescence to each, and has suffered his powers of thought to lie dormant, which, if he could be excited to exert, would be fully sufficient to enable him to distinguish the sound from the unsound.

There is a heresy of indifference to revealed religion which is the most deadly of all heresies.

Some of the articles of belief of the heresy of indifference are too readily and generally received—"all religions are true, and all equally true,"—"all religions profess to furnish revelations respecting the Deity and the world to come,"—"all religions have their priest and their priesthood,"—"all religions teach piety towards some Divine Being, and inculcate moral conduct." And this creed is wound up with—

"For modes of faith, let senseless bigots fight;  
He can't be wrong whose life is in the right."

And yet, in every one of the points, in respect of which all religions will have been thus indiscriminately thrown together, the patient and diligent inquirer will perceive, that Christianity does, in fact, stand eminently distinguished from all the rest. It bears only that superficial and general resemblance to them,

which a genuine coin does to its various counterfeits.

The depreciation of Christianity by indifferentism is a more insidious and less curable evil than infidelity itself. For he who denies the whole of it, but who yet acknowledges the importance, if true, of what he rejects, may, at least, be brought to attend to the arguments in favour of it: but far less corrigible is the error of him, who, confounding Christianity with all the systems which human fraud or folly have devised, or, at best, regarding it as a mere authoritative confirmation of natural religion, looks upon the whole system with indifference, as a thing needed, perhaps, for the vulgar, but which the educated and intelligent might very well have dispensed with, and about which they need not much concern themselves.

The study of natural religion ought properly to follow, or at least to accompany, not to precede, that of revelation.

The gospel has exercised a powerful, though an unacknowledged, and, perhaps, an unperceived, influence, even on the minds of those who reject it; they have drunk at that stream of knowledge, which they cannot, or will not, trace up to the real source from which it flows.

To dress up a system with the spoils of revelation, to call it natural religion, and then to make it a standard by which to interpret the declarations of scripture, is, in fact, to correct an original from an incorrect and imperfect transcript.

To attribute to natural religion what revelation alone can furnish, is to confound Christianity with the various systems of philosophical speculation or popular superstition, in careless blindness to the splendid characteristics which distinguish it from them all.

The star which stands over the holy Infant at Bethlehem has no fellow in the firmament.

If the Jews be justly condemned, who crucified our Lord "between two thieves"—thus "numbering with the transgressors" of the vilest kind, the only man who never transgressed—it is awful to think what account those will have to render at the last day, who vilify His religion, by confounding it with the grossest systems of human imposture, not only in the very points in which the two are different, but in those points in which they are absolutely contrasted.

The pursuit of religious truth is the noblest, as it is the most important, pursuit in which any human being can be engaged.

He who either cares not to be a lover of truth, or takes for granted that he is such, without taking any pains to acquire the habit, is not likely ever to acquire it.

Men first make up their minds—and the smaller the mind the sooner made up—and then seek for reasons, and if they chance to stumble upon a good reason, of course they do not reject it. But though they are right, they are right only by chance.

Man is naturally more desirous of a quiet and approving, than of a vigilant and tender conscience—more desirous of *security* than of *safety*.

Many a man who is extravagantly imagining that he can purchase repose for his soul in a future life, is in reality seeking for the repose of his soul in *this* life.

In the great day of judgment, each man will not only see his Judge, but he will also see himself, which none *can* do perfectly at present, and which few endeavour to do at all.

Men are apt to overlook the possible high practical importance of thinking rightly on a point which has in *itself* no

practical tendency.—The opinion so harmless, however groundless, that in the resurrection all the same particles of matter which belong to our bodies now, must be brought together and reunited, has left an opening for the cavils of irreligious scoffers. Yet the illustration which Paul employs is that of a seed sown, and this alone is sufficient to refute the error. For we raise from a seed, not the same thing that was sown, but a plant which is very different. "Thou sowest *not* that which shall be, but bare grain,"—that is, mere seed—"but God giveth it a body as it hath pleased him."

According to the proverb, which Lord Bacon has somewhere alluded to, "Nettle roots sting not," the first entrance of some false principle, or of some usurped power, is generally in reference to something, in itself, either harmless or else unimportant; and when the root has once got possession of the soil, it will afterwards send up stronger and stronger shoots.

To be blind to the unsoundness of a principle till it produces *actually* all the ill effects that it can consistently lead to, is not to perceive which way the wind is blowing unless it blows a perfect gale.

A self-evident and apparently insignificant truth, admitted under the guise of a truism, has not seldom been converted into a dogma of fearful importance. When the wooden horse has been introduced, it is found to contain armed men concealed within it.

The simplest and most obvious truth is worth setting forth, that it may clear away some of the fallacies which, scattered at random, cause impediments in the inquirer's path to truth; even as the wreaths of snow, tossed about fortuitously by the blind fury of the winds, may form serious obstructions in the roads.

Those who on each occasion watched



the motions, and registered the times of occultation, of Jupiter's satellites, little thought, perhaps, themselves, what important results they were preparing the way for. Hence, Bacon urges us to pursue truth, without always requiring to perceive its practical application.

Men often speak contemptuously of over exactness—of attending to minute and subtle distinctions; while these minute distinctions are exactly those which call for careful attention in all who *would escape* or detect error. It is for want of attention to minute points, that houses are robbed and set on fire. Burglars do not, in general, come and batter down the front door; but climb in at some window whose fastenings have been neglected; and an incendiary, or a careless servant, does not kindle a tar barrel in the middle of a room, but

leaves a lighted turf, or a candle snuff, in the thatch or in a heap of shavings.

No truth should be deemed not worth maintaining, nor an unsound principle thought too insignificant to be worth refuting, because no longer needed for establishing some particular conclusion. The time when the need is not pressing, is the very time to provide ourselves with such firm-fixed and right principles as may avail in time of need, and to destroy the roots of those theoretical errors, which may be torpid, yet ready to vegetate as soon as the season is favourable to them. When the storm is in its fury, it may be too late to drop the anchor.

It is not enough to believe what you maintain, you must maintain what you believe; and maintain it because you believe it.—*Whately's Detached Thoughts.*

### KINDNESS REWARDED.

AN incident which occurred in the life of the celebrated Aaron Burr affords an admirable illustration of the fact that kindness never forgets him who exercises it. I remember perfectly well of having frequently read the fact, but where, has faded from my memory. The substance of it is as follows: When Burr was in the height of his prosperity, he, on one occasion, while travelling in Western New York, saw in a tavern where he happened to stop, what appeared to be an excellent line-engraving. The landlord informed him that it was executed with a pen, by a stupid boy, who was his apprentice at blacksmithing, and with whom he expected he could do nothing. Burr, discovering the native talent of the boy, endeavoured to obtain him—but his master, suspecting that he had some secret valuable power about him, refused to part with him. When Burr left he

whispered to the boy to come to New York city, inquire for Aaron Burr, and he would be taken care of. Soon after, when Burr had forgotten the circumstance, the boy presented himself, and was assisted by his benefactor. He then went abroad, and became the celebrated Vanderlyn, who, in Paris, acquired honour and a good share of this world's goods. After Burr had fallen from his greatness, and was expelled from the country, he was met in France, and in poverty, by Vanderlyn, who received him with deep gratitude, took him to his dwelling, and for a long time cherished and sustained him with the utmost attention and kindness. By his benevolence to that poor boy, Burr laid up a treasure, which in after days of want and sorrow returned to him with great increase—the more prized from the fact that it came unexpectedly in time of need, when almost

every one had forsaken him. How vividly must Burr have appreciated the fact, that kindness abundantly rewards him who exercises it!—*Montgomery's Law of Kindness.*

## PRAISE OF THE SAVIOUR.

BY THE LATE REV. J. G. PIKE.

Jesus, thou King of glory,  
Whom all the ransom'd praise,  
We sing the wondrous story  
Of thy redeeming grace:  
Thy deep humiliation,  
Thy death, to set us free  
From righteous condemnation,  
And endless misery.

Full pardon we inherit  
Through thy beloved name;  
And by thy glorious merit  
Life everlasting claim.  
Great Author of salvation!  
To thee our songs shall rise,  
And fervent adoration  
Resound through earth and skies.

By thy instructions lighted,  
From sin and woe we flee,  
And leave a world benighted,  
For happiness in thee.

On earth, as pilgrim strangers,  
We through a desert roam,  
But see, afar from dangers,  
Our country and our home.

When mortal life has ended,  
In the blest world above,  
With hosts angelic blended,  
We'll sing thy matchless love.  
And when, the trumpet sounding,  
Amid the final flame,  
The judgment-seat surrounding,  
We'll chant thy deathless name.

Thy love, 'mid scenes eternal,  
Shall swell our raptured lay,  
Where joy is ever vernal,  
And every accent praise.  
There in thy kingdom living,  
Unceasing we'll adore;  
Love, glory, and thanksgiving  
Be thine for evermore.

## A PRAYER.

BY THE REV. F. LEONARD, LL.B.

Thy patient ear is open,  
O God, to every prayer;  
Thy bounteous hand is open,  
And all its gifts may share;  
Thy loving heart is open  
To shed down from above  
On every heaven-aspiring soul  
The treasure of its love.

Thine ear is never heavy,  
So that it cannot hear;  
Thy hand is never shortened,  
That aid it cannot bear;  
Thy heart is never changeful,  
So its love can have no end;  
Thou art the Friend of every one  
Who seeks to be thy friend.

At the footstool of thy mercy  
May we no strangers be;  
The gifts of thy rich bounty—  
May we use them all for thee;  
And for our home and refuge  
To thy bosom may we fly;  
Oh! let our hearts be all thine own,  
And love thee fervently.

May our ears, too, be open  
To the cry of human need;  
And may our hands be ready  
For every friendly deed;  
And may our hearts for all men  
Cherish a brother's love;  
And thus may we be fit to dwell  
In thine own heaven above!

## REVIEWS.

*A General Survey of the History of the Canon of the New Testament during the first Four Centuries.* By BROOKE FOSS WESTCOTT, M.A., Late Fellow of Trinity College, Cambridge. Cambridge: Macmillan and Co. 1855. 12mo. Pp. xxiv. 594.

THE attention of a modern Christian can scarcely be called to a question of greater importance than this:—What is the rule of faith and practice which Christ has furnished to his disciples? Protestants in general believe that it is contained in certain writings which have come to us from primitive times, and which owed their origin to special operations of the Holy Spirit on men chosen for the purpose. If in the list of these we include any which were not thus inspired, we shall involve ourselves in perplexity and perhaps in error. If we reject any that have a lawful claim to be received, we may lose advantages which we should otherwise have enjoyed, and have an imperfect rule of duty instead of a complete one. Every well-informed man should therefore be prepared to answer satisfactorily at least to his own mind the inquiry—What books are rightly regarded as part of the Canon?

To this question the attention of the reader is directed throughout Mr. Westcott's volume. Though the work is formally historical, the history is conducted with a view to the elucidation of practical truth. The author has given to the subject long-continued attention. He has read not merely the works of men of his own class, but many bearing on the subject which have proceeded from other sections of the church than that to which he belongs. He has investigated and cited the opinions of writers of opposite views

with apparent candour. He believes that he has placed some things in a clearer light than others have, whose general convictions have agreed with his own. The first sentences of his preface are these:—"My object in the present Essay has been to deal with the New Testament as a whole, and that on purely historical grounds. The separate books of which it is composed are considered not individually, but as claiming to be parts of the apostolic heritage of Christians. And thus reserving for another occasion the inquiry into their mutual relations and essential unity, I have endeavoured to connect the history of the New Testament Canon with the growth and consolidation of the catholic church, and to point out the relation existing between the amount of evidence for the authenticity of its component parts, and the whole mass of Christian literature." After proceeding a few pages, explaining the uncritical character of the early fathers, the casual nature of their evidence, and the fragmentary state of early Christian literature, he thus develops his principles:—

"It is then to the church, as 'a witness and keeper of holy writ,' that we must look both for the formation and the proof of the Canon. The written rule of Christendom must rest finally on the general confession of the church, and not on the independent opinions of its members. Private testimony in itself is only of secondary importance: its chief value lies in the fact that it is a natural expression of the current opinion of the time.

"It is impossible to insist on this too often or too earnestly. Isolated

"quotations may be in themselves unsatisfactory, but as embodying the tradition of the church, generally known and acknowledged, they are of inestimable worth. To make use of a book as authoritative, to assume that it is apostolic, to quote it as inspired, without preface or comment, is not to hazard a new or independent opinion, but to follow an unquestioned judgment. It is unreasonable to treat our authorities as mere pieces or weights, which may be skilfully manœuvred or combined, and to forget that they are Christian men speaking to fellow Christians, as members of one body, and believers in one creed. The extent of the Canon, like the order of the sacraments, was settled by common usage, and thus the testimony of Christians becomes the testimony of the church." pp. 15, 16.

It is our misfortune, perhaps, that we cannot regard Mr. Westcott as successful in either of his undertakings. He has not shown, in our judgment, that the divine authority of the collection can be proved any other way than by proving the authority of its component parts. It does not seem to us that it can be established satisfactorily in the mass in reference to those early ages the testimony of which alone could command our confidence. Mr. Westcott has himself faltered on this subject in many parts of his statement, and has fairly given notice again and again that his argument was inconclusive. Nothing can have been accomplished by the citation of witnesses concerning whom it was necessary to concede, "The testimony of the apostolic fathers is to the substance, and not to the authenticity of the gospels." p. 60. "They do not prove anything as to the existence of a New Testament Canon; but, as far as they have any meaning, they tend to show that no such divisions had place in the church as have been supposed to

"render it impossible." p. 107. "Similar examples occur in other quotations common to Justin and the epistles to the Galatians and the Ephesians; and thus with the exception of the pastoral epistles, and that to the Philippians he appears to show traces of the influence of all St. Paul's epistles." p. 205. The exceptions are fatal to the unity he professes to establish.

If Mr. Westcott has failed to show that in the first centuries there was *one book*, recognized as The Canon, he has been equally unsuccessful, we think, in his attempt to prove that there was *one church*, giving to the Canon its authoritative sanction. In the passage already quoted in which he declares formally his theory, he speaks of THE CHURCH "as a witness and keeper of holy writ," and so incidentally in other places; but when he comes to argue the case, he finds the necessity of appealing to *churches*. Thus of Polycarp he says, "In the next generation his teaching was confirmed by all the *churches* in Asia." p. 48. Of the two classes of Syrian manuscripts he says, "Both omit the second and third epistles of St. John, the second epistle of St. Peter, the epistle of St. Jude, and the Apocalypse, but include all the other books as commonly received without any addition. This Canon seems to have been generally maintained in the Syrian *churches*, and in those which depended on their authority." p. 266. "The contest between the *Jewish and Gentile churches* had passed away." p. 267. "Only a few words are needed to sum up the testimony of these most ancient versions to our Canon of the New Testament. Their voice is one to which we cannot refuse to listen. They give the testimony of *churches*, and not of individuals." p. 292. "By the Roman, as well as by the Alexandrine and African churches, the Apocalypse was added to the acknow-

"ledged books; but like the African church, it did not receive the epistle to the Hebrews among the writings of St. Paul." p. 431.

When we come to the commencement of the fourth century we find an approximation to the recognition of one book and one church, but still it is no more than an approximation. Synonymous with the words "the scriptures" is the phrase "the books of the Evangelists and the Apostles," and by the church is meant what was called "the catholic church." Thus our author says, "During the great controversies which agitated the church throughout his reign, Constantine, 'appointed by God as bishop in outward matters,' remained faithful to the same great principle of the paramount authority of scripture. An historian of the Council of Nice represents him as closing his address to the fathers assembled there, in memorable words, 'Let us cherish peace and forbearance,' he says, 'for it would be truly disastrous that we should assail one another, particularly when we are discussing divine matters, and possess the teaching of the most Holy Spirit committed to writing: for the books of the evangelists and apostles, and the utterances of the ancient prophets, clearly instruct what we ought to think of the divine nature. Let us then banish strife which gendereth contention, and take the solution of our questions from the inspired words.' Though we may admit that this speech is due to the pen of the historian, it is thoroughly consistent with phrases in Constantine's letters, which are of unquestioned authenticity. Thus he charges Arius with teaching 'things contrary to the inspired scriptures and the holy faith,' which faith was in truth the exact expression of the divine law.

"The criterion laid down by Con-

stantine, was also acknowledged by the leaders of the conflicting parties in the church. Alexander was bishop of Alexandria at the time when the opinions of Arius, 'a presbyter in the city entrusted with the interpretation of the divine scriptures,' first gained notoriety. He convened a synod of many bishops of his province, when Arius was condemned by 'the testimony of the divine scriptures;' and among other passages which Alexander quoted, occur several from the epistle to the Hebrews (as the work of the apostle Paul), and one from the second epistle of 'the blessed John.' Arius, on the other hand, when sending a copy of his creed to the emperor, adds, 'This is the faith which we have received from the holy gospels, according to the Lord's words, as the catholic church and the scriptures teach, which we believe in all things: God is our judge both now and in the judgment to come.' The followers of Arius repeated the assertion of their master; and though some of them held the epistle to the Hebrews to be uncanonical, that opinion was neither universal among them nor peculiar to their sect." pp. 494.

"The first synod, at which the books of the bible were made the subject of a special ordinance, was that of Laodicea, in Phrygia Pacatiana; but the date at which the synod was held, no less than the integrity of the canon in question, has been warmly debated. In the collections of Canons the Council of Laodicea stands next to that of Antioch, and this order is probably correct. The arguments which have been urged to show that it was prior to the Council of Nice are on the whole of little moment, and the mention of the Photinians in the seventh Canon, no less than the whole characters of the questions discussed, is decisive for a later date. A natural

"confusion of names offers a ready  
 "excuse for the contrary opinion.  
 "Gratian states that the Laodicean  
 "Canons were mainly drawn up by  
 "Theodosius. Theodolus, or Theodorus,  
 "(for the name is variously written) was  
 "bishop of Laodicea, in Syria, at the  
 "time of the Council of Nice. But the  
 "statement of Gratian really points to  
 "a very different conclusion: for Epi-  
 "phanus mentions another Theodosius,  
 "bishop of Philadelphia, who is said to  
 "have convened a synod in the time of  
 "Jovian for the purpose of condemning  
 "certain irregular ordinations, and his  
 "position coincides admirably with that  
 "of the author of our Canons. Internal  
 "evidence also supports their identifica-  
 "tion: nor is it any objection that this  
 "Theodosius was an Arian, for the  
 "Canons are chiefly disciplinary, and  
 "such as could be ratified by orthodox  
 "councils; and, at the same time, that  
 "fact explains the omission of all refer-  
 "ence to the Nicene, which would other-  
 "wise be strange.

"On the whole, then, it cannot be  
 "doubted that external evidence is  
 "decidedly against the authenticity of  
 "the Catalogue as an integral part of  
 "the text of the Canons of Laodicea,  
 "nor can any internal evidence be  
 "brought forward sufficient to explain  
 "its omission in Syria, Italy, and  
 "Portugal in the sixth century, if it  
 "had been so." p. 504. . . . "It is then  
 "necessary to look to the West for the  
 "first synodical decision on the Canon  
 "of scripture. Between the years 390  
 "and 419 A.C., no less than six councils  
 "were held in Africa, and four of these  
 "at Carthage. For a time, under the  
 "inspiration of Aurelius and Augustine,  
 "the church of Tertullian and Cyprian  
 "was filled with a new life before its  
 "fatal desolation. Among the Canons  
 "of the third Council of Carthage, at  
 "which Augustine was present, is one  
 "which contains a list of the books of

"holy scripture." p. 508. . . . "At this  
 "point, then, the voice of a whole pro-  
 "vince pronounces a judgment on the  
 "contents of the bible; and the books  
 "of the New Testament are exactly  
 "those which are generally received at  
 "present."

Allowing to Mr. Westcott, then, all  
 that he can claim, there is no evidence  
 of the recognition of the one book till  
 an era too late to be regarded as the  
 primitive age. When that recognition  
 did take place, it was not by any assem-  
 bly that could be considered as *the*  
*church*: it was "by the voice of a whole  
 province." Thus doubt is cast upon  
 the authority of our received scriptures  
 by the attempt to prove too much. This  
 has rendered it necessary, in our view,  
 to enter a protest against the industrious  
 author's hypothesis. When an effort is  
 made to show what evidence is insuffi-  
 cient to show, and the author proclaims  
 to the world that he has done it, the  
 reader who detects the inconclusiveness  
 of his arguments is apt to look with  
 suspicion on adjacent truths. Now  
 there is not one of the books of the  
 New Testament which Mr. Westcott  
 would hold up to veneration, the divine  
 authority of which may not be shown,  
 as we think, if it be looked at separately,  
 and its evidence be fairly considered.  
 It is the attempt "to deal with the  
 New Testament as a whole," which he  
 describes as "the object of the Essay,"  
 and the corresponding attempt to prove  
 the existence of one authoritative  
 church, which have in our judgment  
 spoiled what would otherwise have been  
 a very valuable book.

After all, it would be wrong to expect  
 that the evidence of the authority of  
 either the New Testament, as a whole,  
 or of any particular part of it, should  
 be such as to preclude all controversy.  
 It has never been the divine plan to  
 give such proof of revealed truth as to  
 render the decisions of the judgment in-

dependent of the state of the heart. The man who is seeking a Saviour, and anxious to avail himself of God's remedy for his woes will receive the word gladly, while the proud and self-willed will find excuses and cavils. The very day after the earth had opened and swallowed up two hundred and fifty leaders of rebellion, in accordance with a prediction, their companions rallied, and said to Aaron and Moses, "Ye have killed the people of the Lord." When the Son of God was among men, his declarations were disbelieved, though sanctioned by the brightest miracles, and he was punished as an impostor. By many professed lovers of truth, Paul's letters were treated with contempt even while he was living. We quote therefore with pleasure the concluding paragraph of Mr. Westcott's treatise :—

"To the last, however, it will be impossible to close up every avenue of doubt, and the Canon, like all else that has a moral value, can be determined only with practical and not with demonstrative certainty. But to estimate the comparative value of this proof, let any one contrast the evidence on which we receive the writings of St. Paul or St. John with that which we regard as satisfactory in the case of the letters of Cicero or Pliny. The result is as striking as it is, for the most part, unnoticed. Yet the record of divine revelation when committed to human care, is not, at least apparently, exempted from the accidents and caprices which affect the transmission of ordinary books. And if the evidence by which its authenticity is supported is more complete, more varied, more continuous than can be brought forward for any other book, it is because it appeals with universal power to the conscience of mankind,—because the same Spirit in the church which first recognized in it the law of its constitution has

"never failed to seek in it a fresh guidance and strength." p. 540.

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*Who is God in China, Shin or Shang-Te? Remarks on the Etymology of אֱלֹהִים, and of Θεός, and on the rendering of these Terms into Chinese. By the Rev. S. C. MALAN, M.A. London: Bagster. 1855. 8vo. Pp. 318.*

AN able and learned book: important as a contribution to sacred philology and instructive as an investigation into the names and attributes of God. Decisive, few Englishmen can call it; for it is not to Englishmen in England it appeals. The venue is laid in *China*, and by a jury, half Chinese at least, the question must be tried. The point at issue, however, is easily explained.

Even language has partaken of human depravity. Words, once noble and holy, have lost their primitive beauty, and have become corrupt. They are unfit for sacred purposes; so that it is often a question, with a conscientious missionary, whether the vernacular rendering of Divine names may not suggest to a native reader more of error than of truth.

In China, this difficulty has been aggravated by the peculiar religious systems, prevalent there; and from the first, translators have been divided as to the native terms by which the idea of God was to be conveyed to the people. The choice lay between three in chief. T'heen, *Heaven*; Shang-Te, *Supreme Ruler*; and Shin, *Spirit*. Nearly all parties have agreed in rejecting the first; but between Shang-Te and Shin, they are divided. In the seventeenth century, the Jesuits and other Romanist missionaries, took different sides. Some were in favour of Shin, but most favoured Shang-Te. By the pope, the question was at length settled, and T'heen Choo, *Heaven-Lord*, was substituted for both forms. Protestant mis-

sionaries have been divided in the same way. Drs. Marshman, Morrison, and Milne, the earlier translators, selected Shin. Later scholars have questioned this rendering, and referred the point to the decision of bible societies at home. In reply, the American Bible Society decided on retaining Shin; the British and Foreign Bible Society referred the question again to missionaries in China; and, as the result, Shang-Te has been adopted for *God*, and Shin for *Spirit*. Whether this result is final, is, as yet, uncertain.

The literature of the question is now by no means inconsiderable, though not much has been published in England. "*Shin v. Shang-Te*" is the title of one pamphlet, written by a strenuous advocate of Shin, and published in this country. We have examined besides, a pamphlet by Dr. Boone, Missionary Bishop in China, advocating the same view, and maintaining that the use of Shang-Te must lead to polytheism, or to any unjust conception of God. Mr.

Malan, on the other hand, takes the opposite view, and ascribes the same probable result to the use of Shin.

The majority are in favour of Shin, which, however, Mr. Malan thinks objectionable, because it is a collective term meaning *spirits* in general, good and evil, and is actually applied to the souls of men and to subordinate powers, like the *δαίμονες* of the Greeks; Shang-Te, on the other hand, is objected to as the name of the Chinese Jupiter, though Mr. Malan believes, and tries to prove, that in other respects, the name answers most exactly to God.

The question is not for us to decide. We can affirm, however, that Mr. Malan's work abounds in evidence of scholarship, both Chinese and western; and if this brief notice serve to give a general idea of the point under discussion, and to commend honoured brethren engaged in this great work, to the sympathy and prayers of Christians at home, we have gained our end.

A.

## BRIEF NOTICES.

*A Memoir and Remains of the late Rev. John Gregory Pike, Author of "Persuasive to Early Piety." Edited by his Sons, JOHN BAXTER and JAMES CAREY PIKE. London: Jarrold and Sons, 47, St. Paul's Church Yard. 1855. 12mo. Pp. xi. 457.*

From this volume we have derived the very interesting article at the commencement of our present number. It portrays a laborious, faithful, and successful minister of Christ, who was deservedly esteemed by contemporaries, and who will be remembered with veneration and gratitude long after his departure. Of the manner in which the work is executed we feel bound to speak highly; as it is free from inflation and panegyric, while it evinces due filial attachment and respect. We wish it an extensive circulation, especially among young ministers.

*Olga: or Russia in the Tenth Century. An Historical Poem. London: Hamilton, Adams, and Co. 1855. 16mo. Pp. 326.*

Olga is the name of a queen, who, having outlived her husband, exercised the supreme authority in Russia during the earlier part of

the reign of her eldest son, the nominal sovereign. She was a woman of superior mind, and she had embraced the Christian faith as taught by the Greek church at a time when it was much purer than it is now. The object of the writer is to show that Muscovy has had heroes to adorn as well as tyrants to disgrace its annals, and has had heroines in whom to glory, as well as princesses for whom to blush; and he declares that the historic details he has given are strictly in accordance with the narrations of the chroniclers. The scene being laid at a time when Paganism was predominant, but when Christianity had conquered the hearts of some, gives an opportunity for the introduction of religious topics. The execution of the poem is very respectable, and its tendency is excellent.

*Constantinople in connexion with the present War. By the Rev. S. FARMAN, Rector of Layer Marney, Essex; and for some years resident at Constantinople. London: Wertheim and Macintosh. 1855. Pp. 47. Price 6d.*

The lecturer having resided in the capital of



the Turkish empire speaks with animation of its healthy climate, its natural beauties, and its adaptation for commerce. He refers to its erection by Constantine in the year 334, its severance from the western Roman empire about 450 years afterwards, and its conquest by the Turks in 1453. He soon, however, proceeds to Russia, describing its power, denouncing its ambition, and advocating the present war as necessary for the preservation of liberty and civilization among mankind. Turkey, he declares, cannot be in her present decayed state a sufficient barrier against the inroads of Russia; she is not likely ever to regain her former power; and nothing can be effectual short of the destruction of Sebastopol and the occupation of the Crimea.

*Two Months in and about the Camp before Sebastopol.* By R. C. MACORMICK, Junior, of New York. Reprinted by permission of the Author. London: William Wesley, 32, Paternoster Row. 16mo. Pp. 172. Price 1s.

An American gentleman of good sense and religious predilections, having spent last January and February in the Crimea, has given in this small pamphlet a lively and interesting account of what he saw, heard, and thought.

*Bibliotheca Sacra and American Biblical Repository.* E. A. Park and S. H. Taylor, Editors. Aided by Professors Robinson, Stowe, Barrows, Allen, Day, Phelps, Shedd, Brown, Putnam, and Drs. Davidson of England and Alexander of Scotland. July, 1855. London: Trübner and Co., 12, Paternoster Row. Andover: Warren F. Draper. 8vo. Pp. 238.

Our chief difficulty on opening this volume and perusing the table of contents was to determine which article to read first. The Dispensations of Divine Providence toward the apostle Paul, as referred to in the second epistle to the Corinthians, is a subject of universal interest to an experimental Christian; while the Song of Deborah is a portion of scripture, the elucidation of which by learning and acumen is desirable. That on American Antiquities, however, stands first, and in it much may be found respecting the western continent before its discovery by the Spaniards, illustrating the fact that when Cortez entered the Mexican capital he beheld on every hand, with astonishment and delight, such evidences of wealth, power, art, taste, and luxury, as prompted him often to say that nothing in the cities of Spain itself surpassed the spectacle. "There were immense public and private edifices built of quarried stone, among which the stately temples were conspicuous." There is also an able article on Recent Explorations of the Dead Sea, the writer of which repudiates entirely the alleged discoveries of M. De Saulcy. Thirty pages are devoted to the refutation of Millenarianism, and forty to an investigation of the notions of the Deaf and Dumb before Instruction, especially in regard to religious subjects. This is intended to enforce the importance of imparting to them religious knowledge.

*The British and Foreign Evangelical Review.* No. XIV. October, 1855. Edinburgh: Johnstone and Hunter. 8vo. Price 1s. 6d.

As this has arrived on the very day that we are making up the present number for the press, the utmost we can do is to mention the titles of the articles it contains. They are these:—I. The Logic of Religion. II. Naham's Prophecy concerning Nineveh. III. Bishop M'Hosane on the Church. IV. The Zurich Letters. V. Presbyterian Liturgies. VI. Parochial Life. VII. Congregationalism. VIII. Mental Philosophy. IX. Reformers before the Reformation. X. Convocation and the Book of Common Prayer: Progress of the Revision Question. XI. Allott on Psychology and Theology. XII. Waldegrave's Bampton Lecture for 1854. XIII. Critical Notices.

#### RECENT PUBLICATIONS, Approbated.

[It should be understood that insertion in this Notice is a mere announcement; it expresses approbation of the works enumerated,—not of course extending to every particular, but an approbation of their general character and tendency.]

A History of the Dissenters' Marriages Bill of 1853, entitled "An Act to Amend the Provisions of the Acts for Marriage in England." With Observations on the principal Alterations made therein, in the Commons and Lords, as affecting Churchmen, Dissenters, and Jews. By HULL TERRILL, Parliamentary Agent; to which is appended a Letter as the Author, containing Suggestions on the Bill, by Thomas Mann, Esq., of the General Register Office, Somerset House. London: Robert Theobald, 28, Paternoster Row. 8vo., pp. 53. Price 1s.

The Children's Visit to the Waterfowl: a Description of the English and Foreign Birds in St. James's Park. London: Office of the Family Economist, 32, Paternoster Row. 32mo., pp. 32. Price 2d.

The New Testament and its Translations: being an attempt to show whether the Protestant or Roman Catholic Version, in French and Italian, is most in accordance with the Inspired Original and the Latin Vulgate. By C. E. Sruant. London: Wertheim and Macintosh. 8vo., pp. 50. Price 1s.

The Eclectic Review. October, 1855. Contents:—I. The National Literature and Language of Finland. II. Christopher North's Noctes. III. Ferrier's Institutes of Metaphysics. IV. Howitt's Two Years in Victoria. V. Upham's Life of Madame Guyon. VI. Captain Allen's New Route to India. VII. Captain Spencer's Last Days of an Empire. VIII. Amateur Music. IX. The Present Condition of Hungary. Brief Notices. Review of the Month. Literary Intelligence. London: Ward and Co. 8vo., pp. 104. Price 1s. 6d.

The Leisure Hour: a Family Journal of Instruction and Recreation. October, 1855. London: R.T.S. 8vo. Price 5d.

The Sunday at Home. October, 1855. London: R.T.S. 6vo. Price 5d.

# INTELLIGENCE.

## EUROPE.

### PERSECUTIONS IN GERMANY.

Mr. Oncken in a letter received by Mr. Wilkin of Hampstead, a few days ago, says, "The persecutions in Mecklenburg are still increasing, and have even extended to other persons not connected with us. Notwithstanding, however, the severest measures of the government, there are some, who, through grace, are enabled to render a cheerful obedience to the Lord Jesus Christ; and thus brother Gülzau immersed four converts last week. My visit in Barmen and Vollmarstein has greatly refreshed me. Great things have been accomplished since I was last there, when only a few believers were immersed. At these places there are now two churches of more than one hundred members each. The missionary labours in connexion with these churches are of a most interesting and extensive nature, so that the gospel is preached at many out-stations, and the word of God and a large number of tracts are circulated far and wide. At Vollmarstein a neat chapel has been erected, chiefly at the expense of wealthy farmers, and at Barmen a chapel is now nearly completed. The prospects are in every way most encouraging, and with God's blessing on the labours of the missionaries, and on the active co-operation of the churches, there will be large accessions made of converts.

"We have enjoyed a small degree of prosperity. During the last four or five weeks fourteen believers have been immersed at Hamburg, and at some of our out-stations, and three hopeful persons have applied this week for admission.

"But we stand in great need of aid from our English brethren to carry on our missionary labours, and trust you will still kindly exert yourself on our behalf."

## HOME.

### RELIGIOUS WORSHIP ACT.

An Act was passed at the close of the last session of Parliament, of the importance of which some intimation was given in our number for August. Some of our readers will be glad to possess it in a form which can be easily referred to when needed. The title is, "An Act for securing the liberty of religious worship. Anno decimo octavo and decimo nono Victoriae Reginae, Cap. LXXXVI.—14th August, 1855."

Whence it is expedient that the laws  
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affecting Assemblies for religious worship should be amended: And whereas by an Act passed in the first year of King William and Queen Mary, intituled "An Act for exempting their Majesties' protestant subjects dissenting from the Church of England from the penalties of certain laws," it is enacted that no congregation or assembly for religious worship shall be permitted or allowed until the place of such meeting shall be certified and registered or recorded as described in such Act: And whereas by an Act passed in the Fifty-second year of King George the Third, Chapter one hundred and fifty-five, intituled "An Act to repeal certain Acts, and to amend other Acts, relating to religious worship and assemblies, and persons teaching or preaching therein," it is enacted that no congregation or assembly for religious worship of protestants (at which there shall be present more than twenty persons, besides the immediate family and servants of the person in whose house or upon whose premises such meeting, congregation, or assembly shall be had,) shall be permitted or allowed, unless the place of such meeting is certified as described in such Act, and that every person who shall knowingly permit or suffer any such congregation or assembly as aforesaid to meet in any place occupied by him, until the same shall have been so certified, shall forfeit for every time any such congregation or assembly shall meet, a sum not exceeding twenty pounds nor less than twenty shillings, at the discretion of the justices who shall convict for such offence: Be it enacted by the Queen's most excellent majesty, by and with the advice and consent of the lords spiritual and temporal, and commons, in this present Parliament assembled, and by the authority of the same as follows:

I. From and after the passing of this Act, nothing contained in the above-mentioned Acts, or in an Act passed in the fifteenth and sixteenth years of the reign of Her Majesty, chapter thirty-six, shall apply to the congregations or assemblies herein-after mentioned, or any of them; that is to say,

- (1) To any congregation or assembly for religious worship held in any parish or any ecclesiastical district, and conducted by the incumbent, or in case the incumbent is not resident, by the curate of such parish or district, or by any person authorized by them respectively:
- (2) To any congregation or assembly for religious worship meeting in a private dwelling house or on the premises belonging thereto;

- (3) To any congregation or assembly for religious worship meeting occasionally in any building or buildings not usually appropriated to purposes of religious worship :

And no person permitting any such congregation to meet as herein mentioned in any place occupied by him shall be liable to any penalty for so doing.

II. So much of an Act passed in the second and third years of King William the Fourth, chapter one hundred and fifteen, as enacts that Her Majesty's subjects professing the Roman Catholic religion, in respect to their places for religious worship, shall be subject to the same laws as the protestant dissenters are subject to, and so much of an Act passed in the ninth and tenth year of Her present Majesty, chapter fifty-nine, as enacts that Her Majesty's subjects professing the Jewish religion, in respect to their places for religious worship, shall be subject to the same laws as protestant dissenters are subject to, shall be respectively read as applicable to the laws to which protestant dissenters in England are subject for the time being after the passing of this Act.

#### REGISTRATION OF PLACES OF WORSHIP.

An Act to amend the law concerning the certifying and registering of places of religious worship in England. Anno decimo octavo et decimo nono Victoriae Reginae. Cap. LXXXI. 30th July, 1855.

Whereas by an Act of the first session of the first year of King William and Queen Mary, chapter eighteen, and an Act of the fifty-second year of King George the Third, chapter one hundred and fifty-five, places of meeting of congregations or assemblies for religious worship of protestants (save as therein excepted with respect to places of worship of the established church and otherwise) were required to be certified to the bishop's or archdeacon's court, or to the general or quarter sessions of the peace, and to be registered in such court and recorded at such sessions: and whereas by an Act of the thirty-first year of King George the Third, chapter thirty-two, every place of congregation or assembly for religious worship of persons professing the Roman catholic religion is required to be certified to and recorded at the general or quarter sessions of the peace: and whereas by the two following Acts respectively, that is to say, an Act of the session holden in the second and third years of King William the Fourth, chapter one hundred and fifteen, and an Act of the session holden in the ninth and tenth years of her majesty, chapter fifty-nine, her majesty's subjects professing the Roman catholic religion, and her majesty's subjects professing the Jewish religion, in respect of their places

for religious worship, are made subject to the same laws as protestant dissenters: and whereas by an Act passed in the session holden in the fifteenth and sixteenth years of her majesty, chapter thirty-six, places of meeting of congregations or assemblies for religious worship of protestant dissenters are required to be certified to the registrar-general of births, deaths, and marriages in England, and to be recorded in the general register office, in lieu of being certified to and registered and recorded in the bishop's or archdeacon's court, and at the general or quarter sessions, as herein-before mentioned: and whereas it is expedient that all places of religious worship, not being churches or chapels of the established church, should, if the congregation should desire, but not otherwise, be certified to the said registrar-general: be it therefore enacted by the queen's most excellent majesty, by and with the advice and consent of the Lords spiritual and temporal, and Commons, in this present Parliament assembled, and by the authority of the same, as follows:

I. The said Act of the fifteenth and sixteenth years of her majesty, chapter thirty-six, shall be repealed: provided always, that the certifying thereunder before the passing of this Act of any place of meeting for religious worship shall, subject to the provisions herein-after contained, have the same force and effect from the time of certifying as if the same had been duly certified, registered, and recorded as before the passing of the said Act of the fifteenth and sixteenth years of her majesty, chapter thirty-six, was required by law, and such Act and this Act had not been passed.

II. Every place of meeting for religious worship of protestant dissenters or other protestants, and of persons professing the Roman catholic religion, by the said Acts of King William and Queen Mary, the thirty-first and fifty-second years of King George the Third, and the fifteenth and sixteenth years of her majesty, chapter thirty-six, or any of them, required to be certified and registered or recorded, as therein mentioned, and not heretofore certified and registered or recorded in manner required by law, and every place of meeting for religious worship of persons professing the Jewish religion, not heretofore certified and registered or recorded as aforesaid, and every place of meeting for religious worship of any other body or denomination of persons, may be certified in writing to the registrar-general of births, deaths, and marriages in England, through the superintendent registrar of births, deaths, and marriages of the district in which such place may be situate; and such certificate shall be in duplicate, and upon forms in accordance with schedule A. to this Act, or to the like effect, such forms to be provided by the said registrar-general, and to be obtained (without payment) upon application to such

superintendent registrar as aforesaid; and the said superintendent registrar shall, upon the receipt of such certificate in duplicate, forthwith transmit the same to the said registrar-general, who, after having caused the place of meeting therein mentioned to be recorded as herein-after directed, shall return one of the said certificates to the said superintendent registrar, to be re-delivered by him to the certifying party, and shall keep the other certificate with the records of the general register office.

III. The said registrar-general shall cause all places of meeting for religious worship certified to him under this Act to be recorded in a book to be kept by him for that purpose at the general register office, and no such place of meeting as aforesaid shall be certified to or registered in any court of any bishop or archdeacon, or be certified to or recorded at any general or quarter sessions; and the certifying to the said registrar-general of any such place of meeting for religious worship of protestant dissenters or other protestants or Roman catholics, or persons professing the Jewish religion, and of any place of meeting for religious worship of any other body or denomination of persons, shall, subject to the provisions herein contained, have the same force and effect as if such place had been duly certified and recorded or registered and recorded as before the passing of the said Act of the fifteenth and sixteenth years of her majesty, chapter thirty-six, was required by law, and such Act and this Act had not been passed.

IV. Any place of meeting for religious worship heretofore certified and registered or recorded in manner required by law, and which continues to be used for religious worship, save any such place of meeting certified to the said registrar-general under the said Act of the fifteenth and sixteenth years of her majesty, chapter thirty-six, may, at any time after the passing of this Act, be certified in writing to such registrar-general through the superintendent registrar of the district in which such place may be situate, and shall be recorded by such registrar-general in manner herein-before mentioned concerning places of meeting not heretofore certified and registered or recorded.

V. Upon the delivery of every certificate to the superintendent registrar for transmission to the registrar-general for the purpose of being recorded under this Act, the person delivering the same shall pay to such superintendent registrar for his own use the sum of two shillings and sixpence, and it shall not be lawful to demand or take any greater fee or reward for the same respectively.

VI. Whenever any place of meeting for religious worship which may have been certified under the said Act of the fifteenth and sixteenth years of her majesty, chapter thirty-six, or this Act, shall have wholly

ceased to be used as a place of meeting for religious worship, the person or one of the persons who so certified or last certified the same (as the case may be), or the trustee or one of the trustees for the time being of such place of meeting, or the owner or occupier or one of the owners or occupiers thereof, shall, if then resident within the superintendent registrar's district within which such place shall be situate, forthwith give notice to the registrar-general through such superintendent registrar that such place has so ceased to be used as a place of meeting for religious worship, such notice to be in a form in accordance with the schedule B. to this Act, or to the like effect, and which form shall be provided by the said registrar-general, and may be obtained (without payment) upon application to the said superintendent registrar; and the person giving such notice shall sign the same in the presence of such superintendent registrar or of his deputy, who shall forthwith transmit the same through the general post to the registrar-general at the general register office.

VII. The said registrar-general shall, in the year one thousand eight hundred and fifty-six, and also at such subsequent periods as one of her majesty's principal secretaries of state shall from time to time in that behalf order or direct, make out and cause to be printed a list of all places of meeting which have been certified to and recorded by him under the said Act of the fifteenth and sixteenth years of her majesty, chapter thirty-six, or this Act, and the record of which has not been cancelled as herein-after provided, and shall state in such list the county and superintendent registrar's district within which each of such places of meeting is situated, and the religious denomination to which the persons for the time being certifying it belong, and shall cause a copy of such list to be sent to every superintendent registrar of births, deaths, and marriages in England, and such list shall be open at all reasonable times to all persons desirous of inspecting the same, on payment to such superintendent registrar of a fee of one shilling.

VIII. Whenever it shall appear to the satisfaction of the said registrar-general, from any notice which shall have been given to him as aforesaid or otherwise that any certified place of meeting for religious worship has wholly ceased to be used as such, the said registrar-general shall cause the record of such certification to be cancelled, and shall give public notice of the cancellation thereof by advertisement in some newspaper circulating within the district in which such place of meeting is situated, and in the *London Gazette*, and shall also expunge the name of such place from the list of certified places so to be printed by him as aforesaid; and after such cancellation and publication

thereof as aforesaid such place shall cease to be deemed duly certified as by law required, and shall so remain until it shall have been duly certified afresh under this Act.

IX. Every place of meeting for religious worship certified to the said registrar-general under the said Act of the fifteenth and sixteenth years of her majesty, chapter thirty-six, or this Act, and recorded by him as aforesaid, so long as the same continues to be *bona fide* used as a place of religious worship, and the record of the certification thereof has not been cancelled as hereinbefore is provided, shall be wholly freed and exempted from the operation of an Act passed in the session holden in the sixteenth and seventeenth years of her majesty, chapter one hundred and thirty-seven, intituled, "The Charitable Trusts Act, 1853," and shall not be subject or liable to any of the provisions of the same Act, save that the exempted charities may avail themselves of the sixty-third and sixty-fourth sections of the said Act, if they shall think fit.

X. Nothing in this Act shall affect or be construed to affect the churches or chapels of the united church of England and Ireland, or the celebration of divine service according to the rites and ceremonies of the said united church by ministers of such church, in any place hitherto used for such purpose, or being now or hereafter duly consecrated or licensed by any archbishop or bishop or other person lawfully authorized to consecrate or license the same.

XI. The registrar-general, on payment to him of a fee of two shillings and sixpence, shall, with respect to any place certified to him as a place of meeting for religious worship, the record whereof remains uncanceled, give to any person demanding the same a certificate, sealed or stamped with the seal of the general register office, that at the time or respective times in such certificate in that behalf stated the place therein described was duly certified and duly recorded as required by this Act, and that at the date of such sealed or stamped certificate the record of such certification remained uncanceled; and every such sealed or stamped certificate, if tendered in evidence upon any trial or other judicial proceeding in any civil or criminal court, shall be received as evidence of the said several facts therein mentioned, without any further or other proof of the same.

XII. All sums to be received by or on account of the registrar-general in pursuance of this Act shall be accounted for and paid in manner directed by the said Act of the seventh year of King William the Fourth, "for registering births, deaths, and marriages in England," with respect to sums received by him or on his account under the provisions of that Act; and all expenses incurred by the said registrar-general, or by any

superintendent registrar, or registrar, with his sanction and acting under his direction or authority, in carrying this Act into execution and making known its provisions, shall be deemed to have been incurred in carrying on the business of the general register office, and be defrayed accordingly.

XIII. Notwithstanding the provisions of this or any other Act, all marriages which heretofore have been had or solemnized in any building which has been registered for the solemnization of marriages pursuant to the provisions of an Act passed in the sixth and seventh years of his late majesty King William the Fourth, chapter eighty-five, but which may not have been certified as required by the provisions of this or any other Act, shall be as valid in all respects as if such place of worship had been so certified.

XIV. This Act shall not extend to Scotland or Ireland.

*Schedules referred to in the foregoing Act.*

#### SCHEDULE A.

*To the Registrar-General of Births, Deaths, and Marriages in England.*

I, the undersigned (a) of \_\_\_\_\_ in the county of \_\_\_\_\_ do hereby, under and by virtue of an Act passed in the year of her majesty Queen Victoria, intituled "An Act to amend the Law concerning the certifying and registering of Places of Religious worship in England," certify that a certain building known by the name of \_\_\_\_\_ situated at \_\_\_\_\_ in the county of \_\_\_\_\_ within the superintendent registrar's district of \_\_\_\_\_ [was used (b) as a place of meeting for religious worship before the 30th day of June, 1852, and] is intended to be used as heretofore (c), and will accordingly be forthwith used as a place of meeting for religious worship by a congregation or assembly of persons calling themselves (d) \_\_\_\_\_ and I request that this certificate may be recorded in the general register office, pursuant to the said Act. Dated this \_\_\_\_\_ day of \_\_\_\_\_ 185 .

*(Signature of the party certifying.)*

(e)

of the place of meeting above described.

Directions for filling up this schedule :—

(a) Here insert the name, residence, and county in which it is situate, and the rank or profession of the party certifying.

(b) If the place was not so used before 30th June, 1852, expunge this and the following line.

(c) If the building has not been previously used as a place of worship, erase the words "as heretofore."

(d) Here insert "protestant dissenters," "independents," "particular baptists," "Wesleyan methodists," "Roman catholics," "Jews," or other religious denomination of, or religious appellation adopted by the persons on whose behalf the building is certified; but if those persons decline to describe themselves by any distinctive appellation, erase the words "calling themselves," and insert "who object

to be designated by any distinctive religious appellation."

(c) Insert on this line immediately under the signature the word "minister," "proprietor," "a trustee," "occupier," "an attendant," or such other words as will clearly show the connexion subsisting between the person certifying and the place of meeting.

### SCHEDULE B.

*To the Registrar-General of Births, Deaths, and Marriages in England.*

I, the undersigned of \_\_\_\_\_ being the person or one of the persons who certified or last certified [or being "the trustee," or "one of the trustees," or the "owner," or "occupier," or "one of the owners or occupiers" (*as the case may be*), of] a certain building known by the name of \_\_\_\_\_ [or a certain dwelling house, &c. (*as the case may be*)] situate at \_\_\_\_\_ in the county of \_\_\_\_\_ within the superintendent registrar's district of \_\_\_\_\_ [and being now resident within the same district], do hereby declare and give you notice, in pursuance of an Act passed in the year of her present majesty, chapter \_\_\_\_\_ that the aforesaid building [or dwelling house, &c.] which was on the \_\_\_\_\_ day of \_\_\_\_\_ 185 \_\_\_\_\_ recorded by you as a place of meeting for religious worship by a congregation or assembly of persons calling themselves \_\_\_\_\_ [or by a congregation or assembly of Roman Catholics, or of persons belonging to the Society of Friends, or of persons professing the Jewish religion (*as the case may be*)], has wholly ceased to be used as a place for public religious worship. Witness my hand, this \_\_\_\_\_ day of \_\_\_\_\_ 185 \_\_\_\_\_.

### SOUTHERN ASSOCIATION.

Twenty-nine churches constitute this body:—

Andover.....	M. H. Crofts.
Ashley.....	S. Hall.
Beaulieu Rails.....	J. B. Bart.
Blackfield Common.....	R. Bennett.
Downton.....	J. T. Collier.
Ebenezer.....	G. Arnot.
Emsworth.....	E. Davis.
Forton.....	J. Smedmore.
Hedge End.....	J. Oughton.
Landport.....	C. Cakebread.
Lockerly.....	
Longparish.....	J. Ewence.
Lymington.....	W. A. Popley.
Ludgershall.....	J. Mead.
Milford.....	J. V. Gill.
Newport.....	W. Jones.
Niton.....	J. C. Green.
Parley.....	J. Fulman.
Portsea.....	J. Davis.
Poole.....	J. Osborne.
Poulner.....	
Romsey.....	
Ryde.....	— Davies.
Salisbury.....	T. Hands.
Shirley.....	
Southampton, 1st church...	S. S. Pugh.
Do. 2nd church...	A. M'Laren.

Whitechurch.....	T. Morris.
Winchester.....	J. H. Tucker.

The Annual Meeting was held at Salisbury, June the 5th and 6th, 1855. Brother Hands was moderator. Sermons were preached by brethren Griffiths and Davis. The Circular Letter on "The Principles and Practical Utility of Associations," was read and adopted.

### Statistics.

Baptized.....	86
Received by letter.....	42
Restored.....	12
	— 140
Removed by death.....	47
Dismissed.....	35
Excluded.....	13
Withdrawn.....	9
	— 98
Clear increase.....	42
Number of members.....	2185
Number of Sunday scholars.....	2500
Village stations.....	17

The next meeting is to be held at Lymington, on the first Tuesday and Wednesday in June, 1856.

### APPRENTICESHIP SOCIETY.

The annual general meeting of this society was held at the congregational library, Finsbury Circus, on Tuesday morning, September the 25th, the Rev. A. Good in the chair. The secretary presented the report, which stated the pleasing fact that, notwithstanding the depressed times, upwards of 240 new subscribers had been obtained during the last twelve months, making nearly 650 in the last three years.

Reference was made to the loss the society had sustained, in the death of the founder C. J. Metcalfe Esq., Mr. Shrewsbury, the London collector, Mr. J. Unwin, one of the most efficient members of the committee, and W. B. Gurney Esq., one of its earliest supporters.

Eight candidates had been elected to the benefit of the institution, and £122 voted to their premiums, making the whole number of grants, since the formation of the society in 1829, 148, amounting to £2692.

William Edwards, Esq., was appointed a trustee in the room of the late C. J. Metcalfe Esq., and Messrs G. Osborne, and J. E. Saunders, Junr. were, added to the committee.

According to notice previously given, the eighth rule of the society was considered, and altered so as to enable the committee to make grants towards a premium, or other expenses of apprenticeship.

Much pleasure was expressed at the gratifying position and encouraging prospects of this valuable society, which has afforded important assistance, to the children of many of our most faithful and useful ministers of the gospel.

## HALIFAX.

The Rev. W. Walters has commenced another course of Lord's day afternoon lectures to the working classes, and the Hall in which these are delivered is crowded. The list of subjects may afford salutary suggestions to other ministers; they are—The Doctrines of Christianity reasonable.—The Precepts of Christianity practicable and useful to the World.—Christianity not responsible for the Social Evils of Christendom.—Christianity not to be charged with the Absurdities and Impiety of Spurious Imitations.—The Inconsistencies of Professing Christians no Consistency against Christianity.—Christianity exemplified in the Life of Christ.

## BOW, MIDDLESEX.

On Tuesday evening, September the 25th, the public recognition of the Rev. W. P. Balfour as pastor of the baptist church at Bow, took place. The Rev. B. Preece of Poplar commenced the service by giving out a hymn, after which the Rev. Samuel Davis, the neighbouring independent minister, read and prayed. The Rev. F. Wills of Eagle Street stated the nature and constitution of a gospel church. The Rev. C. Woollacott of Wild Street then put the usual questions to the church and pastor, which being answered, the Rev. J. Angus, D.D., in an affectionate and earnest prayer, commended the church and pastor to the blessing of God. The Rev. C. Stovel of Whitechapel then delivered an impressive charge to the pastor. The Rev. W. B. Bowes, who was then to have addressed the church, finding the time had expired, kindly agreed to fulfil his part of the engagement the next sabbath evening. The services, both on the Tuesday and on the following Lord's-day evening, were truly edifying, and will be remembered with pleasure.

## BOROUGHBRIDGE.

A public tea-meeting was held in the Court House of this town on Wednesday, September the 26th, for the purpose of defraying the expenses incurred in recent alterations and improvements in the baptist chapel, and also to give an expression of becoming respect to the Rev. G. C. Catterall, who has resigned the pastorate of the baptist church there. Friends from all the different religious bodies in the town joined in the meeting. The spacious room was crowded to overflowing, and after utterances of fraternal esteem from many speakers, including the Rev. J. Hanson of Milnsbridge, one of a missionary deputation to the town, it was moved by the Rev. J. Chown of Bradford, seconded by the Rev. J. Williams, independent minister of Ouseburn, heartily sup-

ported by the Rev. J. E. Cullen, independent minister, Boroughbridge, and carried unanimously, "That this meeting would record its high regard for the Christian character and ministerial worth of the Rev. J. C. Catterall, who has laboured nearly seven years in the town and neighbourhood, and while regretting his removal from amongst us, earnestly prays for his success and comfort in the whole of his future course."

## ADULLAM, NEAR SWANSEA.

A building, thirty-five feet long and thirty-three feet wide, was opened for divine service on the 2nd of October. On that and the following day sermons were preached by Messrs. Hull of Lougher, Jones of Nantiffyn, Watkins of Morriston, Jones of Carnsalem, Rowlands of Carnarvon. Many other ministers were present and conducted other parts of the services.

## ISLINGTON.

On the evening of Wednesday, Oct. 24th, a meeting was held in Cross Street Chapel, Islington, to recognize the settlement of the Rev. Alfred C. Thomas, late of Edinburgh, as pastor of the church assembling in that place. The place of worship was respectably filled, and many ministers were present besides those who took part in the proceedings. Prayers were offered by Messrs. Wallace, White, D. Thomas, and Hellier, and addresses delivered by Messrs. Allon, Edwards, Katterna, and Dr. Angus.

## NEWARK, HAWTAN ROAD.

The Rev. Richard Bayly of Horton College, Bradford, has received and accepted a cordial and unanimous invitation to the pastoral office, and commenced his stated ministry on the second sabbath in October, with indications of the Divine benediction and a pleasing prospect of usefulness.

## RESIGNATION.

We understand that the Rev. George McMichael, B.A., has resigned the pastorate of the baptist church at Gloucester, and that his labours there terminated the end of last month.

## RECENT DEATHS.

## REV. S. PETERS.

Died, September 28th, the Rev. Samuel Peters, upwards of twenty-two years the faithful pastor of the baptist church at Great Gransden, Huntingdonshire. He preached three sermons on the last sabbath

of his life, and in the evening delivered an unusually impressive discourse from the words, "The end is come." On the following Friday he entered into rest.

MRS. ANN FREEMAN, MARYLAND POINT.

Ann, the beloved wife of Mr. John Freeman for more than forty-four years, so lived and died as to justify from his pen some account in these pages. For any life that is a consistent version of the gospel is adapted to win over to Christianity, on the principle of 1 Peter iii. 1, and also to speak valuable instruction after death. Thus Mrs. Freeman, who adorned the doctrine of God our Saviour for more than half a century, cannot be said to be silent. No—she "being dead yet speaketh."

Her grandfather, Mr. John Carter, was born in the year 1699, and laid the first stone of the Old Meeting House at Waltham Abbey in 1728. There also, twenty years afterwards, Miss Carter her mother was born. Hence, though Mrs. Freeman was born in Bromley, near Bow, on the 3rd of April, 1782, yet she had, in the days of her youth, a truly valuable circle of friends in the town of Waltham Abbey, and in its vicinity. Thus, under the good hand of God, where Mrs. Freeman's mother had her *first* birth, she herself had her *second* birth.

It was Mrs. Freeman's privilege to live under a roof where she had a grandmother Dorcas (Robins), and a mother Mary who had the faith of Lois and Eunice, the grandmother and mother of Timothy. And, as to her father, Mr. Joshua Robins, so long a valuable deacon of the Baptist Church at Bow, he was an Abraham at the throne of grace, and thus, constant as the rising sun, led the devotions of the family.

When Miss Robins (afterwards Mrs. Freeman) was old enough to accompany her parents and brothers to Little Prescott Street, she had the advantage of hearing some hundreds of sermons preached by that venerable man of God the Rev. Abraham Booth. At Bow too, Mrs. Freeman witnessed, in 1793, the first ministerial labours of Mr. Newman, afterwards Dr. Newman. Moreover, before the close of the last century, she received considerable impressions from the proclamation of the gospel by Dr. Newman and Mr. Trivet, and by Andrew Fuller also, whose works remain to remind some of us of the weighty truths we used to hear so pathetically uttered by him when journeys in connexion with the Baptist Mission brought him to the regions of the metropolis.

In a letter, however, which Mrs. Freeman wrote to Dr. Newman, preparatory to her baptism in the morning of the 3rd of May, 1807, and preparatory to her subsequent union on that day with the Baptist Church at Bow, she says, in reference to impressions

made by sermons, "I have always had very great convictions. Frequently they would last some time, and cause me to attend to the outward forms of religion with great diligence. But it was only the form of godliness without the power." And, further on in the same narrative, written at Dr. Newman's request, she says, "It is now nearly four years since I have had desires after those things which are spiritual."

Thus we have to follow Mrs. Freeman in her visits to Waltham Abbey in the year 1803. Yes, in her last illness, she spoke of several ministers having brought her to think seriously, but regarded her conversion as in close connexion with her friend Miss Thompson, of Waltham Abbey, taking her by the hand and leading her to Jesus, yea, taking her to the cross where Bunyan's pilgrim dropped his burden, and went on his way rejoicing. Nor did ever a crown adorn the head of king or queen like Miss Thompson's "crown of rejoicing," a crown all-glorious and eternal in the celestial mansions where these dear friends have met, never more to endure a parting pang.

And full fifty years ago, to the writer's own knowledge, she whose perpetual absence he now feels, had a name fragrant as a pious female, and was beloved by a large circle of Christian friends. Thus, as time rolled on, she was made secretary of "the Mother and Infants' Friend Society" in the latter part of the year 1805, which secretariship she retained till a recent period. With respect, also, to her services in the Sunday School in the year 1806 and onwards, and with regard to other labours of love, all who knew her worth will readily say, "Her works praise her in the gates."

One feature in the late Mrs. Freeman's character was a delight in making the rising generation happy to the best of her power. This ruling passion was strong in death, and too deeply rooted for delirium to eradicate. For when, during the last five weeks of her life, fever, periodical in its returns, was at its height and made reason totter, she seemed to herself to be providing for an assemblage of children, and was obviously thoughtful of their comforts in every possible way. This characteristic was invaluable for the position she occupied as the female head of a boarding-school. It is no light thing for a tender mother on sending her beloved boy to a distance, and for several months, to know that where she cannot perform the duties of a mother in her own person, she can nevertheless perform them by proxy.

To speak thus, however, concerning Mrs. Freeman, is to leave more than half the truth untold. She was alive to the *spiritual* interests of the rising generation. And though she and the writer have had their full share of discouragements, yet there have sometimes been such delightful indications of piety in



the school as did much towards consigning sorrow to oblivion. Such indications too have been lasting, some of the pupils having become members of churches, and some having also become faithful and useful ministers of the gospel.

Nor did Mrs. Freeman, in caring for the children of others, forget the best interests of her own. Since her decease a paper has been found dated August the 25th, 1822, to which date she adds these words, "Written in a time of affliction." In that paper, too, she mentions the name of her son whose illness at that time created her anxious solicitude, and then she says further—

"Lord, if it is thy will, spare his life. Oh, take him not hence till thou hast made him meet to dwell with thee. Thou art able to excite in his young mind desires after thee. Oh that thou wouldst show him the evil of sin, and lead him to Christ as the only Saviour. Should this affliction be unto death, oh grant that he may leave some evidence that he is gone to dwell with thee. But, Lord, I would still entreat of thee, (and would desire to do it with submission to thy will,) to revive him again. Thou hast brought him very low; but thou art able to raise him up again. Disease still goes at thy command. Lord, wilt thou speak the healing word, and it shall be done?"

This prayer, doubtless uttered often and with much importunity, was graciously answered. The soul that was thus in jeopardy was mercifully brought back from the gates of death.

Such, then, was the departed as to duties affecting the school and her own family. Yea, there is reason to hope that some who have been servants in the family can call her blessed. And, while welfare in these directions lay so near Mrs. Freeman's heart, it was an object of solicitude with her to create happiness in every other direction. Volumes of letters passed between her and godly females, her correspondents, of whom some are fallen asleep in Jesus, while others are on their way to the heavenly Jerusalem. Nor was what Mrs. Freeman said at variance with what she wrote. Her lips were altogether unaccustomed to evil speaking or to any other elements of confusion. An unforgiving spirit, too, was what she never cherished, and the beholding of it in others was to her a source of great grief. In works of mercy she delighted, though, in this aspect, prudence dictated restrictions.

Jacob accounted Rachel his right-hand, and so called her in giving the name Benjamin to his son, born in close association with her death. The writer of these lines, too, may truly say that Mrs. Freeman was his right hand. When the floods of tribulation sometimes rolled high, she has most kindly said, "I have no doubt Providence will appear as it has done in its merciful interpositions

heretofore." Oh, the writer has thought, how different would have been my position, if I had selected my companion from Satan's kingdom. A Job's wife would then have added wormwood and gall to sorrows well nigh too bitter for frail human nature. But such was not Mrs. Freeman. She imitated the angel who was beheld strengthening the Saviour amidst sufferings to which ours bear no comparison.

In the latter part of the year 1837, Mrs. Freeman had to sustain an affliction of no ordinary magnitude to a tender mother. Her only daughter, amiable from the first dawn of reason, was then in the twenty-first year of her age, and was obviously on the confines of eternity. But to such a mother, at such a crisis, amiableness is not enough—virtue is not enough—hopefulness is not enough—manifest grace alone can suffice. And this blessing was mercifully vouchsafed in disclosures of pre-existing and continued piety. Nor can the writer ever forget the mother's announcement of these facts to him, in reference to Ann, their only daughter. The joy of angels was thus mingled with the mother's sorrow. She, indeed, saw the grace of God and was glad.

To Mrs. Freeman acts of kindness rendered to her or hers were productive of the most lively gratitude. Nor would she forget the true source of her blessings, but gratefully acknowledged the hand of Him whose mercy endureth for ever,

To be without tribulation, however, is to be a stranger in God's family, and not a child. It was no ill symptom, therefore, for Mrs. Freeman to have affliction upon affliction. The Saviour's language is, "As many as I love I rebuke and chasten." Nor was the departed so ignorant of her own heart as to consider chastisements uncalled for, though, as we all know, there are also other reasons for affliction, as in the case of Job, of whom God himself said, "There is none like him on the earth."

Even if Mrs. Freeman's afflictions had produced some of the usual concomitants of pain, it would have been the writer's duty to remember that two saints in heaven had departed happy in leaving her in his charge. But the very first affliction, inherited from an afflicted mother, in falling upon the daughter, alighted upon a lamb. For five or six years the gout produced feebleness; and, for the last two years, made a delight in God's sanctuary a stranger to all habitations but her own. And where there is no grace of God inducing the sufferer to say "sweet affliction," that disease not unfrequently produces irritableness almost intolerable to all around. But, in Mrs. Freeman's case, what developed itself was, in the main, gentleness, meekness, and patience.

A second disease, however, even chronic pleurisy, the real cause of death, assumed a

formidable character on the 7th of July last. That day week another harbinger of death came. In one moment she who, amidst feebleness, could perambulate her own apartments, so lost even that power as never more to be able either to walk or stand. A fall, too, in connexion with this attack, fearfully shook the mortal frame. Thus commenced the thirty-four days' prostration terminated by death.

Moreover, from this bed-ridden state, without power to change position, arose a new affliction involving pain sometimes truly intense, but borne with a patience and resignation unknown to any system of religion excepting that of the gospel. She spoke of her sufferings as "these light afflictions;" and when told her afflictions were not light, she said, "No, they may not *appear* light, but they are light *comparatively*." In short, those who witnessed her sufferings from so many afflictions acting in concert, never heard a murmur escape her lips. In her prayer she was heard to say, "Lord, give me strength equal to my day, that I may not repine."

Though for two years Mrs. Freeman's affliction prevented her reaching the house of God, yet her heart was there with such intensity as to make her hope against hope. Yea, even the fall with which she became bed-ridden on the 14th of July, did not at once extinguish such hope. Yet, even thus early, eternity was not out of her sight, though to spare the feelings of those dear to her, she made the possibility of recovery the prevailing topic. Thus she endeavoured to calm the fears of her niece, who acted the part of a daughter, while she also adverted to what was possible on the other side of the question, and said, "But I am resting on the sure foundation," and then added, "There remaineth a rest for the people of God, though some have fallen short of that rest."

On one occasion, Mrs. Freeman, on a visit from her sister-in-law, adverted to the *pains* of death as formidable, but said that, in other respects, she thought the way prepared, and then added,

"Hinder me not, ye much lov'd saints."

As, moreover, prostration proceeded, the hope of joining in public worship here below was gradually extinguished, and Jehovah's courts above gained more and more the ascendancy in her contemplation. Thus, on a visit from one of her sons, whose reading and prayers were to her a means of grace, she repeated these beautiful lines:

"Jesus! lover of my soul,  
Let me to thy bosom fly,  
While the raging billows roll,  
While the tempest still is high:  
Hide me, O my Saviour! hide,  
Till the storm of life is past:  
Safe into the haven guide:  
Oh, receive my soul at last!

Other refuge have I none,  
Hangs my helpless soul on thee;  
Leave, ah! leave me not alone!  
Still support and comfort me.  
All my trust on thee is staid;  
All my help from thee I bring;  
Cover my defenceless head  
With the shadow of thy wing."

The writer, unwilling to trust his memory in every case, wrote down from her lips these words uttered to him in the evening of the 29th of July: "I wish to have my mind to be brought to acquiesce in the will of God." This was an important advance in the path before her. Nor is anything inserted in these narrations but what was uttered when, in the comparative absence of fever, she had full possession of her faculties.

On Wednesday evening, August the 15th, about forty-eight hours before her death, there were indications of the approach of the last enemy; but, in this contemplation, Mrs. Freeman said, "Absent from the body, and present with the Lord." Yes, and the phrase "present with the Lord," she repeated three times.

On Thursday, the next day, there was what some would call an ominous freedom from pain; and thus exhausted nature sank into peaceful and profound slumbers, from all of which the beloved disciple of Christ awoke with a heavenly smile on her countenance.

On this Thursday too, the day before her death, she said to the writer, "I feel the comfort of religion." This expression induced him to say to her, "When I can read my title clear," to which she added with a faltering yet distinct voice, "To mansions in the skies;" and then, with a voice more faltering, but intelligible from its connexion and cadence, she proceeded with the additional lines.

As early as the midnight commencing the 17th of August, the day of her death, her language appeared to be that of long continued and fervent supplication. And though but little could be gathered as to the words actually uttered, yet the writer distinctly heard, and that repeatedly, the words "Love, peace, hope, patience," &c., and the word between "love" and "peace," though not so clearly uttered, was evidently "joy." In short, it appeared obvious that she was praying for "Love, joy, peace," to which she added, not precisely the graces mentioned in Gal. v. 22, 23, but such graces as she felt essential in her advances to the Jordan.

Her death on this day was not till a quarter before eight in the evening; and, in the course of the said day, the writer distinctly heard these three words, "Jesus I love." And, from the indistinct articulation and the cadence that followed, it was clear that what she attempted to utter was—

"Jesus, I love thy charming name;  
'Tis music to my ear;  
Fain would I sound it out so loud  
That earth and heav'n should hear."

About ten hours before Mrs. Freeman's departure, she, amidst the consoling consciousness of that day, said, "Beautiful sight!" and immediately smiled. More than this, indeed, escaped her lips; but these words, heard distinctly, and the heavenly smile that followed, will not be soon forgotten.

About one in the afternoon she said to the writer, "Don't leave me." Nor did he from that moment leave her till she had gone beyond the reach of the gun-shot of the enemy whom the Christian warrior has to withstand.

During this interval, and even till within a quarter of an hour of her departure, heavenly smiles beaming repeatedly on her countenance, led to the inference that one celestial vision after another delighted her. At all events, to pass through the Jordan with a heavenly smile on the countenance, is virtually saying, "O death, where is thy sting! O grave, where is thy victory?"

As Mrs. Freeman spontaneously sung to Stephen's tune, on the 8th of August, "God moves in a mysterious way," &c., so survivors might have sung on the 17th. For they would have thought it a great privilege to have treasured up all she uttered on her dying day. Yea, she herself perceived that what she said was not understood, and laboured hard to make herself intelligible. About three in the afternoon, however, she was distinctly heard to say, "Jesus come."

About four o'clock her son asked her if she was happy, and she attempted to reply. But that reply was lost to all around. Her son, then, affectionately addressed her and said, "If you are happy, hold up your hand," a signal which she immediately gave as far as feebleness would permit.

Thus one who had lived the life of the righteous died in the faith and hope of the gospel, quitting these earthly regions at a quarter before eight in the evening of Friday, August the 17th, 1855, and thus entering into the blessedness of the dead that die in Lord.

As to Mrs. Freeman's mortal remains hereafter to rise *immortal*, she was buried in the City of London and Tower Hamlets' Cemetery on the 22nd of August; and, on Lord's-day evening, September the 2nd, her funeral sermon was preached from these words uttered by Balaam: "Let me die the death of the righteous, and let my last end be like his!"—"O Balaam, Balaam, Balaam!" exclaimed she, the day before her death; and for all good wherein, by grace, she differed from Balaam, to God be all the glory. The minister who preached her funeral sermon was the Rev. W. P. Balfour her pastor, he being settled over the Baptist Church at Bow, of which church she had been an honourable member for more than forty-eight years, while her honourable pilgrimage had been full fifty-two years.

#### MRS. M. HUDE.

August 17th, 1855, Mrs. Micah Hude, of Bruntingthorpe, died happy in the Lord, after a long and painful illness. She had been baptized and received as a member of the church at Arnsby in May, 1833, by its then esteemed pastor, the Rev. I. New, now of Birmingham, which profession she consistently honoured for twenty-two years. On Lord's day, August 26th, her death was improved by the present pastor from her chosen text, "I know whom I had believed," &c., when the following interesting account of her feelings and expressions during the last stages of her long illness, furnished by a sister, was read to the congregation. About a fortnight before her death, being aware that her dissolution was drawing near, she directed the writer's attention to some matters respecting her husband and child, expressing her wish to leave the world without any further anxiety about them. She then committed her dear little girl by prayer into the hands of the Lord, but said, "I shall never cease to pray for her while I have breath." She only desired to see her child twice after that, when she spoke to her most affectionately, but did not manifest the least anxiety regarding her; nor did she like to hear anything that would tend to draw her thoughts from God, but seemed absorbed in heavenly contemplation.

She was never heard to murmur under the frequent excruciating pain; after having been unable to speak for some time, she said, "Sister, I am happy in misery; I think I can say I am as happy as it is possible for any one to be in this world. My poor body is miserable, but not my soul." When one observed, "Your afflictions have not been of an ordinary kind," she replied, "Neither have my mercies been." She said to one, "I find the texts and truths with which I tried to comfort others, whom I visited in affliction in former years, to be a great support to me now."

A little before her death she tried to say something, but the word "coming" could only be distinguished. She again exerted herself, and said, "My Saviour is come," then after laying a short time, she fell asleep in Jesus without a struggle or sigh.

#### MISS I. BROWN.

On the 10th of October Miss Isabella Brown, a member of the baptist church at Conlig, Newtonards, Ireland, and formerly a member of the baptist church, Elder Street, Edinburgh, fell asleep in Jesus. Death to her is great gain; but in her death, her pastor sustains the loss of an invaluable friend—"A mother in Israel." Many friends and relatives survive to mourn her loss, especially her pious and venerable mother, who wel

knew her worth and prized it. "Help, Lord; for the godly man ceaseth; for the faithful fail from among the children of men."

MR. RICHARD GAMMON.

Mr. Richard Gammon was a native of Wallingford, in Berkshire, in which town his ancestors had resided for many years. He was born July 9th, 1812. From an early period in life he was accustomed to attend the ministry of the Rev. William Harris, the highly respected pastor of the independent church and congregation in Wallingford. For that gentleman he cherished a sincere regard, and always spoke of him in terms of great respect. While attending the ministry of Mr. Harris, he was on some occasions the subject of religious impressions, though no decisive effect resulted from their influence. On the contrary, he appeared to lose them entirely, and surrendered himself for a season to the follies and frivolities that are common to youth. Some companions with whom he had formed an intimacy, exerted an injurious influence upon him, and he proved, by painful experience, the truth of the declaration, that, "Evil communications corrupt good manners." To this part of his youthful career he used to refer with deep and lasting regret.

In his twenty-second year Mr. Gammon removed from Wallingford to the neighbouring village of Cholsey, where he occupied a small paternal estate, and entered into business on his own account. About this time a gentleman of well known piety, residing in the city of Oxford, happened to meet with him, and, in the course of conversation, made some observations to Mr. Gammon of a religious character. The impressions which they made on his mind were both salutary and permanent. They induced him to reflect more seriously than ever on the worth of the soul, and the solemnity of the eternal state. He was induced to attend the ministry of the Rev. S. S. Hatch, who at that time preached at the baptist chapel in the village, as assistant to the Rev. Joseph Tyso of Wallingford. From the ministry of Mr. Hatch he derived much spiritual advantage, and continued to attach himself to the cause of Christ in Cholsey for the remainder of life.

About this time Mr. Gammon was visited with a severe illness which threatened to prove fatal. For months recovery was supposed to be impossible. The most skilful medical advice was taken, and every means employed that seemed to be suitable, but little progress was made in the removal of the malady. The lungs were said to be seriously affected, and death must shortly ensue.

There is no doubt that these opinions were in a great measure correct; for, although the patient recovered so far as to live many years, yet he was always an invalid. In fact, his surviving so long was, under the blessing of

God, to be attributed to his possession of a constitutional temperament unusually calm, combined with constant care to avoid excitement, and the unremitting attentions of his beloved partner. But, though his affliction was severe in its pressure—though it blighted to a great extent his prospects of success in business, and interfered daily with his personal comfort—yet it excited no murmur at the hand of Providence. On the contrary, though a sufferer during the rest of his days, he felt that he had derived so much spiritual benefit from the affliction, that he uniformly alluded to it in a strain of thankfulness. Goodness and mercy, he said, were mingled with the whole of it; and when he suggested to the writer a text from which to preach a funeral discourse, he selected the expression of the psalmist—"It is good for me that I have been afflicted."

It was in the spring of 1851 that the writer became acquainted with Mr. Gammon. The first interview which he had with him produced a decided impression in favour of his decided and unobtrusive piety; and on coming to reside at Wallingford, and preach regularly at Cholsey, subsequent and frequent intercourse confirmed the impression at first produced. So long as strength permitted, his attendance on the means of grace was constant, and he manifested much interest in the prosperity of the cause of religion in the village; sustaining, according to his ability, efforts made to promote the spiritual welfare of his neighbours. In a place notorious for the ignorance, profligacy, and irreligion of its inhabitants, such assistance was peculiarly valuable.

In November, 1852, the illness of Mr. Gammon increased in violence, and symptoms became apparent which led both himself and his friends to conclude that his end was near. At this time his enjoyment of religion was great; and it was extremely gratifying to listen to the expression of his sentiments and feelings. This, too, was the more remarkable, as he had generally been very reserved on this subject. Though it evidently interested his mind and regulated his conduct, he said little, and scarcely a word could be elicited respecting his own religious experience. This silence arose chiefly from the fear of appearing to utter more than he really felt. Now, however, as affliction pressed more heavily, and his entrance on the eternal world appeared to be imminent, his mind attained a happy freedom. Often, and in the most pleasant manner, was he engaged in speaking of the goodness of God towards him.

"A few hours before his death," says his dear partner, "I whispered in his ear, the conflict will soon be over. He looked at me with a smile, and softly said, 'I shall soon be gone.' He took my hand, and made an effort to speak, but I could not distinguish

what he said. For some time he continued pointing upwards with both hands—then with one, until he ceased to breathe.

## COLLECTANEA.

### HUNGARY.

The religious condition of Hungary has deteriorated under the present rule. The established church, maintained and strengthened by the patronage of the government, is the Roman Catholic. In the sixteenth century the great majority of the Hungarians turned protestants, and the Slavonians of the north, many of them emigrants from Bohemia, found in the church reformed by Luther only a return to the Hussite creed to which they had secretly adhered for a century. But the princes of the House of Austria, bigoted Roman Catholics, supported the Jesuits in the seventeenth century with all their might, and effected what was called the counter reformation. The protestants were persecuted and oppressed, their clergymen outlawed by courts-martial, and the protestant Hungarians driven to rebellion and to an alliance with the Turks. This persecution of protestantism explains a phase of the history of Hungary which has scarcely ever been understood by the historians of Western Europe. The Turks, until the accession of the House of Austria to the throne of Hungary, were regarded as the natural enemy of the country, and though often victorious, met with such resistance that they could not establish themselves permanently on the western bank of the Danube. But scarcely had the Austrian princes displayed their enmity against civil and religious liberty, than the Turks were suddenly greeted as allies by the protestants and liberals, and no resistance was offered to their conquering progress, since they did not in Hungary oppress people on account of their religion, nor interfere with the local self-government of the country. Cardinal Martinuzzi, one of the most distinguished statesmen of Transylvania, recommended openly the alliance of Turkey to his countrymen, so did Prince Gabriel Bethlen, the most heroic and successful of all the protestant leaders of the seventeenth century. Civil and religious liberty had, according to them and to Hungarian experience, nothing to dread from Constantinople, but very much from Vienna, where a German statesman, Prince Lobkovitz, openly declared that unless Hungary could be first beggared and then made Roman Catholic, she never would become good Austrian. It seems the present rulers at Vienna have not altogether forgotten the principles of Prince Lobkovitz. As far as they can they encourage the spreading of Roman-Catholicism by rewards and intimidation; for protestantism and rebellion are

synonymous in their eyes. The Jesuits formerly excluded from Hungary were introduced, and the right of the protestant church to elect its clergymen and superintendents in open meetings has been curtailed. The protestant schools formerly independent of the state are now put under the control of Roman Catholic boards, and education is to pass over to the hands of Jesuits, open and disguised.—*Eclectic Review*, October.

### GERMAN THEOLOGIANS.

By far the most eminent man in the faculty is Rothe, whose lectures, especially the course on Speculative Theology, naturally receive the largest share of attention. They are the matured expression of the views which he has already given to the public in his well-known treatise on Theological Ethics, of which he is understood to meditate a new edition. Chevalier Bunsen, who is now residing at Heidelberg, and who is as eminent in theology as in diplomacy, pronounces this to be the ablest course in theology that is now read in Germany. By the more rigidly orthodox, however, Rothe's views are regarded as decidedly pantheistic. Professor Schöberlein has recently received and accepted a call to Göttingen, to occupy the chair once filled by the lamented Lücke. He will leave at the close of the present semester. Within a few months Göttingen has been called to mourn the loss of three of her most distinguished professors, Gieseler, Lücke, and Gauss. One by one the great lights of German science are extinguished, and the complaint is general that the new generation furnishes none to supply their places.—*Bibliotheca Sacra*.

### SPAIN.

The deeply interesting and momentous struggle now going on in Spain, in consequence of the measures of government for the sale of church property, the "allocation," of the pope, and the persevering "rebellion" of the government, continues to draw much attention, and is frequently noticed in the journals of this and other countries.

The Spanish government has published the whole of the recent correspondence respecting its relations with Rome. A ministerial exposition to the queen and royal decree precede the notes which have passed between the Spanish and Roman governments and their agents on this subject. The following are the principal passages:—

"The government is ready to confide its defence to publicity—the most complete publicity. In order to attain this object, there is nothing more opportune than to give to light all the documents relative to the late negotiations, all the protests of the cardinal secretary of state and the chargé d'affaires of the Holy See, and all the despatches and

notes in which your majesty's government and its minister plenipotentiary at Rome have repelled the charges and reclamations brought against its conduct. Your majesty's government desires that even the confidential charges and instructions (documents which it is not customary to publish) should see the public light on this solemn occasion. Its impartiality will thus be notorious; and the admonition of his holiness, unjust in its substance and violent in its form, will receive the most complete reply in everything relative to ecclesiastical matters. With respect to the other subjects which the admonition embraces, your majesty's government, for its own dignity, and from respect to the dignity of the church, must limit itself to make a solemn protest. The government does not recognize, as no independent government has ever recognised, the right which the Holy See seeks to arrogate to itself of declaring null the laws made by your majesty with the concurrence of the Cortes; of appreciating falsely the state of our country, establishing a sort of divorce between your majesty, and the nation, and the government; of placing in doubt the legitimacy of the acquisitions of the estates which were ecclesiastical, alienated in virtue of civil laws to which the Holy See itself had already given its assent and approbation."—*News of the Churches.*

#### ROME.

Rome is in a very bad way indeed. The poor pope cannot think what is to be done if the foreign troops should be withdrawn, and "the most popular sovereign in Europe" left to the tender affection of his own subjects. Some of his prelates also, high in place, are no better than they should be; and by means of what his holiness once called, "the new art of printing," sundry very scandalous stories have got abroad. The cholera has been raging in the marshes and legations, and the legates have set the example of flying at the first outbreak of the disease. The sanitary condition of such towns as Bologna, Ferrara, Forli, and Ancona, is miserable. Great activity has been put forth for the suppression of liberal opinions, and in opposing the introduction of the Word of God, but no care has been taken to make provision against disease, or to heal the ills of a bruised and crushed humanity. How long is this miserable spectacle to continue? "*Quorquæ tandem Catilina?*" or to recur to language more appropriate, "O Lord, how long!"—*News of the Churches.*

#### STATE OF THE CHURCH OF ENGLAND.

Our last number described some recent symptoms of the chronic state of division and disquiet into which the establishment has fallen. The past month has yielded a

fresh crop of equally suggestive incidents. The incumbent of Hemel Hempstead insists on obeying the Rubric, in regularly introducing the offertory and prayer for the church militant. His flock object and protest. The bishop says that the reverend gentleman has ecclesiastical law on his side, but that the law has for a long time been disobeyed, and he hopes, though he cannot order, that Mr. Mountain will disobey it too! Two years ago, the diocese of Lichfield was threatened with the formation of a theological college "tainted with Tractarian principles." A storm followed, but was quelled by the bishop, who employed the ministerial device of urging the postponement of the question until the cathedral, or some other, report had appeared. The "Evangelicals" assented, and their opponents seemed to do the same; but the former declare, that the latter secretly continued their preparations and have now, by a ruse, launched their scheme. On which there is another tempest, and indignation: meetings have been, and are to be held throughout the diocese, which, we are told, is "destined to become the arena of a severe and protracted struggle."

These are cases of low church *versus* high church. A third indicates a schism in one of the opposing camps. St. Mark's, Chelsea, is a training school of the National Society, which, everybody knows, is very high in its churchmanship. The choral service is regarded as one of the great characteristics—the "fascination," in fact, of the place. For some reason, inscrutable or otherwise, the council of the society, with Bishop Bloomfield's sanction, have altered the service, to the extent that it no longer is to be intoned by the officiating minister. The council are, as a consequence, regularly bombarded by, we suppose, a numerous body of their constituents; for, says the *Guardian*, the replies received to the letter of one only of the council "are numerous and bulky enough to fill a goodly octavo volume." We shall spare our readers, merely adding, that the journal thus quoted candidly declares, that St. Mark's is high church property—that the choral service is the keystone of the edifice, and that it will not be sacrificed to the "narrow prejudice" of "a few pertinacious Londoners."—*The Liberator, Oct.*

#### FRANCE.

As the brightest pictures have their shades, the sittings of the Evangelical conference at Paris, during the visit of our Queen, have reminded us of the fact, that France while jubilant, is not free. The English members not content with talking of religious liberty in the abstract, very characteristically, wished to do something to secure that blessing for the French, but "it was considered inexpedient to permit a discussion on such a ques-

tion ; and an understanding was required by and given to the trustees of the two places of worship in which the meetings were held, to the effect that no such discussion should form part of the proceedings." Yet just previously, the pastors and members of the Evangelical churches in the department of Haute-Vienne, had been fined for holding meetings in disregard of the law, which requires official leave to be given, before religious bodies unrecognized and unpaid by the state can enjoy public worship according to their own views. Unfortunately for France, its government exercises, as well as assumes, the right to persecute, which the statute-book of England sanctions, but cannot enforce.—*The Liberator, Oct.*

#### ANNUITY TAX AT EDINBURGH.

The city of Edinburgh is afflicted with a tax, levied on all sects, for the support of twenty ministers of the Scottish establishment—ministers whose services are so little in request that, a few years ago, it was stated that in eight of their churches there were 5,500 unlet sittings, and, of the £10,000 received by them, no less than £8,000 came from the pockets of those who were not advantaged by their ministrations.

The imprisonment of some respectable citizens for non-payment of the tax, and the necessity for calling in the military, to effect the sale of goods seized from other defaulters, forced the matter upon the attention of the Whig government, who, instead of abolishing the exaction, only proposed to reduce it in amount, and to make changes in the mode of its collection. This proposal being hotly opposed by both the voluntaries and the establishment party, the measure was abandoned, and since then, though there has been occasional grumbling, the Annuity Tax has been submitted to with, we think, more patience than is becoming in a city in which voluntarism is so strongly entrenched.—*The Liberator, Oct.*

#### MINISTERS' MONEY IN IRELAND.

"Ministers' Money" is an Irish grievance very similar in character to that existing across the border, but extending over a wider area. It is a tax levied in eight towns, chiefly inhabited by Roman Catholics, and applied to the maintenance of Protestant incumbents. In 1854, Mr. Fagan, M.P., proposed to abolish it, and charge the clerical incomes on the funds of the Irish Ecclesiastical Commission. But the coalition government proposed a middle course, by exempting houses rated under £10, which would relieve the bulk of the Roman Catholic population, and by making the commissioners collectors, instead of the clergy. This miserable compromise was sharply re-

sisted by the Roman Catholics and voluntaries, no less than 132 members voting against the government, who, however, carried their bill, and doubtless congratulated themselves on such a disposal of a troublesome question.

But as "the proof of a pudding is in the eating," so the wisdom of an act of parliament is tested by its working. And already there is a great and unexpected hitch in the machinery for making easy the collection of a bad tax. To save the recipients as much as possible from odium, the corporations were appointed receivers ; but what if these corporations refuse to discharge the duty thus thrust upon them ! The town council of Drogheda has so refused. That of Cork, at the request of 700 rate-payers, came to a similar resolution, though, on reconsideration it has not definitely decided on contumacy. The corporation of Limerick has followed the example of that of Drogheda, resolving that it "felt indignant at the demand made on them, to become collectors of this tax, and that on the part of their Protestant and dissenting brethren they take no part in its collection."—*The Liberator, Oct.*

#### EGYPTIAN HIEROGLYPHICS.

In the last number of the "Bibliotheca Sacra," the reviewer of Osburn's "Monumental History of Egypt," says, "Mr. Osburn's explanation of the Egyptian hieroglyphics is truly philosophical. His proof that the arts, and sciences, and civil polity of the Egyptians were pervaded by the religious sentiment is uncommonly lucid. Why need we clearer proof, than is contained in these volumes, that the tombs of Ghizeh were constructed under a deep impression of 'a judgment and a life to come,' and that the Book of the Dead was written under the impulses of a conscience pointing to a future and a severe recompense for sin !

"The whole tendency of Mr. Osburn's work is, to fortify our confidence in the bible and heighten our reverence for it."

#### MECKLENBURG-SCHWERIN.

The intolerance which has now for so long a time distinguished this government, not only remains unabated, but during the present summer has broken out into fresh and still more discreditable and violent acts of persecution. The following statement, compiled from various letters lying before us, will be read with painful interest.—*Encs.*

Under date of Ludwigslust, July 11, Mr. Wegener, of that town writes, that two Christian brethren, named Wachs and Nornberg, while engaged in distributing religious tracts and conversing with the villagers on the importance of attending to the salvation of their souls, were apprehended and com-

mitted to prison. This was on Saturday, the 16th of June. They remained in confinement till Monday morning; then Nornberg was taken to another town, and Wachs was brought up before the magistrate. He was required to tell where that portion of his tracts were which he had not distributed, and thereupon a policeman was sent to seize them. He was also questioned to whom he had given any, and having named two persons they were immediately summoned, and the tracts they had received were taken from them. The prisoner was then on the ground of ill health, allowed to go home, the magistrate saying that he would not incur the responsibility of making him worse, which must have inevitably resulted had he been remanded to prison: "For (says our informant), that prison is well known to me from experience, since I have myself been three times shut up in it. It is a damp dungeon, the light admitted only by one small gloomy window closed with an iron grating, and the only comfort in it consists of a bundle of straw on the earth almost putrid, and a little wooden bench against the wall. Walking outside in the fresh air is not allowed, as in the Prussian prisons, and the food given to the prisoners is unfit to be eaten."

Nornberg, in the meantime, had been dealt with by the authorities at Grabow. On Monday, June 25, he was summoned before them. together with his mother, his brother (a peasant), and Mr. Kohn (his employer). His mother was asked if he were not a disobedient son, and if he had not given her much grief? "No, sir (she answered), he is my best son. I should wish that all my children were like him, and walked in the same way." It was then inquired of her if she had been at our meetings? She replied, "Oh, yes; and I believe the only way in which man can be saved is taught there!" The brother said he did not belong to these people, and demanded that he should be paid the expense to which he had been put by the citation, which after some objections was given to him. After this was over, the bailiff, accompanied by a policeman, visited every house in the village of Warlow where the tracts were distributed, insisting that the people should give them up, and he carried them away to the police-office.

Another letter, dated July 27, states that Mr. Nornberg was again summoned to appear before Baron Non Nettelbladt, who told him that, if he were found offending in the same way again, he should be punished, not by fine or imprisonment, but by being severely flogged, and he then ordered him to pay the costs of the process. To this he replied, that as to the flogging, he trusted in the Lord, who had said that the hairs of our head were all numbered, and that, if it were permitted to take place, he would submit even to a punishment of that kind; but that, in the

meantime, "he could not but speak the things that he had heard and seen." He refused also for conscience-sake, to pay the fine.

July 29.—A letter of this date mentions that Mr. Wachs had been again apprehended and condemned to eight days' imprisonment, every other day on bread and water. It mentions, also, that the house of Mr. Kohn had been searched, and that all his tracts, missionary papers, hymn books, &c., had been seized, and a watch, also, the property of Mr. Nornberg, to pay the expenses of his imprisonment.

August 10.—Under this date Mr. Wegener writes as follows:—

"This morning, at nine o'clock, brother Behnke and myself were aain cited before the judge, who, on account of our having distributed religious tracts, or having only contributed to their distribution, condemned us to a fine of ten dollars each, and the costs extra. Brother Behnke was then dismissed, and a second decree was read to me, to the effect that because I had baptized Maria Müller, in Teshentin, in December, last year, and administered the Lord's supper to her in my own house, I am condemned hereby to a more severe imprisonment of six weeks; the first, third, and fifth week on bread and water. On this occasion all my former punishments were read over to me, stating that six times (or eight) ten or fourteen days I had been imprisoned, seven times the seizure of my goods was executed against me; and in this way two cows, one pig, one goat, three pieces of furniture, one watch, and one clock, were taken away from me; that I had particularly been put under the surveillance of the police for two years, and had been forbidden to go beyond the boundaries of Ludwigslust; having, however, tried to go to Teshentin (a village near the town), to visit the brethren there, I had incurred a fine of twenty-five dollars; and that all these disagreeable things had occurred to me only from my obstinacy and incorrigible determination to persist in my evil courses. I answered, however, to the council, that I was glad that I did not suffer for crimes, but for the glory of God and for promoting the kingdom of our blessed Redeemer, and, therefore, that I would be willing to go even into prison for Christ's sake. What impression was made by this on their minds, only He can tell who knows the hearts of all men. It was still open to me, according to the established laws, to appeal to a higher court of justice against this sentence. Such an appeal, however, judging from past experience, will not be of any use. Therefore, remember me, and pray that the Lord may strengthen me in the struggle of faith which lies upon me, for we have need of patience."

There is another and grievous form in which these poor persecuted people are made



to groan under the iron yoke of intolerance, and which interferes in a most oppressive manner with their social rights. We allude to the denial of the solemnization of their marriages. In the Grand Duchy of Mecklenburg there is no civil law of marriage, and the rite can only be legally solemnized by the Lutheran clergy. Marriage is not, indeed, as in popish states, regarded as one of the sacraments, but it is held to be a church privilege, and persons dissenting from the established form of religion, forfeit, *ipso facto*, their claim to have their marriages solemnized. The following case has just occurred.

A respectable man, of the name of Fienidt, the master of a vessel plying to Hlamburg, and a young woman, also a subject of Mecklenburg, have been under engagement to marry each other for three years past. Their certificates, and whatever papers are necessary, are all regular, but they have been refused, on repeated application to different clergymen, the performance of the marriage ceremony. After waiting so long, and seeing no hope of the attainment of their wishes, they at length resolved to come to England, and be married there. They did not, however, provide themselves with a passport, supposing, and not unreasonably, as the sequel shows, that for such a purpose it would have been refused them. They also thought that if they got to Hamburg, they would be allowed to proceed on their voyage without one. They arrived there without being stopped, and got on board the steamboat. But, just before the vessel left the port, a policeman came after and arrested them. They were both of them, the young woman as well as the man, committed to prison. Here they lay for several days, until, upon the requisition of the Mecklenburg authorities, they were sent back to that country. On his examination after he had returned, Mr. Fienidt told the magistrates that he had applied in succession, before he left, to three Lutheran clergymen to marry him, and they had all refused. He then made a formal application to them, either to grant him a passport to England, or to issue their commands to a clergyman to perform the rite. After some days of anxious expectation, he was at length informed that no passport would be granted, but that he might send in a petition to the *Oberkirchenrath* (the highest ecclesiastical authority). This accordingly he did, but with no better success. He received a brief reply that, as he was no longer a member of the Established Church, no minister of that church would marry him. And thus, for the present, the matter rests.

In the interview with which the Homburg deputation was honoured with M. Von Schöetcr, minister of justice and ecclesiastical affairs, that statesman told them more than once that it was the fixed determination

of the Mecklenburg Government, that no dissent from the Lutheran church should be tolerated, and that dissenters should have nothing left them but to emigrate. This determination they are now carrying into effect with ruthless inhumanity.

On the 26th of May, Mr. Kleppe was summoned to appear before the Court of Justice at Wismar, and informed that the sentence of imprisonment pronounced against him, for preaching and administering Christian ordinances, should not be carried into effect if he would enter into an engagement to emigrate, on or before the 28th of June, and in the meantime to remain in the town, where he would be under the constant surveillance of the police; but that if he declined to do this, he might expect the utmost severity. A widow woman was at the same time condemned to six days' imprisonment, four of them on bread and water, for having received the sacraments at his hands.

After consultation with his friends, perceiving how hopeless it was to look for any concession from the inflexible intolerance of the rulers, both he and they resolved to commit themselves to the providence of God, and seek an asylum on the free soil of a foreign shore. Accordingly, on the 30th of June, with twenty-six of the members of his flock, accompanied by their children, relatives, and friends, making in all sixty persons, he arrived in Hamburg, to embark for the United States of America. There they spent a few days in communion with their Christian friends, and in religious exercises suited to the trying circumstances in which they were placed, and to the prospects which lay before them. And, then, before embarking, as their last act, they drew up, and signed and sealed two formal and solemn protests against the inhumanity and intolerance which had torn them up from their homes, and cast them upon the perils of the ocean, involuntary exiles from their native land, to seek a refuge in a foreign clime.

These documents are addressed, one to the *Oberkirchenrath*, and the other to the Grand Duke. The following is the commencement of the former:—

*"To the Right Reverend Oberkirchenrath Kieffoot in Schwerin."*

"On the point of leaving Europe for ever, we feel compelled to address some words of earnest expostulation to the heart of that man to whom first of all we must ascribe it, that as exiles we are departing from our native land.

"We are driven away from our home, from our relations, and from the companionship of many dear brethren and sisters, connected with us by the most holy ties. And why? Because we could not help but serve the Lord Jesus, in whom you also profess to believe, in such manner, and follow Him in such

a way as is required of us by the word of God and our consciences; and because the precepts of the established church, as we judge, do not agree with the word of God.

"It is the will of the Lord that every denomination of professing believers, even though it should obviously appear that they are tares, should be allowed a full and untroubled growth till the last great harvest, when the Lord himself will gather the wheat into his barn, but will burn the tares with unquenchable fire; but the representatives of the established church of Mecklenburg are arbitrarily making this separation now. The Lord Jesus commandeth all his disci-

ples to preach the gospel to every creature: the established church of Mecklenburg protests against it, and confines this privilege of all the children of God to a self-constituted and self-called caste of priests. The Holy Ghost, through the mouth of the apostle, says to the Corinthians: 'The weapons of our warfare are not carnal;' the established church of Mecklenburg goes to the contest with the policeman, the dungeon, and confiscation of goods.

"It needs not that we should search into the ecclesiastical history of Mecklenburg to prove this; we ourselves are living witnesses of the truth of our assertions."—*Evangelical Christendom, October.*

## CORRESPONDENCE.

### A NEW HYMN-BOOK.

*To the Editor of the Baptist Magazine.*

MY DEAR SIR,—I think there can be little doubt in the minds of those who read the pages of the "Baptist Magazine," that the question of a new hymn-book is now only one of time. By some of us the need has long been felt, and if such a book were to be produced as the age requires, multitudes would hail it as a great boon.

But in order to secure the confidence of the churches we should adopt a base both broad and sound. None can ever hope to combine all our churches upon the doctrinal base, would it not be better therefore to take some less objectionable ground? For though we are to "teach one another in psalms and hymns, and spiritual songs," yet I presume the teaching is not intended to be such as would occupy the professor of divinity in the lecture-room, or that might at times with unquestionable propriety be introduced into the pulpit. In hymns, doctrines should be rather implied than expounded, and theology taught rather in its *effects* than in its *dogmas*. They should be *devotional*, not *doctrinal*.

The musician never thinks of choosing for a song any words that do not express an *emotion*. Whatever is didactic may be thrown into recitative, but all that is to be *sung* (as opposed to *chanted* or *recited*) must be emotional. Now, why not adopt this as an axiom in selecting our hymns? Poems are not all fitted for music, whatever be their rhythm; and religious poems are not all hymns, however even the verse may run.

It should, therefore, be laid down as an

axiom, that no hymn is eligible for a selection which does not express some emotion, and of course an emotion of a religious character.

Choruses, moreover, should express something more *elevated, grand, deep*, or commonly diffused, than is required in songs. Words fitted for a song are not fitted for a chorus, although words fitted for a chorus may be adapted to a song. Now, our hymns are mostly intended as choruses. There should be, therefore, not only emotion, but emotion of an elevated, grand, deep, or diffusive kind; something calculated to sway the mass, because they express the emotion of the many, and express it strongly.

No doubt much judgment is required in making such a selection, but it is much easier than it would have been ten years ago, owing to the labour bestowed by many during that time to produce something widely different from Rippon and all books of that class.

The best book that we have ever yet seen is the *Leeds Hymn-book*, compiled by the present ministers of the congregational body of that town. It adopts the method of one book, incorporates some of the best known hymns, with some noble specimens from unknown writers, and richly deserves the attention of any one about to tread in the same path.

I should be willing, with a very little variation, to adopt it as it is. Now, could we not *buy the copyright* of the book, and alter the baptism hymns to suit our own body? For I confess I do not expect from what I have yet seen, that any committee of men we may choose will in five years produce a book at all equal to it; and this for

the obvious reason, that the one was prepared for personal use, and has been found amply adapted to its purpose, while the other would have to be prepared for general use, and, therefore, be wanting in some practical features.

Unwilling to trespass upon you longer, I beg to remain,

My dear Sir, yours truly,  
ROBERT BREWER.

Leeds, Oct. 13, 1855.

*To the Editor of the Baptist Magazine.*

DEAR SIR,—Hard as the lines into which Dr. Watts has rendered the 8th and 9th verses of the 21st psalm may seem to the perception of Mr. Compston, they are not a whit harder than the inspired originals:—

“Thine hand shall find out all thine enemies :  
Thy right hand shall find out those that hate thee.  
Thou shalt make them as a fiery oven  
In the time of thine anger :  
The Lord shall swallow them up in his wrath,  
And the fire shall devour them.”

Many lines as hard as these are broadly drawn upon the pages of revelation and the history of the world. Their subject is the triumph of Christ over his enemies : a theme for gratulation, instructive, admonitory, and, therefore, fit for psalmic expression.

“Be thou exalted, Lord, in thy own strength :  
So will we sing and praise thy power.”  
Ps. xxi. 13.

Partial representations of Christ, however popular, should be avoided in sermons and in psalm-books. The eternal righteousness, the retributive justice, the boundless benevolence, the tender mercy of Jehovah, are all matter for his praise ; and we do not praise him aright for any one of these if we cannot praise him for them all.

If we must have an alteration, I should prefer an addition of hymns to “The Selection,” including a good number of Charles Wesley’s racy verses. By this measure a defect in our books might be cured—that of a want of sufficient variety in the metres. The Moravians, who stand first in psalmody, have a great variety in their book. A good index of subjects would furnish an arrangement to those who need one.

I am, dear Sir,  
Yours truly,  
GEORGE GROVE.

Worcester, Oct. 20, 1855.

THE ENLARGEMENT OF THE SELECTION.

*To the Editor of the Baptist Magazine.*

MY DEAR SIR,—Can you allow me space in the Magazine, on behalf of the trustees of the New Selection Hymn Book, to request those of our friends who have carefully con-

sidered the question of its enlargement, and who have communications to make on the subject, either through the Magazine or directly to the trustees, to forward them without delay! In discussing this important change, our friends will of course be mindful of the relations in which the trustees stand to the numerous congregations who have adopted the book, and to the recipient and expectant beneficiaries of the trust. This latter department the trustees would like to maintain in its present state of efficiency. This year every widow of a minister of a congregation using the Selection, and who has made application, has received the sum of £7. I could furnish abundant evidence to your readers that this is no trifling addition to their comfort ; and doubtless the prospect of such aid is consolatory to many of our dear brethren, who have constantly before them the possibility of leaving widows scantily provided for. But the trustees do not contemplate at present any increase in the amount of these benefactions, because they think the other principal object of the trust—namely, the supply of congregations and schools with a good book at moderate prices—not less important ; and they are, therefore, about to give to the public the benefit of their recent change of plan, by a reduced scale of prices, to commence January the 1st. And allow me to add, that purchasers may have the satisfaction of knowing that the sum reserved for the widows does not more than fairly represent the profit which would go to the bookseller or proprietor of a work of such large circulation ; for the business is conducted at almost no expense, except for advertisements. There is no paid agency, and the annual disbursements of the trustees for the last seven years have averaged less than 15s.

Perhaps it may be of service to those who are willing to favour us with suggestions, if I state as fairly and concisely as I can, the plans before us, with some hints on their respective merits and disadvantages. On the nature and extent of the selection from Watts, there seems to be a very general concurrence of opinion.

First, there is the plan of subjoining to the New Selection a selection from Watts, as described by me in your June Magazine.

This would answer the purpose, and probably satisfy the desire of the majority of those who seek the change.

If introduced into the pulpit and the desk, it would not make the books now in use unserviceable. Only such as are not already supplied would have to buy new books, and persons wanting new books would only have one to buy, and the expense to the trust would be moderate.

The chief defect would be two arrangements or classifications of subjects.

The second plan proposed is that the

present Selection and the hymns taken from Watts shall be amalgamated, as stated by Mr. Birrell in the last Magazine.

The advantages are, *one* arrangement pervading the book, and, like the first plan, it would not throw the existing books out of use. Its disadvantages: first, the necessity for a double set of numerals, in which the present new editions must be termed *old*, producing confusion to all who use *the old* or first editions, of which there are many still extant. Secondly, and chiefly, a large outlay for new plates, which would oblige the trustees to borrow at interest such an amount as might impair the Benevolent Fund for several years.

The third proposal is a revision of the Selection as well as of Watts; for it is said, "If the large expense of the second plan is incurred, why not avail ourselves of the experience of the last twenty-five years, to omit the least acceptable hymns from *both* books, and by the substitution of new ones make the work as perfect as possible!"

Then, it is said, it might be possible to have a more perfect book, and under one arrangement; and as such it might be adopted by new congregations which have not used our present books. But this would be at a cost even larger than the second scheme. It would disappoint the poorer churches, who are the majority, for whose sake the desire for one book has arisen, chiefly on the ground of expense, and who cannot afford such a change as would displace the books they already possess. And inasmuch as it would be available neither for these, nor for the wealthier class, who generally will not give up the use of the entire Watts, the demand would certainly be very limited, and might be unremunerative. In so far as it should be adopted, it would increase the inconvenience of parties removing from one place to another.

In conclusion, therefore, I beg to solicit the attention of our friends to the question, whether there is, after all, any very serious evil in the two classifications of subjects necessary to the first plan, and whether there might not be some compensation in the convenience of having all that there is of Watts placed together.

The trustees have no private interests to serve. The conduct of this business is to them only a matter of labour and care; and it is their earnest desire to be guided to such a course through these difficulties as may best promote the welfare and satisfaction of the churches at large.

You, sir, are aware that circumstances have obliged me to make this communication in such haste, as may well entitle an unpractised writer to some consideration for its defects.

I remain, yours very truly,  
W. L. SMITH.

P.S. The suffrages of any other friend in relation to the psalms and hymns to be selected from Watts, will be thankfully received by the Trustees, if addressed to me at Denmark Hill.

#### QUERIES.

A. and his wife and family occupy a pew in the dissenting chapel at B., for which A. has been paying £4 or £5 a year. About five months ago, A. was made a bankrupt upon the petition of one of his creditors, and the following is the published analysis of the balance sheet delivered by A. to the Court of Bankruptcy by order of the court, and explains A.'s circumstances:

Deficiency on 1st January, 1854 .....	£941 14 1
Profits since that time to 12th May, 1855 (at the rate of £370 a year) .....	493 19 2
Expenditure during the same period, viz. (at the rate of £708 a year):—	
Housekeeping, &c.....	599 17 1
Education .....	131 14 11
Medical attendance .....	3 8 6
Rent, rates, and taxes .....	113 12 10
Horrekeep .....	48 19 10
Market expenses .....	114 9 6
Incidental petty expenses, including advertising, wages to shopman, insurance, subscriptions, &c.	234 5 4
Interests and discounts .....	56 16 2
	£1003 4 2
Bad debts made from 1st January, 1854, to 12th May, 1855 .....	14 16 1
Creditors unsecured.....	2323 7 8
To pay with—	
Good debts.....	£216 6 0
Property given up .....	329 12 4
	*545 18 4
	£1777 9 4

It will be observed that, by the above analysis, A. was hopelessly in debt on the 1st January, 1854, his liabilities then being £941 14s. 1d., and not a pound's worth of property to answer them. From that time, up to May, 1855, he increased his liabilities to £1777 9s. 4d., his present deficiency. During that time, he paid subscriptions for his pew in the chapel at B., amounting to about £6, and which is no doubt included in the item above (£234 5s. 4d.) A. is at present an uncertificated bankrupt, and the last time he appeared before the court, he applied for an allowance for maintenance out of the £545 18s. 4d., which is all the property there is to distribute over debts amounting to £2323 7s. 8d., and which, after paying expenses, will only be about 3s. in the pound. Meanwhile, A. is desirous of continuing to occupy the same pew at the

\* This sum will be reduced by the entire bankruptcy expenses.

chapel at B., and has tendered to the treasurer a sovereign for the quarter's subscription or pew rent.

Neither A. nor any of his family are members of the church at B.

The members of that church are divided in opinion as to the proper manner of treating A. under the above circumstances.

On the one hand, many of them consider that A. should take a smaller pew, or rather what is called a less expensive pew, and pay a very small subscription (if any) and reserve whatever surplus money he may have, to pay his creditors in full as opportunity may enable him. And also that it would be much to the credit of the church and congregation at B. if they were to present to the assignees under A.'s bankruptcy the £6 which has been paid by A. in subscriptions since January, 1864, the time when, according to his own statement, he had not a penny he could call his own; and that the treasurer should not receive the sovereign now tendered by A. as his subscription for the pew.

On the other hand, many members of the church at B. consider that the £6 should not be returned to A.'s assignees, and that it is not derogatory to the church and congregation at B. to have received from A. moneys for the support of their society which were not his own. And, moreover, they say that the treasurer should receive from A. the sovereign now tendered by him even though he has applied to the court for an allowance for maintenance out of the little property available for his creditors.

It is notorious that A.'s failure in business has not arisen in the smallest degree from misfortune, but is principally the result of living beyond his income, as will be seen from the above accounts, where his profits amounted to £493 19s. 2d. in sixteen months, and his expenditure, in the same period, was £1003 4s. 2d.

It is very important and desirable that the opinion and advice of some eminent servants of God should be obtained upon this case as to the best and most proper course of dealing with it. Indeed, if cases like this were made the subject of discussion in some of our religious periodicals, churches would be better prepared to legislate upon them when they occur, and, unhappily, very many such are happening.

You will confer a great benefit by giving your valuable advice either on the cover of "The Baptist Magazine," or to me by letter.

X. Y. Z.

DEAR SIR,—Is there any instance in the New Testament of prayer being presented to the Holy Spirit? I have searched repeatedly and cannot find one.

If not, how is the fact to be accounted for? It is indisputable, in my judgment, that the

Holy Ghost is God, as truly as the Father or the Son. The attributes of Deity, and the operations of Deity, are ascribed to him. How is it, then, that in the devotional parts of the apostolic writings he is never addressed, as he is commonly in the prayers of modern ministers?

I am, Sir,  
Yours truly,  
A DISCIPLE.

DEAR SIR,—You would greatly oblige, and I believe it would be of service both to churches and trustees amongst us, if you were, in your valuable Magazine, to answer the following inquiries:—

What are the duties of trustees of baptist chapels?

How far does their authority extend?

Can the church make any alteration in their chapel which they may deem to be necessary or desirable, without consulting the trustees?

Have the trustees a *right* legally to interfere with any alteration which the church may think fit to make; such, for instance, as removing old pews, or putting up new ones, altering the pulpit or removing a sounding board?—A BAPTIST.

## EDITORIAL POSTSCRIPT.

If ministers and others who conduct the prayer-meetings on the first Monday evening in the month will read to the assembly the first article of the Irish Chronicle, they will oblige the Committee of the Baptist Irish Society. When they see how appropriate the subject is to the occasion, they are not likely to be unwilling to comply with this request.

A fine painting of the Rev. C. M. Birrell of Liverpool, is in the hands of an engraver, a copy of which may be expected in our number for January next.

We understand that the December number of the Eclectic Review is the last that will come out under the supervision of our esteemed friend Dr. Price. The public will then have had the benefit of his editorial services for twenty years; and though his health has recently improved, he feels that it is necessary to relinquish some of the labours now devolving upon him. A large number of our readers will unite with us in desiring for him many future years of tranquillity and usefulness.

The address of the Rev. W. P. Balfers, recently become pastor at Bow, is 30, Cambridge Road, Hammersmith.

# IRISH CHRONICLE.

NOVEMBER, 1855.

## SPECIAL PRAYER.

It is but seldom that we hear special prayer offered for the people of Ireland. Though their condition is peculiarly unhappy, and their conversion is to the people of Great Britain peculiarly important, yet the intercession made publicly on their behalf is brief and infrequent. One reason of this is probably that some who conduct our services have not thought sufficiently on the subject to know what requests would be most appropriate. A few suggestions may therefore be salutary.

1. Special prayer should be offered for those who are engaged in making known the gospel among our Irish neighbours. Whether they be preachers, readers of scripture, or teachers of youth, the difficulties which impede them in their work are unusually great, and they are continually meeting with disappointments and unlooked for trials. They need strong faith to enable them to go forward hoping for success; and the failure of their faith is naturally to be expected from the circumstances in which they are placed. If the Israelites were discouraged when they saw the lofty walls of the Canaanitish cities, and the warlike aspect of the inhabitants, it is not surprising that our brethren should be disheartened when they consider the entrenchments of their countrymen, and should say, it is vain to assail these fortresses; we cannot possibly succeed. When an English pastor attempts itinerant work in surrounding villages, he is accustomed to solicit the prayers of his people. When missionaries are sent to distant lands to evangelize the heathen, they are set

apart for the work with many prayers, and sabbath after sabbath they are borne on the hearts of their friends at the throne of grace. The apostle Paul continually intreated his fellow-disciples to assist him in his labours by offering prayer on his behalf, not only making general supplications for "all saints," but special supplications for him; that "utterance" might be given to him; that he might "open his mouth boldly, to make known the mystery of the gospel." "I beseech you, brethren," said he to some who had no personal acquaintance with him, "for the Lord Jesus Christ's sake, and for the love of the Spirit, that ye strive together with me in your prayers to God for me." "Withal praying also for us, that God would open unto us a door of utterance, to speak the mystery of Christ, for which I am also in bonds, that I may make it manifest as I ought to speak." "Pray for us that the word of the Lord may have free course, and be glorified, even as it is with you, and that we may be delivered from unreasonable and wicked men." And there are unreasonable and wicked men around our brethren in Ireland. The agents of our society have been wonderfully protected; though some, it is believed, have fallen victims to persecuting foes. A very few months have elapsed since two were attacked in different provinces and severely injured: one when distributing a few tracts to persons whom he met on the road; and one when walking alone in a quiet lane, thinking over a discourse which he was about to deliver, but for which he was disabled

by the treatment he received. They are not only exposed to corporeal injury, they are continually liable to suffer from conspiracies and false accusations from opponents by whom their steps are watched. They need more than others the wisdom of the serpent and the harmlessness of the dove.

2. Special prayer should be offered for those classes of the people of Ireland who are destitute of gospel instruction. There are some who enjoy it in connexion with churches of other denominations: Would to God that their number was greater than it is! Thousands are called protestants whose protestantism is cold, heartless, or political; and great numbers have been within the last few years converted from popery who, it is greatly to be feared, have not been converted to God. But there are hundreds of thousands who know not the elements of evangelical truth, and are environed by hindrances to the acquisition of knowledge. They are not only blind, they have bandages fastened over their eyes. They are not only lame, their feet are fixed in the stocks. They dare not avail themselves of the means of instruction which are within their reach. If they were furnished with copies of the New Testament, they could not read them without incurring ecclesiastical penalties which they dread. Their salvation would be imperilled, they suppose, by the daring procedure. Many emigrate in order to acquire a liberty which they cannot enjoy in their native isle. Many abstain from a course after which they hanker, but which they have not courage to adopt. What can be done to bring them into contact with the enlightening word? Providential dispensations sometimes occur which relieve them from their bondage; but in general their deliverance can only be accomplished by the sovereign operations of the Almighty Spirit infusing

into them supernatural determination and boldness. Compassionate their cases, Christians, and remember them in your daily prayers.

3. The converts who are led to receive the truth need our earnest supplications on their behalf. How numerous are the difficulties into which they are plunged! Parents, wives, brethren, sisters, children, bosom friends, become their most zealous persecutors. Their means of obtaining a livelihood are cut off. They can no longer dwell in safety in the district in which they were born, but where they are now denounced as turncoats and apostates. If their circumstances happen to be such as to render them superior to these trials, temptations of a more seductive character await them. Generally there is no body of Christians at hand to which to attach themselves, and by whom to be encouraged and shielded. The few baptist churches especially are exceedingly small and feeble. They see themselves doomed to perpetual degradation and poverty. They need special grace to preserve them from falling, and enable them to adorn in all things the doctrine of God their Saviour. Surely it becomes us British Christians, so much more favourably situated, to make mention of them always in our prayers. We can address to them with propriety the language of those who said to the Thessalonians, "Ye brethren became followers of the churches of God which in Judea are in Christ Jesus; for ye also suffered like things of your own countrymen, even as they have of the Jews;" How greatly would it cheer them if they knew that we could all with sincerity add, "Wherefore also we pray always for you, that our God would count you worthy of this calling, and fulfil all the good pleasure of his goodness, and the work of faith with power; that the name of our Lord Jesus Christ

may be glorified in you, and ye in him, according to the grace of our God and the Lord Jesus Christ."

4. Special prayer should be made that others may be qualified for the work of the Lord in Ireland and means found for their support. The qualifications needed are peculiar, and often we have had to lament that men thoroughly qualified did not present themselves. Recently, however, there have been earnest and tried natives of Ireland, possessed of education and preaching ability, ready to labour among their countrymen, to whom we have been compelled to say, We cannot add to the number of labourers dependent on us for support. It is not, therefore, unreasonable to say now, special prayer should be offered for the increase of the society's funds.

#### DUBLIN.

One of our female missionaries, Miss Curtis, writes thus:—

"The retrospect of the last month has been one of much disappointment and trial to me in the missionary work. I mentioned in former journals how I have from time to time endeavoured to place many destitute persons, both young and old, in some lawful way of earning their bread. Two young females, one a protestant, the other had been brought up in Romanism, but expressed her desire to renounce its errors, attended our Sunday school, and were placed in respectable situations, with ladies who took an interest in their welfare. Sad to relate, they have both put away from them every prospect for their good, and absconded, carrying off property, one to the amount of £8, the other less. The protestant had scripture on her tongue on every occasion. Her mistress, although a clergyman's and baronet's daughter, was reduced in her circumstances. She is the widow of a Spanish

officer, and has one little girl. She is obliged to teach for her support. She was robbed of value to the amount of £8. I have endeavoured in some degree to make it up to her, by collections of money and clothes. A little girl of fourteen to show such sad depravity, has pained me greatly. She has not yet been heard of. I trust she will be found, and that the Lord will of his infinite mercy bring those precious words home to her heart that she can repeat so glibly with her tongue. The other poor unfortunate has come within the reach of truth that may yet be blessed to the saving of her soul.

"Other trials I have had, in parties I was hoping to reclaim from drunkenness; but they have broken out again. They acknowledge their errors; but the heart must truly turn to God before any true change of life can be made. Yet I do not give up in despair. I have been reading the life of Roger Miller, and I find he persisted in visiting families for four years without seeing any improvement; and at the end of that time has had his heart gladdened by witnessing a true reformation. Oh! that the God of love may indeed own his unworthy servant, and make her the humble instrument of bringing precious souls to the foot of the cross. This, indeed, would be a higher honour than to be raised to the noblest position on this earth.

"Yet all is not dark. I mentioned to you some time ago the formation, by a noble lady, of an evening class for the rescue of fallen females. It is, I think, a subject of great thankfulness and encouragement that, since last August, twenty-one young females have been admitted from it into different asylums; and up to this time, with one exception, have given satisfaction. That one was discharged for violent temper; but she returned to the class, and has not, we trust, gone back to her evil course.



"The Young Women's Christian Association, we trust, will be a great means of much usefulness. The ladies who have united visit the different shops, &c., and invite the young people to attend. We hope thus by degrees to form further acquaintance, and seek to exercise a watchful and useful influence over them. May the Lord's people be in earnest prayer for an outpouring of the Spirit, that future generations may

have to bless God for the good that may be done through this instrumentality! We hope to meet the young people this evening, which will be the third time since its formation. Few as yet have come, but many have promised, and seemed pleased to be invited. Some remarked to one of the ladies, 'We have often wondered why nothing has been done for us, and so much for the young men.' "

### CONTRIBUTIONS RECEIVED SINCE OUR LAST.

	£	s.	d.
Bristol, by Rev. Evan Probert .....	3	4	3
Collingham, by Rev. G. Pope—			
Nicholls, Mrs. Elizabeth .....	3	0	0
Fakenham, Norfolk—			
Fyson, Joseph, Esq. ....	10	0	0
King Stanley, by Rev. W. Yates—			
Collected by Miss E. King—			
Alder, Mrs. ....	0	5	0
Heaven, Mrs. ....	0	5	0
Moore, Miss ....	0	5	0
King, Mrs. J. ....	1	5	0
King, Miss ....	1	0	0
King, Miss E. ....	0	5	0
	2	5	0
Less expenses .....	0	0	6

Louth ..... 3 4 6  
London— 0 1 0

Benham, J. L., Esq. ....	1	1	0
Lowe, George, Esq., F.R.S., Don. ....	10	0	0
Tritton, Joseph, Esq. ....	5	5	0
Brixton, B. B., Subs. £3, Don. £5 .....	7	0	0
Camberwell, A. P. Hepburn, Esq. ....	1	1	0
Chelsea, by Miss Vines .....	0	2	0
Poplar, Cotton Street—			
Collection .....	2	0	0
Upper Clapton—			
Mrs. Cozens and Friends, for School			
at Contig. ....	5	0	0
Margate, W. F. Cobb, Esq. ....	2	2	0
Manchester, by Mr. W. Coulter—			
Birkinshaw, Mr. ....	0	5	0
Chenery, Rev. R. ....	0	10	0
Coulter, Mr. William. ....	0	10	0
Hallott, Mr. D. ....	0	2	6
Jones, Mr. Benjamin. ....	0	2	6
Sargent, Mr. ....	0	5	0
Sykes, Mr. James ....	0	2	6
Whiteman, Mr. ....	0	2	0
Wood, Mrs., The Grange ..	0	5	0
Collected by Miss Owen ...	1	0	6

Ringstead, Northampton, by Rev. W. Kitchen—  
Collected by Miss S. Williamson, ex  
account ..... 1 3 6

Shrewton, Wilts, by Rev. C. Light—			
Proceeds of a Juvenile Missionary			
Tea Meeting, held in Zion Chapel,			
Shrewton, for the benefit of the			
Baptist Irish Society .....	2	8	0

Staplehurst—			
Ballard, Mr. Eli. ....	0	5	0
St. Albans, Herts—			
Wiles, Mr. J. ....	0	5	0
Worstead, Norfolk, by Rev. J. Webb—			
Barcham, Mr. J. ....	5	0	0
Brown, Mrs. ....	0	2	6
Friend to Ireland .....	5	0	0
Green, Mrs. ....	2	10	0
Harvey, Mr. ....	0	5	0
Newbign, Mrs. ....	0	5	0
Learner, Mr. ....	0	7	6
Taylor, Mrs. ....	0	2	0
Taylor, Miss. ....	0	5	0
Youngman, Mr. ....	0	5	0
One Penny Society .....	2	0	0

### IRELAND.

Ballina, Friend, by Rev. S. Willett .....	0	2	6
Drumahair, Leitrim—			
Collected by Mr. Robert Gilmore,			
Clean Cottage—			
Gilmore, A. ....	0	2	6
Gilmore, Hugh .....	0	1	0
Gilmore, Robert. ....	0	2	6
Galbraith, John .....	0	1	0
Galbraith, Robert .....	0	2	6
Lattim, William .....	0	1	0
Lee, James .....	0	1	0
Stuart, Miss .....	0	2	6
Trill, John .....	0	1	0

### LEGACIES.

The late James Colman, Esq., of Stoke			
Holy Cross, Norfolk. Executors, Mrs.			
Colman, Widow, Mr. W. Moll, and			
Mr. J. J. Colman, £50, less legacy			
duty .....	5	0	0
The late Mr. Stephen Denny of Hecking-			
ham, Norfolk, E. P. Clarke, Esq., Ex-			
ecutor .....	50	0	0

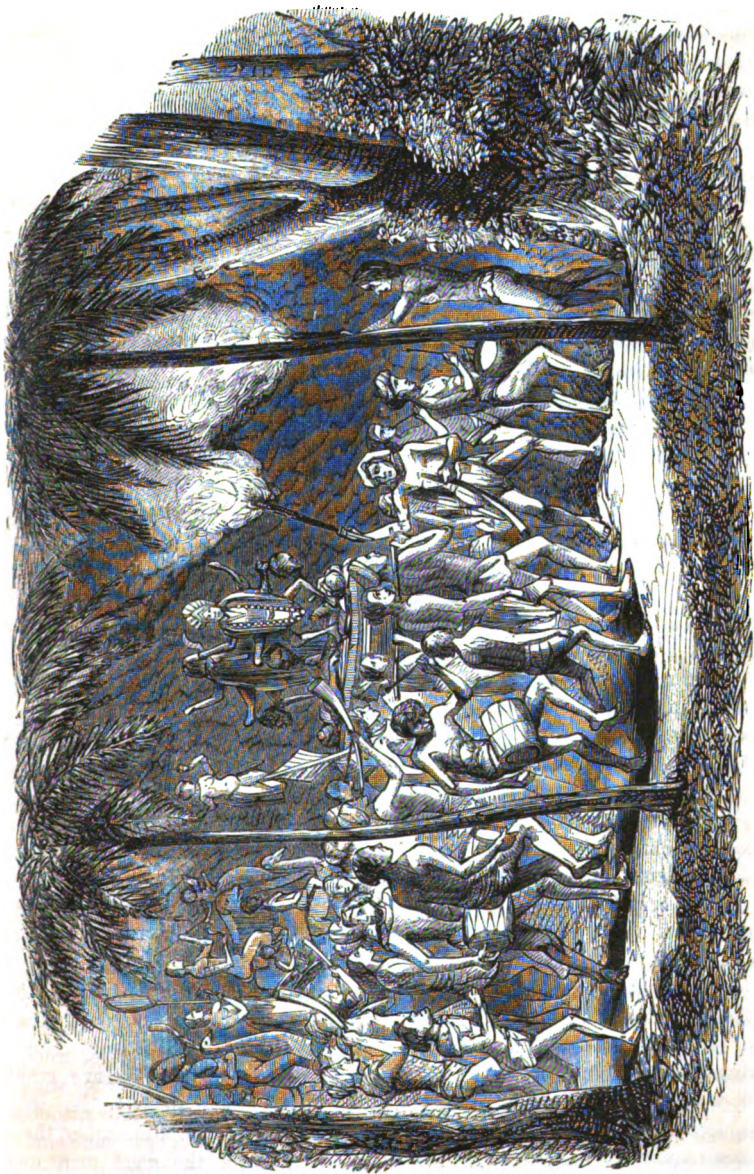
### ERRATA.

In Irish Chronicle for October, p. 4, for			
Waterford, Miss Orosbie's Mission Box....	0	2	7
read			
Waterford, Miss Combe's Mission Box....	0	2	7

**SUBSCRIPTIONS AND DONATIONS** will be thankfully received by the Treasurer, THOMAS PAWTRESS, Esq., or the Secretary, the Rev. WILLIAM GROSER, to the latter of whom money orders should be made payable, at the Mission House, 33, Moorgate Street; and by the Baptist Ministers in any of our principal Towns.

# THE MISSIONARY HERALD.

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PROCESSION OF THE GODDESS KALL.

## PROCESSION OF THE GODDESS KALI.

The festival in honour of this deity, one of the chiefest in the vast catalogue of heathen gods, is one of the greatest in the Hindoo calendar. It lasts fifteen days, and immense multitudes of people throng from the neighbouring towns and villages, to behold the revolting cruelties which the devotees inflict on their own persons.

Although the government has obliged the natives to remove the scene of these barbarous ceremonies to a considerable distance outside the city of Calcutta, numbers of Europeans, drawn by curiosity, approach the swings, where a devotee, intoxicated with arrack and opium, suspends himself by iron hooks thrust into his sides, and throws down to the excited multitude, the flowers of his wretched crown.

Kali is the most terrible of the Hindoo deities. She delights in carnage, and drinks the blood of her enemies. She is represented as having four arms, holding a sword in one hand, and the head of a giant in the other. The remaining hands are open. Two corpses hang from her ears as ornaments, a long necklace of skulls reaches the breast, her hair touches the ground, her tongue lolls down upon the chin, her eyes are bloodshot, and on her ankles are bracelets formed of the hands of giants. In a word, all that can be conceived as most hideous is concentrated in this monstrosity.

Kali is said to have killed the giant Raven, who had a thousand heads, another word for an army of a thousand men. In the system of worship belonging to her there is a sort of penance tariff, which attaches particular advantages according to the extent of the sacrifice rendered. Killing a tiger procures one hundred years of indulgence ;

a lion, a deer, or a man, ten times as much. The blood of three men, slain at one time, propitiates her for a hundred thousand years. How remarkable the resemblance, in these respects, between heathenism and the papacy !

Among the devotees of this goddess are the Thugs, an organized society of assassins, with their chiefs, agents, and military bands, and affiliated contributing members, who make murder a science, and even a religious duty, way-laying travellers, and sometimes accompanying them for great distances, until a favourable time occurs for putting them to death. The origin of this community is not known. It required all the power and the vigilance of the government to extinguish these gangs of murderers, and even yet they are not wholly extinct. So late as 1810 their existence was not known to the authorities, either native or English. Between 1816 and 1830, many bands had been taken and punished ; but up to the latter period the revelations made by experienced officers seemed too monstrous for belief ; and yet, for half a century, this social plague devoured the population from the Himalayas to Cape Cormorin.

Reader, remember that the mission societies seek to overthrow these deities and their worship ! Oh, think how degraded and wretched the people must be who worship them. In the light of such scenes you can read, with a clearer perception, the meaning of the inspired writer, when he says, " They that make them are like unto them." If the objects of worship are cruel, false, obscene, and bloody, the worshipper will be so too. Remember, then, in your prayers the good men and women who are gone to these lands to

preach the gospel. Support them, and the societies which send them forth, by your contributions and your fervent supplications to Almighty God for his effectual blessing.

### GRANTS IN AID.

From the "Friend of India" for July 26, we learn that, after a delay of six months, the rules for regulating the distribution of grants in aid to the educational establishments in Bengal, have been published. We have not seen them, but we are informed that, with one or two exceptions, they present a fair and honest exposition of the principles embodied in the government despatch, "and are calculated to conciliate the wishes of those who are not opposed to all systems of grants-in-aid whatever."

It would appear from what the editor of the "Friend of India" states, that that assistance will be afforded to all schools in which a good secular education is given, either in the English or vernacular languages, to males or to females—that the question of religious instruction is left to the managers and teachers—that on this point perfect neutrality will be observed, no preference being given to any school on the grounds of what doctrines are taught, or not taught in it—that government will not interfere in the actual management of a school thus aided, nor enforce the use of any particular books—that some fee, however small, will be required—that no grant is to exceed the sum expended in the school from private sources, and given in money, books, or otherwise, and when possible, to be appropriated to specific objects. This is a brief summary of the rules, as far as we understand them from the information before us.

In our last number we inserted a short extract from one of Mr. Underhill's recent letters, to the effect that

none of our missionaries would be likely to avail themselves of these grants. Some, doubtless, perhaps the majority, from conscientious objection to them in principle, others from some objections they might have to the rules which government would frame to regulate their distribution.

Objections have been taken to one or two, and very probably they will induce very many, who are favourable to the principle of government aid to education, to refuse these grants altogether, unless the obnoxious rules are rescinded. We are not aware how far any of our missionaries may be affected by them, but for the information of our readers, a large majority of whom feel very strongly on this question, we subjoin the remarks of the editor of the "Friend of India" on the points in question.

But there is one section of the rules which goes far to nullify the benefit of the whole arrangement, and to render it difficult for any of the well established institutions to accept of this aid. "Any school to which aid may be given shall be at all times open to inspection and examination, *together with all its accounts, books, and other records*, by any officer appointed by the local government for the purpose." To the inspection and examination of the schools there can be no objection whatever, provided it be conducted in such manner as not to inflict ignominy on the institution or its officers. But we do not see how any body of men, engaged in the work of public instruction, can submit to the indignity of having all their accounts, their books, their records, their correspondence, their muni-

ments overhauled at any moment by a public officer. The government of India has only to picture to itself the spectacle of some one of the sub-inspectors, some conceited Baboo, walking into an institution of established reputation, and demanding to inspect all the records of a quarter of a century, and the deeds and documents contained in its iron chest, and they will feel little surprise if the reply to such a requisition should simply consist in the option of leaving the room through the window or the door. After the "full information regarding the pecuniary resources, permanent or temporary," which each party applying for aid is required to furnish, before that aid is granted, there can be no necessity for the inspection of anything except the current account of the year of receipts and disbursements, and the current registers of the seminary, in order to ascertain, first, that the attendance and progress of the students is satisfactory; and, secondly, that the receipts from private sources are sufficient to prevent an infringement of the rule which provides that the aid of the state is not to exceed that obtained from private sources. Everything beyond this reasonable demand can only be viewed in the light of a humiliating inquisition, to which any one of any spirit, whose agency is of the nature of co-operation, and not of servitude, cannot be expected to submit. The inquisitorial powers of the income-tax gatherer are mild compared with those conferred on the inspector. Any such unnecessary and gratuitous demand on the conductors of schools, which may reasonably be expected to check the application for grants-in-aid, cannot but be considered repugnant to the spirit of the despatch.

We have also one further remonstrance to offer against the rules. They limit the assistance of government to

*schools*, and thereby exclude from the operation of the despatch every place of learning which does not bear that name. We are certain that it was not the intention of those who originated the despatch in England, to exclude from its benefits all those establishments of learning, whether under the denomination of colleges or institutions, which claim a higher rank than that of a school. On the contrary, it was their expectation that these private institutions, aided by grants from the state, would gradually obviate the necessity of maintaining colleges at the expense of the state. The limitation introduced into the rules will be repudiated as soon as it is known in England. This circumstance was pointed out to the educational department when the draft of the rules was sent round, and it was proposed to remove the objection by the addition, or substitution, of the word *institution*, but as the suggestion has been rejected, we are bound to conclude that, in the opinion of the government of India, it was the intention of the home authorities to restrict the aid to mere *schools*; which is to be regretted, but only because it will occasion a further loss of four months.

The previous extracts from the editorial article of the "Friend of India" will serve to show our readers the present position of this question in our eastern empire. They constitute only another proof of the difficulty which a government has to encounter, in dealing with such a question, where there exists a great difference of opinion on it in the community at large. We do not, however, pretend to argue the question here. That is not our province, nor are the pages of the Herald the place. But if the grants-in-aid are to be confined to schools, Serampore College can not take them. Perhaps, after all, the College may again be closely identified with the Society. Mr. Marshman has

exercised a princely liberality towards it; but it would be unreasonable and unjust to expect him to bear the main burden of an institution which was founded by the fathers of the Baptist Mission. It might have been begun before India was ready for such an institution; but India is prepared for it now, nay, requires many. It may turn out for the best interests of the College, if its only support be the voluntary offerings of the friends of missions, and the guidance and blessing of God.

## FOREIGN INTELLIGENCE.

**CALCUTTA.**—We continue to receive good accounts from Mr. Underhill, whose health has been sustained in a remarkable manner. The extreme heat has somewhat affected Mrs. Underhill lately, but by this time its severity is past, and we hope she is now quite well again. Ere this meets the eyes of our readers, the conference of the brethren in Calcutta, to which reference was made in our last, will have terminated. We shall look with great interest for an account of this important meeting. From the statement of subjects to be brought before the brethren, which we subjoin, it will be seen how wide is the range of the proposed discussion.

"1. *Missions to the Heathen.*—Their primary purpose and authority—The spirit in which they should be carried on—Difficulties peculiar to Bengal, and how to be met—Is the agency at the command of the churches of Christ sufficient to secure success?—The conditions of success.

"2. *Preaching.*—Its position, value, and results, in the evangelization of a heathen land, with reference to other modes of missionary labour—Local stations, their advantages and disadvantages—Can stated congregations be formed? *Itineracy.*—How to be carried on in the towns and villages of Bengal—At what seasons—By whom should itinerant journeys be made—Value of native converts as itinerants and preachers—Should itineracy be desultory, occasional, infrequent, as it respects the missionary's visits to places, or can means be devised to prolong his stay should encouragement present itself—The cost of itineracy, how to be met—Treatment of inquirers met with on missionary tours—The formation of congregations and churches, as the result to be specially aimed at—Labours on the Sabbath.

"3. *Native Churches and Pastors.*—Is it the missionary's duty to assume the pastorate of native churches?—What number of converts should be deemed sufficient to constitute a church?—Is a perfect or imperfect organiza-

tion of the converts into churches desirable at an early period, or should they continue, and how long, in a state of dependence on the missionary?—*Native pastors,* why so few or none hitherto in Bengal—Where to be obtained—By whom to be first chosen—Their support—The relations of native pastors and their churches to the missionaries and to the society—What native congregations in Bengal is it desirable to organize into distinct churches with native pastors—Is it desirable to establish a distinction between native pastors and native preachers, or evangelists?

"4. *Schools.*—Results and value of schools as a means of evangelization—Have they answered expectation—For whom to be established—For heathen or Christian children, or both?—The present condition of our schools and means of improvement—The subjects of instruction—Instruction by means of the English language or the vernacular. *Female Education.*—Its extent in the missions of the society in Bengal—Its difficulty—Boarding schools for boys and girls—Reasons for them, and the principles on which they should be carried on—The native Christian Institution at Intally—Its history and future management—The payment of the scholars for attendance—Fees for tuition.

"5. *Grants in Aid.*—As offered by the government of India, can they be accepted by the missionaries of the society?—Influence of such grants on mission schools—Influence of government schools on our mission schools.

"6. *Serampore College.*—Its relations to the society and its missionaries. *The Theological class* for training native preachers—The education required—Rules for the admission of students, and for the conduct of the class—Language of instruction—Term of study—Support of students. *Class for training schoolmasters.*—Of whom to be constituted—Subjects and medium of instruction—Rules for the admission of pupils and their conduct.

"7. *Native Christians.*—Their social condition—Their relations to the proprietors of land—Degree of persecution and suffering endured by them on confessing Christ—The causes of it—Marriage—Polygamy—Is caste

retained!—Their recognition by the laws of the land—Means of their elevation and improvement—Ought temporal aid to be given to the indigent? *Christian villages*—History and condition of those connected with the missions of the society—Is it desirable to perpetuate them—General principles that should govern the relation of the missionary to the native converts.

"8. *Salaries*.—The principle of maintenance of missionaries and individuals employed by the society—Rent of houses and allowances—Salaries of native preachers—Its amount—Allowances.

"9. *Widows and Orphans of Missionaries*.—Provision to be made for them.

"10. *Mission Houses and Chapels*.—Kind of buildings required—Average cost—Whether temporary or permanent in their character—Chapels, by whom to be built—Style and general character of chapels for native congregations.

"11. *Calcutta as a Mission Station*.—Its importance—Arrangements for the future—Intally—Allipore—The relations of the two native churches to each other and the mission—Can the mission be extended, and how?

"12. *Stations in the Mfussil*.—Their requirements—should any be given up?—What new station should be opened?—Means at command for the extension of the mission—Number of missionaries required.

"13. *Translation and Distribution of Scriptures and Books*.—Value to the missionary—The present condition of scriptural translation in Bengal—Should books be given away or sold?—Class of books required for the heathen—For native Christians—Facilities for distribution—Reception given to the scriptures and religious works by the heathen.

"14. *Annual Conference of Missionaries*.—Shall Bengal be formed into one or more districts for mission purposes?—Objects of the assembly—Rules for its conduct.

"15. *Expenditure of Mission Funds*.—Annual estimates—How the funds are to be distributed—Correspondence with the home committee—Local contributions and their application."

**MONGHIE.**—The extracts which are printed below, from a very interesting letter of the Rev. John Parsons, dated July 10, present a somewhat graphic description of the labours of our brethren, the trials and disappointments they have to bear, and the occasional successes vouchsafed to them, to cheer their hearts in the work. We often wonder that these labours are carried on so steadily, and with so much vigour, where a debilitating climate tends to depress bodily energy, and

where the obstacles to success are so formidable. Surely our dear brethren have their faith, their patience, and their hope put to a severe trial. Are they remembered in our prayers as they should be? Do we try to enter into their feelings as we should? Are our supplications as fervent and constant for them as they ought to be? May these inquiries, suggested in no unfriendly or censorious spirit, but by the letter before us, lead all who may read them to more important prayer for God's blessing on his faithful servants.

#### *Visits to fairs.*

"Through mercy, we are still preserved and favoured with health to prosecute our labours. We must bless the Lord that he maintains his work and his little flock here, and permits members of it to be his messengers to convey the gospel into the district around, although present success is small, and we are not without trials and disappointments. At the time of my last letter (March 17th) our brethren Nainsookh and Soodeen, with Mr. McCumby, a missionary brother connected with Mr. Start, were out on a tour, of the first part of which, when I accompanied them to the Peerpointy mela, I gave you some account. They prolonged their journey so as to visit two other melas, the Singheswur Than and Nekmurd melas, besides preaching in several large villages and native towns, and returned on April 28th, very much pleased and gratified with the opportunities they had enjoyed, and the respectful attention they had met with. Brother Lawrence has translated Soodeen's journal of the tour, and it is published in the Calcutta "Missionary Herald" for this month, which I dare say you will see. This Nekmurd mela is the same which you may remember being often mentioned by our brother Smylie of Dinagepore, from which it is not very far distant. So our longest journey in this direction has brought us to the borders of the Dinagepore (or Dinajpur) district, as our longest journey to the S.E. brings us to the borders of the Beerbhoom district, at the Byjnaut mela, which is sometimes visited by Mr. Williamson.

#### *Happy deaths.*

"On the 15th of March, a dear aged sister, Mrs. Irwin, a widow of many years, found the release from pain and debility which she had been long desiring. Oftentimes distressingly afflicted, she was familiar with the idea of death, more as the messenger of her Father to call her home, than as the king of terrors. Her feelings towards the last were uniformly those of calm confidence, which it



is encouraging to witness in those who profess to trust in Christ. Shortly after, on the 5th of April, died a notable member of our native flock, the widow of the first native baptized in Monghir, Hingun Misser, and mother of Purson, our native brother, whose consistent conduct I noticed to you last year on occasion of the alarming illness of his mother-in-law. His and his family's conduct was no less conformable to the word of Christ on the present occasion, and his aged mother's feelings and expressions on the approach of death were very gratifying. Her age was about eighty-one years. Unlike the above, she had uniform good health, though gradually bowing under the infirmities of age. But she appeared well prepared to exchange worlds, and said repeatedly that she was fully resigned to the will of God for life or death. At one of my last interviews with her, she was a little stronger, and better able to speak than she had been, and she greeted me with the pleasing exclamation, 'The love of Christ, the love of Christ,' showing where her hope and trust were fixed. It was but little we could say to her, for she was so deaf, that only her son could make her hear by shouting into her ear. Yet she liked to have us pray at her bedside, although I suppose she could not hear anything that was said. She, we make no doubt, has now rejoined her husband, and her old friends Beaby Sophy and Nainsookh's mother, in a better and brighter world.

#### *Cheering additions.*

"With pleasure, not unmixed with anxiety, I inform you that our numerical loss is made up by the recent admission of two elderly widows to the fellowship of the church, who have been long and earnestly requesting this privilege. Brother Lawrence proposes, the Lord permitting, to baptize them on Friday afternoon. They are humble individuals, destitute of worldly knowledge, incapacitated, the one by the dim sight of age, and the other by a paralytic affection, for learning to read, or for earning their own subsistence; but we cherish the hope that, according to their own emphatic professions, they have known Jesus as their Saviour, and are reposing on him alone for salvation, and if so, humble as they are, they will shine brightly at last, and great is our privilege in being allowed to take care of them in the Saviour's name. It was delightful to see their joy when they were informed on Monday afternoon that the church had accepted them. We had also the pleasure of re-admitting the poor sister who was excluded for unbecoming conduct last year. Her appearance lately has been that of deep contrition, and we trust she is sincerely penitent, and will be warned by her past weakness to walk henceforth in more humble dependence on the Saviour's aid.

#### *Discouragements.*

"We have had much grief and anxiety lately from the conduct of some who came among us in the character of inquirers. One of these has been long with us. He came to Nainsookh's, professing a wish to know the truth, and shortly after fell ill, and became so weak as to be apparently near death, in which state he was obliged to be fed with Christian food, and so lost caste. He has been employed in teaching, and married a Christian young woman, who is since dead. Lately, being disappointed in his pecuniary expectations, he took offence, and went over to the Mahommedans. This is, of course, no real loss to us, but it gives occasion to our unscrupulous adversaries to triumph over us; and we grieve for the young man, whose privileges and former professions must make his present conduct doubly culpable. Some time ago brother Lawrence was even beginning to cherish hopes that the grace of God was at work on his heart. Often has he asked for baptism, but his conversation seemed all of the head—no heart, no spiritual life or warmth. It was well that we refused his request, without better evidence of a real change in him. In my last, I mentioned a young man named Bidya Surun, whom the brethren brought away from Gya; or, rather, I communicated Bundhoo's account of him to you. This young man accompanied our brethren in their tour, and since their return was living with Nainsookh. But his conduct was not satisfactory. It indicated an unsteady and light mind. And then he commenced a series of calumnies, which he repeated from house to house, calculated to ruin the characters of the native brethren, and foment discord amongst them. It was no longer prudent for Nainsookh to keep him, and it was proposed to him to leave the station, and travelling expenses would be given him to go elsewhere. He took expenses for the purpose, but he remained here and joined the Mahommedans for a few days, but has returned to live with an excluded member of the church. Thus here, as at other stations, the 'mixed multitude' has been a source of great trouble; but I have hope that these trials, though harassing to our native church, and though they have been repeatedly occasions of offence, will be sanctified and overruled for good in the end."

**BUNDHOO.**—Our readers have doubtless read in the papers, accounts of a formidable insurrection in Bengal, among the Santals, a hill tribe, inhabiting a district not far from the station which Mr. Williamson occupies. We learn by his letter, received late in September, that he and his family have been compelled to flee for awhile. Besides the



usual account of the station, he supplies a few particulars respecting this outbreak, the causes of which seem not to be fully known, even to the Government. By last mail, tidings have reached this country of the total suppression of this rising, during which the greatest enormities have been practised. We hope by this time Mr. Williamson has been able to return to his post.

"Since my last letter to you, our itineraries, among the surrounding heathen, have been less extended than during the cold season, and this is generally the case with us throughout the hot season and rains, not being able to travel in boats, as in other parts of Bengal. The people in our immediate neighbourhood, among whom the Gospel has been chiefly made known, and who are, therefore, more intimately acquainted with it than others at greater distances, though, in general, favourably disposed towards Christianity, are still unwilling to embrace it, on account of the loss of caste, and other evils attendant and consequent on the profession of it. And this, we know, will be the case until they are brought, by the Word and Spirit of God, to fear the infinitely greater evils of its non-reception.

"Our native Christians, with few exceptions, continue to walk consistently with their profession. Some time ago, I think on the first of April, I had the pleasure of baptizing two persons, one of whom was my own daughter, and the other an East Indian young woman. Of the religious knowledge, piety, and good conduct of both none entertained any doubt, and we therefore hope that, as they have received the Lord Jesus, they will continue to walk in Him.

"One of our three Bengali schools has been discontinued, on account of the falling off of attendance, occasioned partly by the indolence of the Hindoo teachers, and partly through the opposition of the master of a rival school of long standing and respectability in the place. The remaining two are getting on well; and our English school has increased considerably of late, notwithstanding the rivalry of the government school, lately established. The boys also pay more than they did formerly for their tuition. All our schools, you are aware, are maintained by local contributions.

"During the past hot weather my time was partly occupied in translating an English Tract, 'The Dairyman's Daughter,' into Bengali, which, I hope, will be useful, especially among our young Christian females. More lately I have been employed in revising a Scripture Catechism, from which also I expect, through the blessing of God, our Christian youth will derive very considerable benefit.

"So far our work was going on quietly, and I trust, usefully, at our station, until about two weeks ago, when we thought it our duty to leave it on account of the danger that threatened us from two different quarters. The Santals, a hill tribe, inhabiting the mountainous and jungly parts of Bhagolpore, Beerbhoom, Bancoorah, and Midnipore, have taken up arms against the Government. The insurrection commenced in the Bhagolpore district, and soon afterwards spread to Beerbhoom, and more recently to Bancoorah, and Midnipore. They have, at present, entirely stopped the progress of our railway, to a very considerable extent; and I believe the courts of justice at our station have been, for the present, closed. Several engagements have taken place with our troops, in which a considerable number of the enemy has fallen, which, however, instead of dispiriting, has made them bolder. They have plundered and burned a great number of Bengalee villages, and murdered many people, both natives and Europeans. Some ladies have had their hands and feet cut off before their heads. Several Hindoos and Mussulmans, have been sent into slavery dreadfully hacked, and amongst them even little children: so savage and cruel have they become. The causes of the outbreak have not yet been accurately ascertained. Several conjectural reasons have been assigned, such as the imposition of new taxes by Government, insult and other ill-treatment by those employed on the railway; the uncereimonious removal of some of their idols from places long occupied by them. Several of them had a dream on the same night that they were to liberate the country, and that the musket balls of the military would be turned into water by the power of their deities. It is a great comfort to know that the Lord reigneth; and we hope he will, in mercy, hear our prayers, and speedily quell the insurrection. We intend returning to our station as soon as we can with safety, after our meeting with Mr. Underhill, about the end of this month."

CEYLON, KANDY.—In pursuance of arrangements resolved upon on Mr. Allen's leaving for Europe, Mr. Carter removed to Kandy. The conference at Colombo determined that, as Mr. Carter had mastered the Singhalceese, such students for the ministry as might present themselves should be placed under his care. He has two already.

We subjoin a few extracts from his letter, in which he speaks of the visit of Mr. Underhill. It will be seen how truly refreshing the visit of a deputation is; and from these extracts we may gather the good result throughout India too. It is most gratifying

to observe how cordially the brethren enter into the object for which the committee sent out one of the secretaries.

"Our dear friends, Mr., Mrs., and Miss Underhill, have paid us their visit, and left our shores again. We anticipated their arrival with joy, and now we look back upon it as a very pleasant dream that has passed away. Many a long day will pass ere we see any again who will take so deep an interest in us and in the work in which we are engaged, or in whom we shall feel so great an interest. We are thankful to God, however, for the brief period of Christian intercourse afforded, and for the courage with which it inspired our hearts. Now they are gone, and we are left to pursue our way alone; yet not alone, for God is with us, and we feel sure that He will sooner or later manifest that He is so, though the heathen at present think that their god is as good as ours. Our friends were highly delighted with Ceylon, especially with the Kandian province, and will no doubt long remember its beautiful scenery. I need not detail what was done in the way of business during their stay, as Mr. U. will do all that.

"My hands are now quite full of work; I am thoroughly engaged from early morn until very late at night, and cannot even then bring in all my work. I have two young men already under my care, and we are looking out for one or two more. They have commenced a course of study in Singhaliese. I have so arranged their studies that, with the exception of preparing a Singhaliese grammar, there will be nothing to translate or write in Singhaliese for the first year; but for the second and third each, it will be necessary to translate seven or eight English works, to be used as class books. Their present studies, however, and preparation for them, together with the work of translation for the second year, and the study of Tamul, almost overwhelm me. We had arranged at our meeting that six months hence I should be supposed to have acquired a sufficient knowledge of Tamul to undertake the instruction of two Tamul young men for the ministry; but as for such a work it is necessary to use language with considerable fluency, and as I have so little time for the study of Tamul, I now think that I should be injuring my own health and doing an injustice to the society to attempt it under a year.

"I have parted with my Singhaliese teacher, having no longer any use for him; but I find it will be absolutely necessary for me to have an amanuensis, who will write down one sentence whilst I *translate* another. The translation of such works as we require, from English into Singhaliese, is extremely difficult; not so much from the difference of the idioms, as the paucity of appropriate

terms. The people have not the *ideas*. Our Singhaliese congregation has of late much declined, owing to the wilful mischief which some are doing. We, however, intend to make a vigorous effort to put a stop to it. The English congregation has much improved, and seems still improving. It would be cheering to find some of them coming forth with full purpose of heart, and giving themselves decidedly to the Lord and his people. There are no signs of it at present, but by divine grace I hope to be the means of doing some of them good. I pray that I may be enabled to deal faithfully with them."

BAHAMAS, TURK'S ISLAND.—We have received the most gratifying accounts of the manner in which the 1st of August was observed here. A file of the newspapers published in the colony has been kindly sent to us by Mr. Littlewood, and it is pleasing to observe the free and generous tone of the articles. The manner, too, in which they speak of the bazaar lately held on behalf of the new chapel erecting there is highly creditable to the good feeling of the writers. Very great, indeed, is the contrast between their spirit and that of the colonial press twenty years ago. The following extracts are from the "Royal Standard," and "Royal Gazette."

"The baptist bazaar, to which we called attention last week, and which came off on Wednesday and Thursday, we are pleased to learn, has more than met the expectations of its promoters and the friends of the mission. We understand that the sum of £146 9s. 9d. was realized on the occasion, a sum which, considering the value of the articles still left for future appropriation, abundantly proves the spirit in which the public responded to this (with us) novel mode of applying for Christian aid. The success of this undertaking has been so complete, that, we doubt not, in future, bazaars will be considered the proper resource for any extensive charity.

"Great credit is due to Mrs. Littlewood and the other ladies who aided her, for the tasteful and efficient manner in which the affair was got up. We say nothing of the gentlemen in the matter; for, so far as we could perceive, it was to the insinuating and indefatigable exertions of the ladies that the successful issue of the bazaar ought mainly to be attributed.

"In a social point of view, gatherings of this kind must have a salutary effect upon the community. The concourse assembled on the last evening of this occasion was, by far, the greatest we have witnessed in these islands; and it was gratifying to observe, notwithstanding, the very orderly behaviour of such a mixed mass.

"We need scarcely, we think, point out the obligation which this community is under to afford pecuniary assistance to a mission which has rendered such essential service towards the religious and moral improvement of (more especially) the labouring class amongst us. It should be remembered, that the baptist mission is the last religious institution that has been established in these islands. In the operations of that mission, it did not enter into the cultivated fields of its two predecessors, the Episcopal and Wesleyan churches; but it 'went out into the highways and hedges'—it sought opportunity for labour among the 'barren wastes'—its exertions were visible amongst the rank undergrowth of the 'thorn and the briar'—eradicating the most 'noxious weeds' of our moral wilderness. And when we compare the present condition of some of the followers of the baptist church with what it once was, we readily perceive trophies which reflect the greatest credit upon those who so unostentatiously have won them."

"According to notice given in our columns, the baptist bazaar came off on Wednesday and Thursday last. It was attended by all classes in the community. Among other gentlemen present, was His Honour the Administrator of the Government. We are pleased to hear that this bazaar, the first of the kind ever attempted in these islands, has met with a success far superior to the expectations of its most sanguine friends.

"We congratulate the rev. gentleman (Mr. Littlewood) on the eminent success which has attended his efforts on this occasion, and we accept it as a mark of the esteem in which he and his amiable lady are held in this community, as well as a token of the feeling existing on the subject of Christian missions.

"The tables were displayed to the greatest advantage and looked very pretty; and the ladies who so kindly undertook the arrangement and management, deserve the warmest eulogium.

"The whole affair went off well. Although large crowds were constantly around and inside the mission premises, yet no disturbance took place, but all was quiet and order. Altogether it was quite a pleasant gathering."

We now subjoin portions of Mr. Littlewood's letter in which he acknowledges the grant which the Committee made some time ago towards the new chapel. Most pleasant is it to observe how acts of kindness affect these warm-hearted people. The consent of the Committee to their request was conveyed in a brief letter, accompanied by a few words of sympathy with them in their efforts, and an assurance that they held a place in the

Christian regard of their friends in England. We certainly did not expect to hear it spoken of again in the terms of Mr. Littlewood, but we are indeed glad to find that any communications of ours can excite such lively feelings of grateful esteem in the members of one of our distant mission churches.

We beg to invite *special* notice to the last extract, which relates to the appointment of teachers for the boys' and girls' schools in Salt Cay. We shall be glad to supply any parties who may wish it with all the information we possess on the subject. Mr. Littlewood says there would be no difficulty in the way of a considerable augmentation of income by well qualified persons, from *priest* tution.

"Your welcome and affectionate letter, dated June, came to hand by the last packet, on the 6th instant. Not having heard from Moorgate Street for some months, we felt anxious. Nothing could have been more opportune and cheering. I read your letter to our people. It did our hearts good to hear them exclaim, 'that is beautiful!' They are exceedingly grateful to the committee for the very great kindness shown them; but the letter, they say, is worth more than all the money granted. It will, I believe, have a salutary tendency.

"You will be glad to learn that the enlargement of the chapel progresses satisfactorily. The ceiling is nearly finished, and I hope to commence the pewing next week; and as all the old ones have to be taken up and altered, I shall find it tedious and expensive. We have not been compelled to discontinue the services in the chapel at present, nor will it be necessary to do so until we commence painting. The Wesleyan chapel has been kindly offered me, which I may be glad to accept. I shall send by this mail a few numbers of our local papers, containing information in relation to our bazaar and August festivities. You will be pleased with the agreeable tone of the articles in question, which are the more acceptable, coming, as they do, from persons in no way connected with our Society, and whose sympathy and good wishes we could not have expected. It has always been our privilege to enjoy the favour of all classes, which, for a missionary's usefulness, is very desirable, provided it can be obtained by a consistent course. You could not justify, nor would his own conscience allow, the slightest deviation from those principles which bind our union. Contrary to our fears, our undertaking became popular. Ladies and gentlemen, of all denominations, and of the first class, willingly undertook the superintendence of stalls, &c.

Not having a room or house sufficiently spacious, we erected a tent in the mission yard, 90 feet in length by 22. The grassy yard afforded ample room for promenading. The tent, decorated with as much taste as we could command, called forth warm applause. You will be glad to learn that our most sanguine hopes have been more than realized. Our *net* proceeds amount to the nice sum of £109 2s. 5d. Had not the weather on the last evening proved inauspicious, we should have done much better. His Honour the Administrator of the Government, and most of the members of council attended. Our August festivities were also exceedingly agreeable. The beautiful tent, not having been removed, answered admirably both for the children's tea-drinking, and teachers' and friends' evening party. His Honour and several ladies and gentlemen again honoured us with their company. Nothing could have exceeded the dear children's joy. You will be delighted to know that, though hundreds were gathered together on those occasions, nothing of an unpleasant character occurred. A more orderly, peaceful, and happy company was never witnessed. All were admitted to the ground through the mission house, every part of which was accessible; and we have no reason to regret the indulgence. Would not such a privilege be abused even in London? Whatever may be said of our dear people, it must be acknowledged that, morally, they are far in advance of many who seek to traduce their character.

"A few sabbaths ago, I had the pleasure of baptizing seven hopeful converts at Salt Cay. A large concourse witnessed the scene with marked attention; and last Lord's day, after the morning service, nine females were immersed at Grand Cay, and several who had been excluded were restored to the church the same day. A solemn feeling pervaded the vast assembly. The chapel was again crowded in the afternoon, when I preached from the words, 'We also believe, and therefore speak.' May many more go and do likewise, believe and speak (be baptized).

"I enclose you a copy of a resolution passed at the board of education yesterday, and would draw your attention to it. In the papers sent, you will observe an advertisement for an assistant master for the boys' school at Salt Cay, salary £75 per annum. A mistress is also required for the girls' school, salary £50. We are anxious to obtain these teachers from England. They must be well trained,—those acquainted with the British and Foreign school system would be preferred. If a husband and wife, or a brother and sister, could be induced to accept the situations, they might divide the £80 we offer for passage allowance, and would find the union of their salaries here of great advantage. No separate passage allowance is guaranteed to a female."

## AFRICA.

FERNANDO PO. CLARENCE.—We are glad to learn, by last advices, that the mission families were well, though suffering, in common with the inhabitants, from the great scarcity of food. The stores which have been sent out would supply the wants of our friends, but we learn from Mr. Diboll's letters that they are exhausted by the demands made upon them from without. Even the governor is occasionally in distress.

The few lines which close this notice are from a letter to Miss Square, of Plymouth, who takes the liveliest interest in the African Mission, and which she has kindly forwarded to us. We shall not fail to send supplies by next mail, which, in addition to those recently sent, will, we hope, prevent an early recurrence of these distressing difficulties:—

"I am happy, in writing to you, to say that thus far the Lord has brought us in peace, and with a tolerable share of health and strength—that is, what we here call tolerable health. It is with difficulty that my dear wife sometimes moves about after her domestic affairs, but she does it. All praise to Him from whom 'cometh every good gift!'

"On Monday, the 6th instant, I and deacon Smith went to Robola, one of the largest villages on this part of the island. The king had sent us word that if we would give them a teacher, they would gladly give us ground to build on; and we, at their request, went to select the ground. The king and his chiefs met us kindly, and gave us men to assist us in our search for a site, and to report our choice to the king. On the 13th, we went again, to see if the ground were cleared according to agreement; when the king informed us that the site was not a good one, there not being depth enough behind for gardening purposes. We fixed upon another, and again left it to be cleared. On the 21st, I sent deacons Smith and Wilson to see the place, when the king and others urged the necessity of having two places built, as their town is large,\* and the number of children is great. It is at length determined that there shall be two places, at which the children shall be instructed. Yesterday they sent me word that the ground is cleared ready for us. On my first visit I gave the king a few heads of tobacco, and agreed to give his men a goat to clear the ground.

"On Monday, the 6th, I crossed from Robola to Isupoo. The journey between these two places, in the rainy season, is all

\* They can turn out 650 fighting men at any time.

you could desire. We have to cross the water-course seven times. Imagine a water-course in a mountain side, down which the water has run with more or less vehemence for thousands of years, deepening and widening its passage as it runs. You would think of a valley of 100 feet deep, craggy and precipitous. Well, this is just like it. In the rainy season it is a little dangerous to ascend and descend; and sometimes the stream is so violent that no man dare cross it; at other times we can manage it, contracting at the same time a profound acquaintance with mud and water. At Isupoo I stayed from Monday evening to Friday, preaching to the people every morning, between sunrise and eight o'clock. I manage in that time to visit three places: first, I go to the 'gate of the city,' or place of public meeting. Here I am sure to find one or more companies of men, and sometimes a company of women. I usually see enough here to excite all my sympathy, and my heart cries to God for the people. To these I speak a little while—they cannot bear a long speech. Next, I go to the house where the king is to be seen, surrounded by his chiefs, who are mostly engaged at that time daubing or dressing his majesty. To these I speak of Christ, and his love for sinners. I then go to another place, where I meet with from twelve to twenty men, most of whom are heads of companies. They always listen to me with respect, and sometimes make judicious remarks. But they are very tenacious of their 'customs and manners,' and are afraid that if they receive Christianity, they will be obliged to adopt our foolish fashion of tying their limbs up in bags, so that the breeze can't catch them.

"On Monday, the 13th instant, I again went to Isupoo, and stayed labouring among the people two days; when I was obliged to return, having wounded my left hand rather severely. It is much better now, and I hope soon to be up again.

"It is now raining in a manner of which you can have no conception—a *deluge* for the time it lasts; and for some days the rivers will be so full, and the road so bad, that a journey up the hill will be impracticable.

"In speaking of the church at Clarence, we have to tell of the removal of one of our members by death, a holy woman; also of one of our number, an Acco woman, gone to reside at Lagos; also of two brethren restored to their seats in the church. The number of inquirers is as great as before our last baptizing; and the chapel is over full on Lord's day afternoon, if it does not rain. We think the morning congregation a little on the increase. We hope the schools are improving. In the upper school we have increased the facilities for writing. One of our female teachers in

the infant school is married, and has withdrawn from the school. Mrs. Diboll has entered into the work, and at present with comfort to herself.

"The Rev. Mr. Bushnell and his wife have been here from the Gaboon. They were both unwell. They came by private ship, stayed a few days, and are gone. We enjoyed their company.

"The scarcity of food in these regions is very great. The run upon our stores has been surprising. Many of our people want food. Thank the Lord, I have a barrel of flour opened this day, which I intend to hold as fast as I can with a clear conscience. My other stores are all done, but we can get yams at present. In Cameroons things are bad indeed. The mission family have suffered greatly.

"The Rev. Mr. Goldie, a missionary, has been here, returning from England to his work at Calabar. I went on board the steamer, to see Mrs. G. and their three friends. They all appeared in good health and high spirits."

"We received by last mail a letter from yourself to our dear daughter, informing her of things sent out for the garden, &c.; but these things, though consigned to me, are addressed to Mr. Saker. Three such boxes are now in my house. Of course I dare not open them, though I sometimes wish to see inside, especially as at this time there is not a skein of thread in the town, and cotton reels are sixpence each.

"Mrs. Diboll has been four months without a cotton darning needle. She hopes, however, to replenish her work-box when Mr. Saker returns.

"Our daughter is still at Cameroons. Generally, she has her health there; but this morning we received a laconic note from her, saying, 'I am unwell, not able to write.'

"The rain has this day been falling in torrents. Thundering at intervals for the last fourteen hours. This has been an unusually severe rainy season.

"We have some trials, and occasionally we feel them. But often the Lord is better than our fears, he comes to deliver in time of need.

"Many ships have lately put in here to buy food, and the colony is almost starving. The country is fairly scoured to find eggs, fowls, goats, &c., to supply ships of war. This morning I shared my last few pounds of rice with the governor. There is no rice in the town, and cannot be till the next mail arrives.

"Mrs. Diboll takes alternate weeks in the infant schools. We think the schools are improving.

"Our operations in the mountain are not so full of energy, as during the heavy rains we cannot get about. But we are preparing

for the time when we can work. And, oh! may the Lord aid us in our labour.

"For ourselves, we joy in the thought that Jesus died for us; and we hope one day

to see him, who has taught our hearts to love him. Pray for us, that we may be shining lights in a dark place."

## HOME PROCEEDINGS.

Numerous meetings have been held during the past month. Messrs. Saker and Oughton have visited Salisbury and Downton; the former has also attended meetings at Rochdale, Oldham, Preston, and South Lancashire; the latter, Cirencester, Arlington, Naunton, Fairford, and the East Gloucestershire Auxiliary. Our late esteemed friend, Eustace Carey, was to have taken Accrington, Sabden, Colne, and the North Lancashire district, but in consequence of his decease this duty has fallen to Rev. W. F. Burchell and other brethren in the locality. Mr. Allen not having yet arrived, provision had to be made for a colleague to Rev. H. Dowson for Newcastle, Shields, and the Northern Auxiliary. The brethren Burchell and S. G. Green kindly came to our aid in this exigency. Dr. Hoby and Rev. W. Jones, of Newport, Isle of Wight, have been the deputation to Worcester, Pershore, and other places in that neighbourhood; and Rev. A. M. Stalker to Hemel Hempstead and Boxmoor. Messrs. Leechman and Mc Laren have represented the Society in Leicestershire; the former, with Rev. W. Brock, Somerleyton and Lowestoft; Mr. Trestrail, Bridgnorth, Dudley, Shrewsbury, Oswestry, and other towns in Shropshire.

By latest advices from Ceylon, we learn that Mr. Allen and family left the Mauritius July 21. They may be hourly expected. Perhaps ere the Herald goes to press they may have arrived.

The Quarterly Meeting of the Committee was held on Oct. 10th. The attendance was unusually large, the discussion animated, but pervaded by the kindest spirit. A gloom was thrown over the meeting at its beginning in consequence of tidings of Lady Peto's alarming illness. During the day better accounts were received, and Sir Morton was able to be present during the greater part of the sitting. We have heard almost daily more favourable reports, and trust, ere this

meets the eye of our readers, restoration to perfect health has been vouchsafed.

Among the many topics which came before the Committee, the most important, perhaps, were those involved in Mr. Underhill's report of the Ceylon Mission, the resolutions passed at the conference held in Colombo, at which the missionaries, native pastors, and native teachers were present, and the estimates of expense for 1856, agreed upon by the brethren on the spot. The Committee had no difficulty in agreeing to these last, as they proposed a reduction of more than £300 per annum without endangering the efficiency of the mission. On the contrary, it was believed they would tend to increase it.

Out of the many resolutions which the Committee had to consider, we subjoin a few of the most important. We might, indeed, print the whole, but that several of them include matters of mere detail, chiefly important to the resident brethren themselves.

"That in view of the state of the mission in this island, and the churches which under God's blessing have been formed, the missionaries, and their fellow-helpers, propose cordially to embrace and carry into effect the views of the Committee on the native pastorate, as expressed in the resolutions of the Committee, under date of April 21, 1852, and June 14, 1853.

"That to effect the object referred to in the previous resolution, it is proposed in the first instance, that every church should be instructed to elect deacons, to hold regular church meetings for devotional purposes, the admission of members, and for cases of discipline; the management of the affairs of each church being left entirely in its own hands; the missionary, however, not withholding his advice when it may be required.

"That, further, it shall steadily be aimed at to substitute as soon as possible for the present pastors, who act as evangelists and pastors in their several localities supported by the funds of the Society, pastors who shall be elected and supported by the churches themselves, that the native brethren now employed as overseers of the churches may more especially be devoted to the work of itinerant evangelisation.

"That with respect to applications from the native churches for assistance from the funds of the Society, it shall distinctly be understood, that aid will not be granted until there is sufficient evidence to show that the resources of the applicants are exhausted, and a case of necessity clearly made out.

"That the missionary take for his guidance in his intercourse with the converts, the principle that he should do nothing for them which it is in their power to do for themselves, nor feel that he has succeeded in obtaining the object he has in view, unless he carry with him their cordial consent and co-operation.

"That to supply the pressing want of men for the service of Christ in the mission and the churches, three men at least be selected, who may in the judgment of the missionaries be deemed to have the necessary spiritual and intellectual qualifications, to be educated under the care and direction of one of the missionaries.

"That the education of candidates for the ministry of the Word be carried on in the vernacular language of the people amongst whom it is purposed that they shall labour; a knowledge of English and the scripture classics not being withheld, where time and other circumstances seem to permit its attainment.

"That candidates for the work of the ministry be distinctly informed, that, whilst during the term of their studies the Society is willing to bear the charge of their support and education, it is not to be regarded as a remuneration for any services they may then or thereafter render to the cause of the Redeemer; nor will the Society be held as in any way bound to employ or support them when the term of their studies is closed; but that they enter on the solemn work on their own responsibility, and must look to the providence of God, and to the Master whom they serve, to provide for their future subsistence.

"That in order that the schools sustained by the Society in this island may become efficient and useful auxiliaries in the great work of spreading the gospel, the teachers who shall henceforth be employed shall be persons of approved piety; the education imparted in the schools shall be scriptural in its character, and in all cases shall be given in the vernacular language of the people, unless by special permission to the contrary from the Committee of the Society.

"That the elements of reading and writing be taught gratuitously in the schools of the Society; but that for instruction in arithmetic, geography, grammar, and other subjects, a small but fixed fee be required, to be regulated by the circumstances of each locality; that if instruction in the knowledge of the English language be given, a considerably higher fee shall be demanded; and

that books and stationery be purchased by the parents of the children, excepting the first Reader, which may be given gratuitously. Where desirable, payments in kind may be received instead of money fees.

"That the missionaries meet in conference at least once a year for special devotion and prayer, to review the state and necessities of the mission; to examine, select, and locate the native agents; to investigate the condition of the schools; and in general to consider all matters affecting the well-being of the mission. Attention shall also be given to the expenditure, its details carefully examined, and an estimate of the next year's expenditure prepared; and the whole transmitted to the Committee of the Society for its information and approval."

The Committee carefully considered the question of the Ceylon mission in reference to the documents before them, and were rejoiced to find, that already some good results had arisen out of this conference. They expressed their views in the following resolution:—

"Resolved—That this Committee, having considered the report sent home by Mr. Underhill of the state of the mission in Ceylon, accompanied with the resolutions adopted at a conference of the brethren held in Colombo, are gratified to observe the interest indicated by them in the work of evangelization, and their desire to adopt measures of improvement; and, without expressing an opinion on the various points specified in the resolutions, record their general concurrence in the principles on which it is proposed to conduct the mission, only that in reference both to the schools, and the education of candidates for the ministry, the Committee are desirous that no unnecessary impediment be thrown in the way of the acquisition of the English language, and, therefore, think that the fees charged for teaching it should not be so high as to have that effect."

Our readers will remember that the accounts of Mr. and Mrs. Capern's health received for some months past have awakened much concern in regard to them. We stated in our last, that instructions had been sent out to them to proceed to the United States for a time to recruit, and in a former number appealed to our brethren, in the hope that some one, whose heart burned with missionary zeal, might offer to share the labours of our devoted brother. We rejoice to say, the appeal was not in vain. In a few days, the Rev. J. Davey, of Hereford, who had long secretly desired to give himself to mission work, forwarded an application to be sent to

the Bahamas; and at the last meeting of the Committee, every suitable inquiry having been previously made, Mr. Davey had an interview with them, and was cordially accepted. As soon as a passage can be secured, and Mr. Davey's outfit got ready, he will go forth

to Mr. Capern's help. We wrote by mail on the same day to inform Mr. Capern what had been done; and no tidings which have reached him from England, for a long time, will be so welcome as the news of a colleague coming out to his help.

## CONTRIBUTIONS,

*Received on account of the Baptist Missionary Society, from September 21 to October 20, 1855.*

October 20, 1888.

Annual Subscriptions.	£	s.	d.
Carthew, Peter, Esq. ...	5	0	0
Hanks, Mr. W. ....	0	15	0
Newitt, Mrs. ....	1	1	0
Newton, Mrs., Clapham	0	10	0
Rock, Mrs. ....	1	1	0
Thornton, Miss. ....	1	1	0

Donations.	£	s.	d.
Askey, Mrs., for Jamaica Institution	0	10	0
Boyce, Mr. Thos., Trustees of the late	50	0	0
Edwards, Mr. ....	1	0	0
Friend ..... 1 10 0	1	10	0
Hayward, Mr. Thomas, Deal	0	10	0
Kemp, G. T., Esq., for Jamaica Institution	5	0	0
Leckie, P. C., Esq., for do	1	0	0
Sundries, for Debt* ..... 135 0 0	135	0	0
Wiggins, Mrs., box by	0	6	8

LONDON AND MIDDLESEX AUXILIARIES.	£	s.	d.
Bloomsbury Chapel—			
Sunday School, for Native Teachers, Trinidad	5	0	0
Buttlesland Street—			
Collection ..... 2 8 3	2	8	3
Hammersmith, on account ..... 5 15 2	5	15	2

BEDFORDSHIRE.	£	s.	d.
Biggleswade—			
Collections ..... 11 14 4	11	14	4
Contributions ..... 6 8 9	6	8	9
Dunton—			
Collection ..... 0 11 10	0	11	10
Sandy—			
Collection ..... 1 0 8	1	0	8
Contribution ..... 1 0 0	1	0	0
22 10 7	22	10	7
Less expenses (three years, 1 6 10)	1	6	10
21 3 9	21	3	9

WILDEN—	£	s.	d.
Collection ..... 1 11 0	1	11	0
Contributions ..... 3 14 5	3	14	5

\* In the Herald for September, page 162, the sum of £21 from Edmund Foster, Esq., of Cambridge, was entered by mistake as for the Debt. It was intended for the general purposes of the Society, making the amount received for the Debt £741, of which the particulars are given on the page referred to.

BERKSHIRE.	£	s.	d.
Reading, on account, by Rev. J. J. Brown.....	12	6	1

CORNWALL.	£	s.	d.
Camborne—			
Anon ..... 0 10 0	0	10	0
CORNWALL, on account, by Rev. S. H. Booth	129	3	0
Penzance ..... 35 0 0	35	0	0
Redruth—			
Anon ..... 2 1 6	2	1	6

DEVONSHIRE.	£	s.	d.
Prescott—			
Collection ..... 1 10 0	1	10	0
Tiverton—			
Sunday School, for "Paul Rutton," Dinagapore ..... 5 0 0	5	0	0

DORSETSHIRE.	£	s.	d.
Dorchester—			
Collection ..... 4 8 1	4	8	1

GLOUCESTERSHIRE.	£	s.	d.
Avon—			
Collection ..... 0 17 10	0	17	10
Contributions ..... 0 7 2	0	7	2
Do., Sunday School	0	5	0
Eastington—			
Collections, &c..... 2 14 4	2	14	4
Sunday School ..... 3 3 0	3	3	0
Kings Stanley—			
Collection ..... 4 17 6	4	17	6
Contributions ..... 10 2 0	10	2	0
Do., for Native Preachers, India	1	0	0
Do., Sunday School	1	13	6
Minchinhampton—			
Collection ..... 0 10 8	0	10	8
Shortwood—			
Collections, &c..... 12 18 0	12	18	0
Contributions ..... 28 11 2	28	11	2
Do., Sunday School	3	10	10
Stonchouse—			
Contributions ..... 1 4 10	1	4	10
Stroud—			
Collections..... 9 16 6	9	16	6
Contributions ..... 5 6 6	5	6	6
Do., Sunday School	3	4	0
Tetbury—			
Collection ..... 1 14 2	1	14	2
Contributions ..... 3 2 9	3	2	9
Do., Sunday School	0	8	1
Tewkesbury—			
Collections, &c..... 10 10 9	10	10	9
Contributions ..... 5 16 9	5	16	9
Do., for F. S..... 0 5 0	0	5	0

Wotton under Edge—	£	s.	d.
Collections, &c.....	14	0	0
125 10 4	125	10	4
Less expenses	11	10	4
114 0 0	114	0	0

KENT.	£	s.	d.
Edenbridge—			
Collection ..... 0 16 10	0	16	10
Contributions ..... 2 9 0	2	9	0
Maldstone, Bethel—			
Sunday School ..... 2 6 0	2	6	0
Smarden—			
Collection ..... 1 1 6	1	1	6
Contributions ..... 2 11 0	2	11	0
Do., Sunday School, Biddenden	1	8	0

LANCASHIRE.	£	s.	d.
Manchester, on account, by Thos. Bickham, Esq. .... 120 0 0	120	0	0

LEICESTERSHIRE.	£	s.	d.
LEICESTERSHIRE, on account, by Mr. James Bedells ..... 285 0 0	285	0	0
Leicester—			
R. .... 10 0 0	10	0	0

NORTHAMPTONSHIRE.	£	s.	d.
Brayfield on the Green—			
Collection ..... 1 10 0	1	10	0
Contributions ..... 0 3 1	0	3	1
Do., Sunday School	0	7	3
Bugbrook—			
Collections ..... 6 4 4	6	4	4
Helmdon and Culworth	2	6	6

NOTTINGHAMSHIRE.	£	s.	d.
Collingham—			
Collections, &c..... 6 13 9	6	13	9
Contributions ..... 25 16 0	25	16	0
Do., Sunday School	0	7	7
42 17 4	42	17	4
Less expenses	0	9	10
42 7 6	42	7	6

SOMERSETSHIRE.	£	s.	d.
Bridgwater—			
Collection ..... 3 0 11	3	0	11
Contributions ..... 16 19 1	16	19	1
Burnham—			
Collection ..... 0 10 10	0	10	10
Contributions ..... 0 5 3	0	5	3
Do., Sunday School	0	7	6
Chard—			
Collections..... 8 9 1	8	9	1
Contributions ..... 16 3 5	16	3	5





THE

# BAPTIST MAGAZINE.

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DECEMBER, 1855.

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## THE LATE REV. SPENCER H. CONE, D.D., OF NEW YORK.

It was announced in last week's *Examiner*, that the Rev. Dr. Cone died at his residence in this city, on the morning of the 28th ult., and this week's paper has a report of the impressive services connected with his burial. But we have no disposition to allow such a man as Dr. Cone to pass away from among the living, without recalling the history of his life and labours, and paying at least an imperfect tribute to the excellences of his character.

Born in Princeton, New Jersey, on the 30th of April, 1785, he was in the seventy-first year of his age, when the messenger came to summon him to the world of light and love. At the early age of twelve years, he entered Princeton College, but after spending two years there, it became necessary for him to resort to teaching, for the support of his father's family. Some five years were thus devoted, apparently with marked success, when, for the purpose of increasing his income, he exchanged the school-room for the theatre, and gave seven years of

his life to the service of an actor, with an income of from 1,500 to 2,500 dollars a year. But abandoning the stage in disgust, he became connected with the press in Baltimore. During this period, "politics and war" absorbed him. Yet his mind was not at rest. The early instructions of a faithful mother were present realities, restraining him from open vices, and reminding him of a coming retribution. Superadded to these influences, was that of a dream which he had years before, and which seemed fearfully to foreshadow his doom. But the care of a political paper in 1812 and 1813, together with the command of a military company, so filled his thoughts, that he could afterwards recall no more than two instances, in as many years, when he attended public worship. The great crisis of his life was approaching, however, and it is so well described in a sermon delivered at the request of his own church, in January, 1844, that we give the description in his own words:—

"In the month of November, 1813

after breakfast, I took up the newspaper, and saw among other things a large sale of books advertised at Wood's Auction Rooms, and said to myself, I will look in as I go to the office, and see what they are. I did so, and the first book I took up was a volume of the Works of John Newton. In an instant, my whole life passed in review before me. I remembered taking that book out of the College Library, while at Princeton, and reading Newton's Life to my mother. His dream of the lost ring, reminded me forcibly of my dream of the well, and I felt an ardent desire to own the book, and read the dream again. I left the rooms, having first requested Mr. Wood, who was a particular friend, to put it up for sale as soon as he saw me in the evening, as it was the only work I wanted. He promised to do so, and I immediately went out towards our office, which was nearly opposite; but I had scarcely reached the middle of the street, when a voice, 'like the sound of many waters,' said to me—THIS IS YOUR LAST WARNING! I trembled like an aspen leaf—I felt myself to be in the grasp of the Almighty, and an earthquake could not have increased my dismay. Sermons heard when only eight years old, on the Balm of Gilead, and on the Lamb of God—the dream—all were painfully present, and I thought my hour of doom had come. I went to the office, took down the day-book to charge the new advertisements, but my hand trembled so that I could not write, and I put the book in its place. I went out into South Street—then walked up and down Market Street in the crowd till dinner-time, to drown, if it were possible, my thoughts and feelings. But all in vain. The sound still rung, not only in my ears, but through my heart, like the sound of a trumpet—THIS IS YOUR LAST WARNING! I went home to dinner, endeavouring to conceal my

feelings as much as possible from my wife. The day wore heavily away; I was at the Auction-Room at the hour; purchased *the book* that seemed to be strangely connected with my weal or woe; returned to my house immediately, and read Newton's eventful life entirely through before retiring to rest. There seemed to be some strong points of resemblance between us: he had been rescued from the wrath to come! What would become of me? I found that he read the bible, and obtained light. I went to bed with the determination of rising early to imitate his example, and search the scriptures. My dear young wife thought I was going mad. Oh no! no! I was not mad! He who had compassion on the poor Gadarene, was now bringing me to my right mind in a way that I knew not.

"I commenced reading the scriptures with deep interest, to find out how a sinner could be saved; and in two months read the Psalms and different portions of the Old Testament, and the New Testament, I think, more than twenty times through. The Psalms, John's Gospel, and the Epistle to the Romans, were particularly precious. It required great effort to attend to domestic duties and my business in the office, for I felt continually that it would profit me nothing 'to gain the whole world, and at last lose my own soul.' I sought out preachers, and heard Mr. Duncan frequently; but could not learn from any of them the way of salvation. One evening, after the family had all retired, I went up into a vacant garret, and walked backwards and forwards, in great agony of mind; I kneeled down; the instance of Hezekiah occurred to me; like him I turned my face to the wall and cried for mercy. An answer seemed to be vouchsafed in an impression, that just as many years as I had passed in rebellion against God, so many years I must

now endure, before deliverance could be granted. I clasped my hands and cried out, 'Yes, dear Lord, a thousand years of such anguish as I now feel, if I may only be saved at last.' I continued to read, and whenever I could steal away unobserved into the garret, there I walked the floor, when all around was hushed in sleep; there I prayed and poured out tears of bitter sorrow. While thus engaged one night, the plan of salvation was revealed to me in the figure of Noah's Ark. I saw an ungodly race swept away with the flood, but Noah and his family were saved, for God shut them in the Ark. I felt that, as a sinner, I was condemned, and justly exposed to immediate and everlasting destruction. I saw distinctly that in Christ alone I must be saved, if saved at all; and the view I at that moment had of God's method of saving sinners, I do still most heartily entertain, after thirty years' experience of his love. This was Saturday night, and that night I slept more sweetly than I had done for many weeks. Before daylight on Lord's-day morning I awoke, and went down stairs quietly, made a fire in the front parlour, and threw open the window-shutters, and as soon as I could see, commenced reading the New Testament. I opened to the 13th chapter of John, and came to where Peter said, 'Thou shalt never wash my feet; Jesus answered him, If I wash thee not, thou hast no part with me. Simon Peter saith to him, Lord, not my feet only, but also my hands and my head.' At that moment my heart seemed to melt. I felt as if plunged in a bath of blood divine—I was cleansed from head to foot; guilt, and the apprehension of punishment were both put away; tears of gratitude gushed from my eyes in copious streams; the fire in the grate shone on the paper upon the wall, and the room was full of light; I fell upon the hearth-rug, on

my face, at the feet of Jesus, and wept and gave thanks; my sins, which were many, were all forgiven me; and a peace of mind succeeded which passeth understanding. Bless the Lord, O my soul! from that hour to the present, a doubt of my calling and election of God, has never crossed my path. With all my imperfections, shortcomings, and backslidings of heart, I have from that hour steadfastly believed that 'neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate me from the love of God which is in Christ Jesus my Lord!'"

From that day Spencer H. Cone was "a new creature." His hopes, his principles, his purposes were new; and so were to be his employments. True to the impulses of a heart, the freshness of whose enthusiasm survived his "three-score years and ten," he went, the very next day after his conversion, to the pastor of the first baptist church in Baltimore to ask for baptism; and on Saturday morning, February 4, 1814, the day after he had appeared before the church, was baptized in the Patapsco river, though the ice at the time "was more than a foot thick." Not long after this event, he removed to the city of Washington, and was employed in the Treasury Department of the General Government. But that was not to be his calling. The little church at the Navy Yard had no pastor, and Mr. Cone was invited to lead their sabbath morning prayer-meeting. What that resulted in, will best appear from his own language:—

"In reading 1 John ii. 1, I was forcibly impressed with the words, 'If any man sin, we have an advocate with the Father, Jesus Christ the righteous;' and I spoke from them without embarrassment for nearly an hour, to my own utter surprise. This was my first

attempt to preach Christ crucified to my fellow-men.

"At their earnest request, I agreed to speak for them again the next Lord's day morning. It somehow leaked out that Mr. Cone, formerly on the stage, was to preach. When I went to fulfil the appointment, their little meeting-house on the Common, near the Navy Yard, was surrounded by an immense crowd, while within, it was so full that I reached the pulpit steps with difficulty. This was the greatest trial I ever had as a preacher, in view of an audience. When I came in sight of the crowd, I was tempted to turn back, and when I rose up to commence public worship, Satan assured me that my mouth should be stopped if I attempted to preach; that the cause of my precious Saviour would be sadly wounded; that I had better say to the people, I was not prepared to address so large an assembly, and then go home. The suggestion was so plausible, I did not think at the moment that it came from the great deceiver, and I concluded to give out a hymn, read a chapter, pray, and sing again, and then determine how to act. While singing the second hymn which closed with these words,

'Be thou my strength and righteousness,  
My Jesus, and my all!'

The worth of souls was presented to my mind with irresistible force; I never once thought of the want of words to tell the story of the cross, nor of the crowd of hearers, but directed them to Ephesians ii. 10, 'For we are his workmanship created in Christ Jesus unto good works, which God hath before ordained that we should walk in them,' and spoke for an hour with fervour and rapidity. Wonderfully did the Lord help me that day; and I felt it to be so easy to preach Jesus, and I was so ready to spend and be spent in his service, that I consented to an appointment for the next Lord's day. My

third sermon was from Malachi iii. 16, 'Then they that feared the Lord spake often one to another; and the Lord hearkened and heard it,' &c., and he gave me that day a soul for my hire, to encourage my heart and to strengthen my hands—blessed be his holy name for ever! Oh, what am I, or what my father's house, that to me this grace should be given, 'to preach among the gentiles the unsearchable riches of Christ!'

"Brother O. B. Brown now asked me if I was licensed to preach. I said, no. He said, he had never heard me, but from the report of many of his people, and from what everybody said out of doors, he had no doubt I was called to the work. At his suggestion, I wrote to Baltimore for my Letter of Dismissal; received it the next Saturday, and preached for the First church on Lord's-day morning. After service, brother Brown stopped the members and read my Letter, upon the credit of which I was immediately received. He then asked the members if they had any doubt of my being called of God to the work of the ministry. They said, no. And upon the motion of deacon Enoch Reynolds, I was unanimously licensed, June 24th, 1815, to preach the gospel of the blessed God. In the afternoon, brother Brown informed the church that he should set out the next day to visit his aged parents in New Jersey, to be absent six weeks, and should leave brother Cone to supply his pulpit. He had not spoken a word to me upon the subject, and I told him it would be impossible: for I had preached all I knew. He said I could preach, or shut up the house, as I pleased—and so left me. For six hours each day I was crowded with business at the Treasury, so that I had but a small portion of time to devote to reading. I had no one to consult with, as to the subjects for the pulpit, or the

proper manner of treating them. My mind was graciously led to preach Christ in his offices—Prophet, Priest, King, Advocate, Shepherd, Friend, &c. to dwell on the work of the Spirit, and the evidences of Christian character, and compare these things with my own experience, and above all, I was led in preaching the way of life, to say *what I knew*, and no more; and then read, and think, and pray, till I acquired additional knowledge, and then give it to the people. In this way with many struggles, and tears, and misgivings, and sleepless hours at night, I was enabled to preach every Lord's-day for six weeks, to unusually large and attentive assemblies. Preachers and lawyers, and clerks, and heads of departments, and infidels, came from every part of the district to hear what the actor had to say about religion; and when I look back upon those scenes, I am constrained to exclaim, 'What hath God wrought?' When I reflect that the fear of man never troubled me in the pulpit for a moment; that even in the commencement of my ministry, whatever were my internal struggles, I was strengthened to go through the services of the day with a large share of liberty and comfort; and that the plan of salvation through the vicarious sufferings of the Son of God, as revealed to me in my conversion, is the only plan I have ever preached, I must ascribe it all to the guidance and protection of that good Shepherd who laid down his life for the sheep, and to his name be all the glory!"

Mr. Cone was ordained to the work of the ministry November 26, 1815, and was shortly after elected chaplain to Congress. In 1816, he was chosen pastor of the church in Alexandria, D. C., and in May, 1823, accepted the call of the Oliver Street church of this city, to become the colleague-pastor of the venerated Williams. In that capacity,

and as sole pastor, he served the church upwards of eighteen years, when on the 1st of July, 1841, he accepted the charge of the church from which he was called to participate in the worship, and to share the glories of the church triumphant. The warning, except such as is inseparable from advancing age, was short. On the first sabbath of August he performed all his duties as usual, and conducted the Monthly Concert of Prayer on the following Monday evening. But before the corresponding seasons of September came, his lifeless form was borne from beneath his own pulpit to the grave.

Dr. Cone lived so emphatically in "the presence of his brethren," and was so well known as a leading spirit in all their counsels, that it can hardly be necessary to attempt to rehearse the history of his life, during the thirty-two years of his residence in New York. The principal events and chief features of that history are familiar as a thrice-told tale. His life was one of intense activity. Faithful in all things, as the pastor of two of our largest and most influential churches, he found time to perform, *to consummate*, we mean, an almost endless variety of labour. Possessing rare executive ability, the power both to know what should be done, and how to do it, his personal influence was great in our denominational enterprises. No other minister among us was so often called to preside over the deliberations of his brethren, and few men, in any circles, knew so well how to discharge the delicate and important trust of a presiding officer. As a floor-member, he never failed to command respect. When he spoke, every body felt that his convictions were intelligent and sincere—that his purpose was to advance interests which he believed to be for the welfare of men and the glory of God. Gifted with a voice of wondrous melody, and clothing his opinions in the simplest

language, he never failed to make his hearers understand and feel the force of his utterances. And the objects for which he pleaded on the platform or from the pulpit, were objects for which he laboured everywhere. He was not the man merely to say, "Be ye warmed, or be ye fed." The pledges of co-operation given by him in public meetings, were things to be redeemed. Both in Oliver Street and in Broome Street he superintended the collection of all money for benevolent objects, and for several of them he personally made these collections. Among these was the cause of foreign missions—a cause which

always received the warmest fellowship of his generous heart. It is within our knowledge that for at least nine years, the missionary treasury never had the assurance of help that was not given. He gave large assurances, but they were changed into realizations with scrupulous exactness.

We have had ministers whose pulpit ministrations were more finished and able than those of Dr. Cone. But taking him, as a whole, he will be remembered and read of as one of the most successful and useful men of his times.

## THE OLD ECONOMY.

AN ORATION ON THE INCONVENIENCE AND EVILS ARISING FROM A PERVERSE IMITATION OF THE OLD ECONOMY IN A CHRISTIAN CITY AND CHURCH.

BY JOHN HENRY VERSCHUIR.

THERE is nothing in the civil and religious institutes of antiquity more excellent or useful, in its time, that evinces greater wisdom, or causes more admiration in the beholder, than that singular theocratical form of government, under which formerly the Israelitish nation dwelt. At first, indeed, nothing appears further from reason than this divine government, by which God became openly the king of this people, performed all the functions of an earthly monarch, and received all the honour which was paid to mortal sovereigns. It appears, at first sight, beneath the dignity of a celestial being, the creator and supreme Lord of heaven and earth, to be elected the king of a particular people, to be present as such by an external indication; to dwell first in a tabernacle, then in a splendid palace; there to have his table, his altar, and his ministers; there to be honoured with external splendour and pomp; to command the army in

war, to legislate, to execute the laws, to do all things which are incumbent on a human king.

Yet, this form of government, instituted by God for the wisest and most worthy reasons, was the constitution in every respect best adapted to that time, to the genius of the Hebrew people, and the condition of other nations. It would be easy to prove this were it now in question, or had it not been abundantly performed by others. This constitution could not take place without the formation of many laws and various institutes, useful then, indeed, but accommodated only to the nature of that government, which being abolished, they therefore immediately disappear. Indeed, civil institutes should be one thing in the Divine, another in a human government; nor should the ceremonial and shadowy religious statutes of this external kingdom and typical economy, be adopted into the kingdom of Christ which is established in the minds of men.

These things thus generally stated are free from contradiction. But there are, notwithstanding, to be perceived among the sacred and civil institutes of Christians, many things arising out of an imprudent imitation of the old œconomy. I shall not now speak of the madness of certain primitive Christians inclining to Judaism; many princes and great politicians have imagined, that a government would be so much the more perfect as it approached the pattern of the Israelitish polity formed by God himself. But they did not sufficiently recollect, that the same thing does not agree with all times, places, and nations; and that all laws cannot be adapted to all forms of government. The directors of the Christian religion would have acted more wisely had they always well regarded the difference of the œconomies, and of the external from the spiritual kingdom. This subject is worthy to occupy our attention for a short time.

Being about to quit the academical chair, and having, therefore, according to the laudable practice of our ancestors, to discuss before you, my courteous hearers, some useful and entertaining subject, I have chosen to speak of the *inconvenience and evils arising from a perverse imitation of the old œconomy in a Christian city and church*. Unless I am deceived, this subject is suited to every capacity, and recommends itself by its great utility. So wide does this field of discussion extend, that I shall be able to speak only to the principal points. Which, while I do, favour with your approbation.

The divine kingdom among the Israelites was politico-ecclesiastical; the same was king of the people and head of the church; the same were companions of sacred society and subjects and citizens; for the scriptures speak of *royal priests* and a *sacerdotal kingdom*. Hence, not only were the political and

ecclesiastical laws mingled together, but the politico-ecclesiastical government itself was confused; for the same were rulers of the church and of the city, and *vice versâ*.

Now, in such a constitution of church and state the Divine dignity must have been great and unparalleled, and so also the authority of the high priest, as the prime minister of the God and King; the other priests, too, must have enjoyed extraordinary prerogatives. The honoured ministers of the God and King, they were regarded as sacred and reverend; they only, with their servants the Levites, officiated in the holy rites; they alone approached the altar and entered into the holy temple. Amongst these, the high priest adorned with a regal diadem, arrayed in royal habiliments, invested with the title of prince, raised his head on high. Alone he appeared in the holiest of all, before the throne of the Divine King; by his own authority he regulated the whole worship of the Most High; he with the other priests was constituted supreme judge, not only in sacred causes, but also in those which were civil, and even criminal. From his sentence there was no appeal; and the man who refused to obey was punished capitally as guilty of treason.

The theocratical form of government seems indeed to have required that the supremacy, not only of things sacred, but also of things civil, should be vested in the pontiff; and that he should be not only first of the sacred order, but also *Prince* of the city. This being contrary to common opinion, must be corroborated by some arguments.

In the most ancient times the same were kings and high priests. The genius of theocracy required that, as the same was God and King, so also the civil and ecclesiastical magistracy should be united in the same man, who should represent at once the God and King.



I shall not repeat what has already been said of the royal titles and crown of the high priest, and that on him depended the decrees of war and peace. Before the commonwealth was formed, the chief power was in Moses and his successor Joshua ; but this was only for a season, until the land of Canaan should be occupied, and the commonwealth perfected ; when the Divine government shone out in all its glory. At that time, according to the history of the Judges, the high priests commonly ruled the state, as appears in the instance of Eli, whose government lasted forty years. But the Hebrews being often, for their idolatry and other enormous crimes, deserted by God, afflicted by enemies, oppressed by hard servitude, and reduced to extremity, they needed the aid of some divinely excited avenger. These assertors of liberty were extraordinary rulers, and chosen not as *kings*, but as *dictators*, on account of the war. Thus, with propriety Gideon refused the offered kingdom ; others also declined it. In those most turbulent times, in which it is said *there was no king*, i. e., *chief magistrate, in Israel*, when all things grew worse, the temple and the city were equally disturbed, and the pontiff, if there were any good director of holy things, was without authority.

The Hebrews first departed from this primeval constitution when they asked a *king*, by which they highly offended God. Under the monarchical government, the theocracy was indeed obscured, but not entirely extinguished or done away. It shone again, and with greater brilliancy, after the return from the Babylonish captivity, according to the prophetic oracles ; when the royal and pontifical dignity were again united in the same man. For during the whole time in which the returned Jews were subject to the Persian monarchs, they inhabited their native country in the

enjoyment of their own institutions ; and the ordinary administration of sacred and civil affairs was in the possession of the high priest. According to Josephus, at that time *Jesus*, the son Josedech, one of those who returned, received the pontificate, and he and his posterity, fifteen in all, ruled the state of free people for four hundred and twelve years, till the reign of Antiochus Eupator. In the time of Artaxerxes, Ezra the chief priest presided over the church and state. When Alexander the Great proceeded in a hostile manner against Jerusalem, Jaddua possessed the pontifical dignity and authority. Some time after, while Ptolemy Euergetes reigned over Egypt, Onias, the son of Simon the Just, appears to have obtained, by his great deeds, the chief priesthood among the Jews. According to Josephus, all the other pontiffs were princes of their nation, until the Maccabees assumed the royal diadem.

When the dispute between the brothers Hyrcanus and Aristobulus was discussed at the tribunal of Pompey the Great, the Jews acknowledged that it was their custom to obey the priests of that God whom they worshipped ; this only did they lament, that the Maccabees had appropriated to themselves the regal title. Hence the Romans, though they restored to Hyrcanus the pontificate and sovereignty, gave him only the title of high priest. The supreme authority, after God, of the pontiffs in the state, is further confirmed by the inscription of the ancient Sicli, provided those coins are genuine, as they bear the impression of the pot of manna and the budding branch of the almond. The pontificate, therefore, was considered as the highest pitch of honour ; to this Philo, in the embassy to Caius Cæsar, although he distinguishes between kings and pontiffs, bears evident testimony. He says, "*Our ancestors had kings, many of which were called*

*high priests, as they sustained more than royal dignity: for as God is above man, so does the pontificate excel the monarchy."* Now these high priests, at once kings and priests, were images and figures of Messiah, the king and priest, according to the explicit prophecy of Zechariah.

However, the genius of the kingdom of Christ is far otherwise, being internal, spiritual, and heavenly, a kingdom of truth and peace; supported by no external force, attended by no human pomp and display, propagated only in a way of reason, whose citizens are all equals and brethren. Yet, even in the church of Christ, there have arisen new high priests, arrogating to themselves the supreme dominion on earth, not only in things sacred, but also in things civil. All will understand that I here speak of the bishops of Rome. A pre-eminent example is found in Hildebrand, or Gregory VII., who in the eleventh century conducted himself as supreme monarch of all the earth. He removed, after the basest treatment, the emperor Henry IV. from his throne; he absolved his subjects from their oath of allegiance, and supplied his place with another emperor; thus by words and actions asserting his supreme dominion over kingdoms and people. Afterwards, in the fourteenth century, the pope John XXII., not only cited to his tribunal Lewis of Bavaria, emperor of the Romans, but, on his not appearing, excluding him from all hope of pardon, he forbade him the sacraments, he deprived him of the royal title and authority, took from his subjects the necessity of obedience, and pronounced that whosoever should hold commerce with him would be deemed worthy of the same punishment. Clement VI. his successor, trod in the same steps. Paul III., even in the middle of the sixteenth century, dared to contend that, as vicar of Christ, to him were confided the keys of heaven and earth. Would the audacity of the

Roman bishops have proceeded so far, had they not regarded the Hebrew pontiffs? By these they actually believed themselves to be shadowed forth and represented. For which reason, the adversaries of this excessive pontifical power, amongst those subject to the see of Rome, diminish the power of the Hebrew pontiffs, as if they had been supported by the weight of the great Sanhedrim; but to the learned it is sufficiently known that this assembly was instituted first in the time of the Maccabees, and did not possess so great authority.

Further, I doubt not but the hierarchy not only of the Roman bishops, but also of other prelates in different societies of Christians, and their too great power and authority in framing religious laws by which the consciences of men are bound, have their rise in a corrupt imitation of the old œconomy. The people then depended entirely on the opinions of the priests; for they were commanded by God, in all things to obey them. Like boys of a stubborn disposition, they were subject to these severe pedagogues. The priests, more holy than the remainder of the people, were exalted above them by the enjoyment of various privileges, immunities, and rights. This ancient lustre of the sacred order dazzling the eyes of Christians, was the origin of the distinction between the clergy and the laity, and the fruitful parent of the various prerogatives of the ecclesiastical order. During the existence of the theocratical kingdom, God, besides the ordinary ministers, sent forth, in times of great corruption, extraordinary ambassadors, to deter the people from vice, and to incite them to virtue, by threats and promises. These, being sent directly by the God and king of Israel, and endowed with miraculous powers, the firmest evidence of their divine mission, dragged to light and reprov'd besetting and

prevailing vices and iniquities. Sparing no one, calling by name, they inveighed publicly against rulers, princes, and kings, and painted their worst vices in the blackest colours. But the ministers of the Christian church would be very imprudent to desire now to conform themselves to these examples.

God, as the king of Israel, was publicly honoured with great splendour and show; he dwelt first in a tabernacle, or moveable tent, afterwards in a temple as the fixed abode of majesty, and a most splendid palace; after the manner of Oriental kings residing within the most holy place separated from the ordinary people. Here all shone with gold, here all was composed with pomp and grandeur, all things manifested royal magnificence; whether we contemplate the sacred temple with the courts and edifices annexed, the prime and subordinate ministers, the precious furniture, or finally the manner of worship. Oh, that this pomp and splendour of the old church, had not, with Constantine and other emperors, entered into the temples of Christians, and polluted their rational and spiritual worship! I might here speak of many rites of the Roman church entirely Judaical: of ridiculous processions, the tonsure of the clergy, of the great preparation of lights commonly kindled in their churches, lustral water, various functions, stated fasts, sacerdotal vestments, and other institutions arising from an imitation of the Jews: but others have already done this, and there remain abuses yet more grievous and universal. The sacrifice of the Romish church commonly called (forgive the expression) *mass*, is taken instead of the ancient sacrifices. The celibacy of the clergy also, is owing chiefly to the example of the old Œconomy: then the priests, while exercising their sacred ministry, were forbidden connexion with women; but as, according to the

opinion of the fathers of the church, the priests of the new Œconomy are considered to be always employed in their sacred functions, perpetual abstinence from marriage became a natural consequence.

They also have perversely imitated the old Œconomy who have there sought a pretext and a colour for horrible cruelty in war, whereby the vanquished are unmercifully destroyed; defending themselves by the example of the Israelites, who cut off without pity the conquered Canaanites, with their wives and children, till they entirely extirpated them. David also, that most pious prince, is said to have exercised the most horrid and execrable cruelty upon the Ammonites. I shall not now contend, that this latter fact, contrary to historical truth, has, through an incomplete knowledge of the Hebrew text, been aggravated; for different was the reason of the Jewish wars from that of ours. God himself being the king of the Israelites, no wars could be waged without his command; he being the supreme and absolute king of the whole earth, and at the same time Lord of the Israelites, used them as his servants to punish grievously the ungodly nations, for the immense multitude of their crimes and iniquities. That which is found in the sacred history concerning the Canaanites, is most simply and expressly marked. Because, therefore, the Jews, the ministers of divine justice, under a divine command directly given to them by an oracle, executed severe punishments on most sinful nations condemned by the judgment of God, it by no means follows that it is lawful for other nations, without this command, even if engaged in a just war, to be cruel towards the vanquished. These things should be recollected by the persons who think that there is scarcely any other way to immortality than by commanding an army, laying waste

foreign territories, destroying towns and cities, either slaying or enslaving free people, sparing neither sex nor age, attacking with fire and sword; as if the more men they afflicted, spoiled, slew, the more noble and famous they thought themselves; and, being captivated by the appearance of vain-glory, they call their vices by the name of virtue. Yet just wars, which are a necessary evil, are not to be condemned; the heroic deeds of a great man are to be highly valued, and consecrated to eternity; *cruelty* to the vanquished is alone to be censured and avoided. By this, indeed, former times principally were distinguished; for now the human mind being softened, men take pleasure in clemency.

But what is more horrible than persecution on account of difference of religion? What is further from humanity, more contrary to divine and human laws, than that good citizens, often eminent for their virtues, should be injured, excluded from their possessions and homes, confined in dismal dungeons, afflicted with excruciating tortures, affected by the highest punishment, and destroyed by a painful and accursed death, because they think themselves bound to worship God in a manner different from that which we have instituted; because they love and revere God so much that they choose the most painful torments, and death itself, rather than to sin against God, rather than, against the conviction of conscience, to depart from the genuine worship of God? Who would believe that men professing the Christian religion, could so degenerate from Christ and the doctrines of the gospel, as to imagine that they please God by murdering their fellow-Christians for this cause only,—That, attributing another sense to certain parts of the gospel, they have a different opinion on some rites and dogmas, and, in the desire of modestly propagating their

views of the kingdom of Christ, exciting no disturbance, communicating with others? The heathen who for this reason persecuted the Christians, are less to be blamed; yet the Christians treated thus justly and deservedly on their atrocious cruelty and madness.

"There is no need," say they, "of violence and injury, for religion cannot be constrained: to influence the will, words are to be used rather than stripes. Let them exert all the force of their understandings; if their reason is true, let it be exhibited, so that indeed we may not yield to their cruelty. Let them imitate us, and lay open the reason of the whole affair. For we do not, as they object, deceive; we teach, we prove, we elucidate. Let them teach in this manner if they have any confidence in the truth; let them speak, let them open their mouths, let them venture to dispute with us. They feel that, in human affairs, there is nothing more excellent than religion, that it ought to be defended with all their strength: but as they mistake religion itself, so they mistake the kind of defence. For religion is to be defended, not by killing, but by dying; not by cruelty, but by patience; not by wickedness, but by faith. If you wish to defend religion by blood, by torments, by evil—religion is not thus defended, but polluted and violated. For nothing is so voluntary as religion, in which, if the mind of the worshipper is averse, it is done away, it is void.

"Our religion is firm, and solid, and immutable, because it teaches justice—Because it is always with us—Because it is in the soul of the possessor—Because it has the mind itself for a sacrifice. There, nothing is required but the blood of flocks, and smoke, and a vain libation! Here, a good mind, a pure heart, an innocent life.

"We do not demand that our God, who is the God of all, be unwillingly

worshipped of any ; and if he be not worshipped, we are not angry. We confide in his majesty, which is able to avenge such contempt of himself, as well as the labours and injuries of his servants. And, therefore, when we suffer such evils, we do not even by word resist ; but, not acting as men who wish to appear the avengers of their deities, and rage against those who do not worship them, we leave vengeance to God.\*

Oh, language worthy of a Christian ! What religion ever was more excellent ? the manner of propagating which, only by demonstration and conviction, cannot be sufficiently praised. Oh, that the Christians of the following ages had shown themselves such ! Then the *tribunal of the Inquisition*, than which the sun never saw anything worse, had not been constituted. It is greatly to be lamented that the leaders even of a purer religion were not entirely purged from this leaven. It is most astonishing that learned, pious men, truly zealous for God, revering the holy scriptures, who themselves had on that account suffered from the persecutions of the anti-Christians, could have believed and publicly taught that heretics, *i. e.* those thinking differently from the decrees of our public church, persevering in their error though admonished, and propagating their opinion, although in other respects good citizens, should be punished by the magistrate ; that if great and pernicious errors are discovered, or such as, in our opinion, may have injurious consequences to corrupt the faith of our church, they should be capitally punished. This opinion once admitted, there will be no end to persecution ; nor can it be, but that Christians, distracted by the contrariety of opinions, each attributing to themselves truth and orthodox faith, will exercise

cruelty upon their own bowels. Learned men, and good in other respects, would never have proceeded so far, had not ignorance of the true difference between the old and the new economy, between the external theocracy and the spiritual kingdom of Christ, betrayed them into error. For under the theocracy severe laws were extant\* against idolators, blasphemers, false prophets seducing to idolatry, and also sabbath-breakers ; by which laws these men were declared guilty of a capital crime, and it was enjoined on the magistrate to punish them to extremity. Princes, under the old economy, strenuously executing these laws, are on that account praised in the sacred history, as of remarkable piety, acceptable, pleasing, and dear to God. Moses, a most merciful man, of whose punishments in civil affairs we seldom read, gave a most severe example in the crime of violated religion ; by his command, three thousand, without any respect to age or sex, or blood or connexion, were, on account of the idolatry of the calf, slain by the hands of the Levites. Asa, a most holy prince, restored the covenant of the Lord with the people, adding this formula, "*That whosoever would not seek the Lord God of Israel should be put to death, whether small or great, whether man or woman.*"† Jehu, chosen of God, entirely destroyed the house of Ahab on account of idolatry, and exterminated the priests of Baal. That pious king, Josiah, slew the priests, and burnt human bones, upon the altars of the high places. Elijah, enjoying extraordinary power, when there was no magistrate, slew the priests of Baal at the brook Kishon. Jehoiada, excited by God, put to death the impious Athalia.

\* Here I almost universally use the words of the great Beza himself, to be found in his work "On Punishing Heretics." Nor do I at all misrepresent the genuine opinions of those men.

† 2 Chron. xv. 13.

\* Lactant. Div. Inst. lib. 5, cap. 20, p. 412.

Now it is said, that what was performed by those great heroes, by the authority and command of princes, and commended by the express testimony of the Holy Spirit, is of a nature not to be censured without blasphemy. But learned men, reasoning thus, are completely deceived; for these apostates, denying the true God, are not to be compared with those who in our day are called heretics. This comparison, if made, should be with professed atheists, openly revolting from God, and endeavouring to propagate atheism, or directly, with express words of blasphemy, vilifying, as such, the majesty of God, the Creator and Lord of heaven and earth; but by no means with men professing faith and piety towards God, admitting sacred revelation, receiving Christ as the Son of God and the Saviour, but differing on some points of the Christian religion, and, without tumult or sedition, propagating their opinions, which are not injurious to the government and society. Any one, not blinded by prejudice, would immediately perceive the impropriety of such a comparison.

To attack the citadel of this cause: We aver, without hesitation, that there is not in the laws or examples of the Old Testament any support for this opinion. For the reason of their laws and conduct is to be found only in the genius of the old and now abrogated œconomy; according to which, God was at once the peculiar Deity of the Israelites, and their earthly monarch. Whoever, therefore, denied and rejected the God of Israel as the only Deity, in which idolatry consisted, by the same act rejected him as king: thus they violated the authority and restraints of the laws and government; and being, therefore, guilty of high treason, were to be capitally punished. Sabbath-breakers also are thus considered, because in the sabbath there was exhibited

a public sign or testimony that the Israelites worshipped only the Creator of heaven and earth, who finished this work in six days, resting on the seventh.

But very different is the genius of the new œconomy and kingdom of Christ. "*My kingdom,*" saith the Lord himself, "*is not of this world. If my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews.*"\* When the apostles James and John, after the example of Elias, desired that the Samaritans might be destroyed by fire sent down from heaven, the blessed Saviour reproved them, saying, "*Ye know not what manner of spirit ye are of. For the Son of Man is not come to destroy men's lives, but to save.*"† Christ alone, illustrious in royal majesty, sits at the helm of government, and has on earth no vicar or representative; all besides are brethren. This spiritual kingdom, founded only by rational means in the human mind, distinct from all the kingdoms of this world, leaves them whole and untouched, making use only of the arguments of reason to propagate, without any external force or constraint, divine truth, piety, and virtue. No one is forced to submit his neck to the yoke of this celestial monarch; no one is or can be intruded against his will into the kingdom of Christ; it has and can have no other than voluntary subjects. These things are everywhere inculcated in the holy scriptures, and the known characteristics of the kingdom of Christ; it will, therefore, suffice just to have noticed them.

Yet these learned men are not to be regarded as having entirely omitted to attend to the difference of the œconomies; for they have put to themselves this scruple, "*Why do you propose to us the polity of Moses?*" They answer, Although we are not bound by the form

\* John xviii. 36.

† Luke ix. 55, 56.

of the Mosaic polity, yet, as those judicial laws prescribe equity of judgments, which is a part of the decalogue, we are not bound by them as being prescribed by Moses to one people, but we are bound to observe them so far as they involve that general equity which should everywhere prevail: for in this view they appear, not as appointed by Moses to the Israelites alone, but to mankind universally. When, therefore, we propose to Christian princes those political laws of Moses which respect despisers of the true religion, we do it, not with a desire to obtrude on Christians the polity of Moses, but in order that as far as possible they may follow, as the best example, his equity in deciding on the same religion. Therefore, defection from the true religion, and solicitation to apostacy, are to be punished by the magistrate. The majesty of God and the authority of the church should not now have less weight with us, than they had formerly among the Jews. Indeed, so much should the majesty of God be revered in all ages, that whosoever derides it, is most worthy of a violent death.

This has a specious appearance, by which the unwary might easily be drawn into a dangerous error. But, to begin with the last: it should be accurately defined what it is to *affect the majesty of God*. It certainly is not directly impugned by them who acknowledge, profess, and worship the true God, the Creator and Lord of the world: much less by them who embrace the holy revelation, and Christ the Saviour, although they may cherish religious opinions adverse to those of the ruling sect, and which to that sect may appear to tend to the injury of the Deity, but from which consequence the patrons of those opinions would be abhorrent. Formerly in Holland, in the sixteenth century, those thus called heretics were, under this pretext, deprived of the

common rights of the people. They who then held the reins of government contended that the crime of treason should be argued and determined, only at the tribunal of Cæsar himself; but this crime they averred to be of two kinds, as it was committed either *against Cæsar* or *against God*. This tyrannical opinion was fatal to our pious ancestors.

Besides, all this reasoning, however plausible, is fallacious: and will immediately disappear if it be observed, that the equity of these laws depends solely upon the individual constitution of the Israelitish government, and therefore ceases with it; for if the reason of the law, by which it was equitable, be taken away, the equity of the law must fall to the ground. It also cannot be denied, that the condition of the magistrates and judges, during the theocratical kingdom, was very different to what it is under the new economy: for then, as the vicars and representatives of God, they occupied the place of the Deity, and were bound to preserve his majesty entire; wherefore, they are said to sit on the throne of Jehovah, and in his stead to decree justice; hence they are dignified with the title of gods. To attribute these privileges and epithets to our magistrates and princes would be mere adulation.

Let us turn our eyes from the hateful spectacle of cruelty, which cannot but be displeasing to the more polished minds of men of the present day, and contemplate other subjects; but hastily, for we must restrain the progress of this discourse. From this fountain, doubtless, proceeds the multiplied confusion of the church and city, which under the old economy were the same, but are now very distinct. Hence, perhaps, the political law of divorces, which has, indeed, a place in the church of Christ, but not necessarily in the state. Hence also the civil effect of

ecclesiastical excommunication. No wars, no oaths, no magistrates of themselves and absolutely considered, are allowed in the church of Christ; but in the city they are indispensable. To this I also refer that alliance beloved by many, that external covenant distinct from the internal, with all its consequences. Further, the rigid rest of the sabbath for which some are urgent, was good for the Israelites living in their peculiar climate; but to us, besides being foreign to the genius of the gospel, would be hard and scarcely to be borne.

Certain ecclesiastical fathers have, after the example of Moses, pronounced every kind of usury unlawful: this law might be admitted in the Hebrew nation, where no lands could be alienated or sold, where there was but little trade; but you all would confess that, to our state, such a law would be pernicious and destructive. To the Hebrews, cities of refuge were necessary, on account of the right of private vengeance in their nation; hence has arisen among Christians the great and very censurable licence of asylums.

He who wishes to adopt one political law of Moses should adopt another, for they all adhere together by the closest connexion. There are who praise highly the lenity of Moses because he did not capitally punish for theft; he who desires, on the authority of Moses,

to adopt this, should recal from exile the rights of slavery, for by this legislator was it enacted that the insolvent thief should become a slave.

While thinking on these things many examples occur, of which it is enough to have presented a specimen.

I will not, my most worthy hearers, abuse your patience; here I conclude, and with pleasure accede to that which this day's solemnity requires. Having happily fulfilled my annual office, I with pleasure devolve whatever there is in it of honour or of labour, on the shoulders of a man weighty in years and experience, and not unskilled in this employment. I publicly announce to you as my successor, an excellent man, who has deserved well of this institution and of the church of Christ—Peter Conrad, D.D. Professor in ordinary, and Academical Orator.

God grant that, under his government, this eminent seat of the Muses may bloom and flourish. May the tutors be united, the scholars diligent, modest, tranquil; may all and each to their utmost discharge their duties!

God himself be propitious to our honest endeavours! May all things tend to the increase of truth, virtue, piety, and of true wisdom! May the most merciful heavenly Father thus determine and command!

I have done.

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TRUTH ESTABLISHED IN GEN. X. 2, AND 1 CHRON. I. 8; AND  
RECOVERED IN 2 SAM. XXIV. 24, AND PS. CXLV. 13, 14.

BY MR. JOHN FREEMAN.

In January, April, and August, the writer has placed before the readers of the Baptist Magazine twenty-three numbered causes of error in manuscripts. These, with a few other causes, adverted to in October 1853 and

onwards, and with causes not yet adduced, make a total of fifty and upwards. And though, to illustrate this array, a host of quotations might have appeared in Hebrew, Syriac, Greek, Latin, Italian, Spanish, French, Saxon,



and Old English, yet a large proportion of the processes producing error may be explained in a few lines, and need not lengthen a systematic arrangement here. The writer, therefore, hopes that, whatever his future topics may be, Divine Truth will be the preponderating subject, while causes of error shall be adverted to incidentally just as far as they are wanted and no farther.

In the Baptist Magazine for April, the writer illustrated No. 1, *the Additive Process from Internal Similarity*; and in August he illustrated three additional processes thus originating in *Internal Similarity*; namely, No. 2, *the Retrospective Process*; No. 3, *the Antedigressive Process*; and No. 4, *the Omissive Process*.

Thus we are brought to No. 5, *the Prospective Process from Internal Similarity*. And, as the Retrospective Process is the Additive Process begun, but neither finished nor corrected, so *the Prospective Process is the Omissive Process begun, but neither finished nor corrected*.

Both in Gen. x. 2, and 1 Chron. i. 5, our English Bible, in a faithful translation from the Hebrew, thus gives what we shall find to have been both true and original:

"The sons of Japheth; Gomer, and Magog, and Madai, and Javan, and Tubal, and Meshech, and Tiras."

And yet, in Gen. x. 2, as well as in 1 Chron. i. 5, the Septuagint has, in its manuscripts, not only Japheth's seven sons as given by the Hebrew, but adds an eighth called Elishah, and places him between Javan and Tubal. Nor is it difficult, amidst variance so deeply rooted on each side, to elicit truth in its primitive brilliancy. Nay, we can see not only in which language, but even in which passage error originated.

To express in our own idiom the Hebrew of the two passages referred to, we should, in enumerating Japheth's

sons, use our word *and* but once, and thus say, "Gomer, Magog, Madai, Javan, Tubal, Meshech, and Tiras." And just so these seven names in 1 Chron. i. 5 were rightly and originally expressed in the ancient Greek translation.

If, therefore, we express the name Javan by capitals for distinction's sake, we may see that some transcriber of the Septuagint wrote in 1 Chron. i. 5, "Gomer, Magog, Madai, JAVAN," thus making JAVAN in that verse his eye-guide, while JAVAN in the seventh verse was a counterpart to that eye-guide. Thus when the transcriber took his eyes off from his own writing, and looked into his copy for JAVAN as the prefix to his next proper addition, JAVAN with *Elishah* immediately following, though but a counterpart, was what his eyes fixed on as the prefix sought, and what thus caused him to augment his writing to "Gomer, Magog, Madai, JAVAN, Elishah."

At this point, however, it is certain that the transcriber discovered his error. For, otherwise, what he wrote would have been "Gomer, Magog, Madai, JAVAN, Elishah, and Tarshish, &c., by the Omissive Process from Internal Similarity. Inasmuch, however, as to have drawn a red-ink line through the new-written word Elishah, with its black ink in a fluid state, would have been to spoil the beauty of the writing, Elishah, like other words superfluously written, was reserved for a time of general revision, and then, from its reading well in the connexion, was unhappily overlooked.

That the error just adduced could not originate in Gen. x. 2—4, is evident. For there the Greek, with conjunctions fitted to the Hebrew, is "Gomer, and Magog, and Madai, and JAVAN, and Elishah," &c. while, if the said Prospective Process had taken place there, the Greek reading would have been "Gomer, and Magog, and Madai, and

JAVAN Elishah," as may be seen by comparing Gen. x. 2 with Gen. x. 4. Thus the introduction of Elishah's name into the Greek of Gen. x. 2, as found in every manuscript of the Septuagint, is obviously attributable to No. 22, the *Harmonizing Process*, or that process by which, as to the sense, Gen. x. 2 was made to agree with 1 Chron. i. 5.

In the year 1515, indeed, there appeared, in connexion with other versions, a printed copy of the Septuagint, in which Complutensian edition, readings only 340 years old are not unfrequently found substituted for those 2131 years old; and, as to the reading in question, though not quite so old, we nevertheless behold No. 23, the *Modernizing Process* both in Gen. x. 2 and 1 Chron. i. 5. For, in each of these passages, that edition, in conformity with the Latin Vulgate, omits Elishah's name.

As to No. 6, the *Postdigressive Process*, we have an instance of it in the Samaritan Pentateuch where, in Gen. v. 28, Lamech is said to have been fifty-three years old at Noah's birth.

Lamech's age when he died was 783 years, as shown by the writer in the Baptist Magazine for August, which age, by the Hebrew for eighty being read as the Hebrew for fifty, degenerated into 753 years in the Hebrew manuscript, whose translation we have in the Septuagint. In short, if we give eye-guides and counterparts in capitals, and keep to the Hebrew order of words, we shall find the readings of the said Hebrew manuscript to have been as follows, with truth as to the 188 years, and error as to the 753 years.

Gen. v. 28. "And lived LAMECH eight and eighty years, and a hundred YEARS, and had a son."

Gen. v. 31. "And were all the days of LAMECH, three and fifty YEARS, and seven hundred years."

Under these circumstances a transcriber of Gen. v. 28 wrote, "And lived

LAMECH," thus making LAMECH in that verse his eye-guide or prefix to his next proper addition. But, taking his eyes off from his own writing, and directing them to that from which he was copying, the word LAMECH in the 31st verse, so presented itself to his contemplation as to be accounted his eye-guide. As a consequence, therefore, he augmented what he had written in Gen. v. 28 to "And lived LAMECH three and fifty YEARS," thus making the word YEARS his eye-guide. At this juncture, however, the word YEARS in the 28th verse so caught his eye as for him to write as the whole of Gen. v. 28,

"And lived LAMECH three and fifty YEARS, and had a son."

Thus the transcriber got into the right track again, without being aware that he had left it. And, as such unconscious excursion to and from regions anterior is called the Antedigressive Process, so an unconscious excursion to and from regions in advance, as in the case just adduced, is called by the writer No. 6, the *Postdigressive Process*.

Nor let it be thought a light thing to make the Samaritan error in Gen. v. 28 a pathway to truth. For that error, creating a host of others, is a key-stone in the Samaritan chronology whose fabric the writer hopes to make the subject of a communication hereafter, in order that honey may be obtained from the carcase of the lion.

Of No. 7, the *Transpositive Process from Internal Similarity* we have an example in two verses thus expressed in their original order:

Ecc. ii. 5. "I MADE FOR MYSELF gardens and orchards, and I planted trees in them of all kinds of fruits."

Ecc. ii. 6. "I MADE FOR MYSELF pools of water, to water therewith the forest that springs up with trees."

Under these circumstances the transcriber of 30 K, wrote in Ecc. ii. 5,

"I MADE FOR MYSELF," thus making that phrase his eye-guide. On looking into his copy, however, for this phrase, its counterpart in Eccl. ii. 6, was mistaken for it. Thus the transcriber, adopting the former part of the 5th verse, and adding the latter part of the 6th, wrote just what the 6th verse itself contains. At this juncture, however, he perceived his mistake, and seeing that Eccl. ii. 5 read as well after the 6th verse as before it, he wrote Eccl. ii. 6, 5, instead of Eccl. ii. 5, 6, which, as shown by tracing effects to their causes, was the original Hebrew, and is rightly given in our English authorized version.

Some transcribers, instead of making eye-guides of written fragments, words, or phrases, make eye-guides of spaces or stops; and then there is scope for No. 8 to No. 14, or just seven processes in the order already given, but arising from *External Similarity*.

Previous explanation, therefore, renders it unnecessary to do more than select from the second series No. 11, the *Omissive Process from External Similarity*, of which process we have a specimen in the omission of the Nun Allotment of the hundred and forty-fifth psalm.

In that alphabetical psalm, as given in our English bible, the 1st verse is a translation of the Aleph Allotment in Hebrew, while the second verse commences in Hebrew with Beth the 2nd letter. In short, every verse commences with the Hebrew letter corresponding with its own number till we come to the 13th verse commencing with Mem the 13th letter, which verse, instead of being followed by a 14th verse, commencing with Nun the 14th letter, is followed by the Samech Allotment, or verse given as the 14th, both in Hebrew and English, but commencing with Samech the 15th Hebrew letter.

In the Septuagint, however, we have

the Greek translation of the missing allotment, or allotment commencing with Nun, the first letter in the Hebrew for "Faithful." Thus we learn that between the 14th and 15th verses, as given in the authorized version of the hundred and forty-fifth psalm, this translation of once-existing Hebrew ought to be inserted:

"Faithful is the Lord in whatever he saith, and bountiful in all that he doeth."

If, therefore, this verse be numbered as the 14th, while the next is called the 15th, the psalm itself will have 22 verses, as it ought to have in conformity with the order and number of the 22 letters of the Hebrew alphabet.

We see then that at some period later than that in which the Hebrew Bible was translated into the Greek of the Septuagint, a Hebrew transcriber having written to the landmark between the Mem Allotment and the Nun Allotment, thus made that landmark his eye-guide, when, lo! the landmark between the Nun Allotment and the Samech Allotment, though only a counterpart, so caught his eye as for him to deem it the prefix to his next proper addition. Thus he rightly wrote for Ps. cxlv. 13, "Thy kingdom is an everlasting kingdom, and thy dominion endureth throughout all generations," and then omitted the Nun Allotment immediately following, the import of which allotment is,

"Worthy of unbounded confidence is Jehovah in whatever he saith, and abundant in goodness in all that he doeth."

By repairing, therefore, to the fountain-head of error, we recover truth lost in a vast majority of Hebrew manuscripts for a millennium and a half.

Moreover, in glancing at the lines, either of a manuscript or of a printed book, there is scope for seven processes in the order already twice given, but arising from *Lineal Illusion*. In this

new aspect we have No. 15 to 21, both inclusive.

Here again, previous explanation supersedes anything more than selecting from this third series No. 18, *the Omissive Process from Lineal Illusion*. Of this process examples abound. Thus in *Burn. 2*, a manuscript of the Latin Vulgate at the British Museum, we find within the range of three chapters, two omissions of a line, the line omitted in Exod. vi. 5, being

"Quo Ægyptii oppresserunt eos," and the line omitted in Exod. viii. 2, being

"Si autem nolueris dimittere."

In 1 Chron. xxi. 25, Ornan's threshing floor is called *the place* when it is said in that verse, "So David gave to Ornan for the place six hundred shekels of gold by weight." And yet in 2 Sam. xxiv. 24, where we read "So David bought the threshing floor and the oxen for fifty shekels of silver," it is made out that the threshing floor and the oxen together cost David far less than he gave for the threshing floor alone!

Let us not, however, be dismayed. What we behold here as a formidable difficulty, is but a passing cloud, which the doctrine of causes will remove, and thus present to us an unclouded firmament, yea, an Italian sky.

What is stated in 1 Chron. xxi. 25, may be thus expressed by two lines in 2 Sam. xxiv. 24:

"So David bought the threshing floor for six hundred shekels of gold."

And when the price of the oxen, as given in 2 Sam. xxiv. 24, is there added to that of the threshing floor, the whole

of 2 Sam. xxiv. 24, consists of these three lines:

"So David bought the threshing floor for six hundred shekels of gold, and the oxen for fifty shekels of silver."

And what is that which we now read in 2 Sam. xxiv. 24, but the first and third of these lines with the second line left out by No. 18, *the Omissive Process from Lineal Illusion*? Thus we learn that the two lines only are an accidental error, while the three lines, as just given, are truth in its primitive glory.

Facts, too, as well as words are thus brought within reach. For, though nothing but the doctrine of causes can relieve us from perplexity in the marvellous variations in chronology, as presented conjointly by the Hebrew Bible, the Samaritan Pentateuch, and the Greek of the Septuagint; yet by summoning evidence from where alone it can be obtained, mystery vanishes, and truth all-glorious is beheld in her native attire. To aim at what is impracticable, or at what is at variance with other duties, is criminal folly: but to do whatsoever our hand "findeth to do" is our proper course. With this conviction the writer cherishes the idea that, in making necessary recreation consist in a change of labour, his researches, for a quarter of a century, into the diversified records of antiquity are justifiable, especially as his object has been to use the doctrine of causes to call from obscurity truth which might otherwise have slumbered for ages to come.

*Maryland Point, Stratford, Essex.*

## GOOD GIFTS, AND PERFECT GIFTS.

"Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning."—JAMES i. 17.

WHEN this passage is quoted, it is frequently abridged. "Every good and perfect gift," it is said, "is from above,"—an important truth, but not a truth

as emphatical and weighty as that which proceeded from the pen of the apostle. He uses two substantives to express his meaning; applies to each its appropriate epithet; and prefixes to both the word *every*, to make his thought the more distinct. "Every good gift and every perfect gift;" the blessings of which he is speaking are *πάσα δόσις ἀγαθή*, (PASA, DOSIS, AGATHE,) and *πάν δώρημα τέλειον*, (PAN DOREMA TELEION).

Many of God's precious gifts, for which we are bound to thank him, are yet imperfect. Bodily strength, as in the case of Samson; mental superiority, as in the case of Solomon; a musical voice, a comely aspect, wealth, honours; these are among the good things which the possessors owe to the benignity of a bountiful Creator; but we cannot call them *perfect* gifts. They are partial,

they are transitory, they are unsatisfying. But there are *perfect* gifts of which he has made the heirs of salvation partakers. Such was the gift of his Son for the redemption of the lost. Such is the gift of his Spirit to dwell in the believer's heart. Such is the gift of righteousness to constitute men just who have deserved condemnation. Now every good gift, whatever beneficial influence it may yield, and every perfect gift, though bestowed on those alone who are adopted into the family of heaven,—every excellence possessed by man, having reference to this life, or to that which is to come, every earthly and every heavenly blessing, is the fruit of divine benevolence, power, and wisdom; it is "from above, and cometh down from the Father of lights, the unchanging source of all that is great and glorious."

### ON THE USE OF THE WORD "SAINTED."

WITHIN the last few years this word has often been seen in print in reference to Christians who have finished their course and entered into rest. We have read of the sainted Knibb, and the sainted Yates; one writes of his now sainted father, and another of her now sainted mother, the idea evidently being that since the decease of the individual, he has acquired a right to the epithet which he did not previously possess. But the scriptures nowhere countenance the idea that to be saints is the privilege of some servants of Christ in distinction from others. Every true believer is, in New Testament diction, "a saint." The epistle to the Christians in the metropolis of the world, an utterly disorganized assem-

blage, was addressed "to all that be in Rome beloved of God, called to be saints." One epistle we find directed to "the saints," which are in all Achaia, and in another we read of "all the churches of the saints;" but in no case do we find, either in the apostolic letters or in the book of Acts, the word *saint* used as descriptive of a class of Christians superior to others, or of the dead in distinction from the living. And this sort of phraseology is not innocent, for it implies that some are saints now who were not saints when they were in the body. The sanctification of the heart through faith in Christ is virtually superseded, and the attention is directed to a supposed change taking place in the hour of dissolution.

## SUPPLEMENTARY ANECDOTES OF THE LATE DR. CONE.

SINCE our first article was made up for press we have received from New York the funeral sermon delivered by Dr. Armitage, on the occasion of Dr. Cone's interment. Though it is now rather inconvenient, it will perhaps be well to make room for two or three paragraphs:—

The closing scenes of Dr. Cone's ministry were every way worthy of his long and eventful life. From the death of Mrs. Cone, in August, 1854, he felt that his own work was nearly done. When she who had stood at his side in all the changes of forty years, was taken away, he realized, as he never had before, that human life is bounded by three score years and ten, and that his foot rested on the margin of those bounds. The pain of that event made him tread the few paces that were left more heavily, and he could not have endured it for a day, but for the special support which he drew from the precious promises of Christ. Nay, with all these consolations, it was a blow from which he never fully recovered. No man could be more devoted to his wife than was Dr. Cone to her whom he so tenderly characterizes as, "The wife of my youth, the companion of my age, the sharer of my sorrows and my joys; affectionate, faithful, and true, her price was above rubies."

I can never forget a scene which occurred in my own pulpit on the 4th of June last, illustrative of his deep sorrow under this bereavement. A young minister had lost his wife, and had brought her to the house of God where she formerly worshipped, that we might celebrate her funeral services. Dr. Cone was present, and rose in the pulpit to address the friends. But as he opened his mouth to speak, his eye caught a glance of the young brother, quivering with suppressed grief before

the coffin of his sleeping wife. The sight was too much for his very sensitive heart, and he was overwhelmed. For some moments he stood unable to utter a word. The big tears came pouring down his cheeks, and he attempted to brace himself against his emotions, in his own peculiar way, but failed. At length, regaining perfect control of his heart, he said, in tones of hallowed tenderness, "It is hard to bury a young wife, my dear brother. But when you have lived with one forty and two years—the wife of your youth—the mother of your children—the companion of your lonely hours—the undeviating and always reliable friend of your whole life—then, indeed, *the stroke is heavy.*" These "lonely hours" made the good man long to die, and he frequently assured his sons that, in view of being perfectly holy in the presence of God, and in view of his anticipated reunion with departed friends in heaven, he waited for the hour of death, as the hour when his most ecstatic conceptions of bliss would be realized. But he felt that his life was not his own, and he desired, above all things, to die in the work of God, if it were his Father's will. Within the last twelve months, he remarked to several of his friends, that this was his last year on earth. Sincerely believing this, instead of shunning care and toil, he rather created new demands upon his energies for both, that he might fill up the measure of his days to the glory of God. And the Lord signally indulged him in his desire to fall with his harness on, for as he rose from this baptistry, and passed the threshold of that door the last time, the ministering angels drew near "with the chariots of Israel and the horsemen thereof." From that moment they watched anxiously for the last gasp of the victor, that they might

drop the chaplet on his "hoary head," and take up their triumphal march, past stars, and suns, and systems in the ethereal blue, to startle the tenantry of unknown solitudes with their sweeping swelling anthem—"Well done, good and faithful servant, enter thou into the joy of thy Lord."

On the 9th day of August, he felt a numbness stealing over his limbs, and remarked to an old friend from Virginia, who had called upon him, "I have been labouring hard and incessantly, from the age of fourteen, and now I feel my work is done." On the tenth, he rose in the morning, and, contrary to his custom for some time past, took the bible himself to read a portion at family worship, instead of requesting his son to read for him. Twice he faltered in the reading, as if his sight failed him, which created a slight surprise at the moment. Then the family knelt down together before the throne of

grace for the last time! His prayer was characterized by two things, which attracted the attention of those present, and left an impression that will be immortal,—an unusual fervency which amounted to a "wrestling" with God; and a direct personality of supplication for himself, such as he was scarcely ever known to use before at the family altar. He prayed, that as a shepherd, he might give up the sheep into the hands of the "Good Shepherd," who gave his life for them—as a watchman, upon the towers of Zion, he might be free from the blood of all men—as a steward, he might render his account with joy—as a servant, he might be found faithful in a few things at least, and that God would accept himself and all his poor services to the glory of his grace. Prayer being ended, and the sacred oracles being laid aside, he retired to his room, where in a short time "he was taken sick of the sickness whereof he died."

## THE CHURCH OF ROME AND THE BIBLE.

THE church of Rome holds all these fatal errors, because of not taking the scriptures as the only guide. She teaches that the scriptures can only be interpreted by the church; and she forbids the people to read for themselves. When I was a boy, I was neither advised nor permitted to read the bible; and my own father had to obtain a license for reading the bible. But Christ says, "Search the scriptures." Therefore, if Christ commands me to read the bible, and if the pope forbids me to read it, I will a thousand times disobey the pope and his creatures, in order to obey Christ. My dear brethren, guard your bible—read your bible—study your bible—practise faithfully what is commanded in the bible. In its sacred pages may be

found certainty for doubt, strength for weakness, hope for despair, help in difficulties, comfort in tribulation. When the bible may, in some cases, appear obscure, explain it by means of the bible itself, comparing one part with another; and pray for the guidance of the Holy Spirit, who is promised to any one who shall humbly ask for his aid. Pray the Holy Ghost to give you strength and light to study and understand the Word of God. It is a beautiful thing for families to meet morning and evening to read the bible together. If you cannot have these little services both morning and evening, yet *once* a day, in the evening, read the bible together, my dear brethren. Read at least one chapter a day in seclusion; or if you cannot possibly do more, still a

*few sentences* every day. Be thankful that you live in a country where the Word of God can be read without hindrance. There is a party among you calling themselves members of your English church, who are against the

free reading of the bible. They are in reality Roman catholics. Beware of these traitors! Beware of all papists concealed under this mask of Tractarianism.—*Gavazzi's Sermon on "The Evangelization of Italy."* Pp. 10—12.

## PRIVATE JUDGMENT.

The exercise of private judgment in religious matters, is a right, but not a right that a man through modesty may waive; for it is not more a right than a duty;—nay, it is a right *because* it is a duty; but were we to waive all consideration as to the right, and as to the duty, the important point remains of its *necessity*.

The right of private judgment, is one, which God has not merely given permission, that men *may* exercise, but made provision that they *must*. We may refrain from exercising it on this or that particular point, but it is only to transfer it to another point. For instance, a man distrusting his own knowledge of medicine, may refrain from exercising any judgment as to the remedies he should use, and may put himself wholly in the hands of a physician: that is, he judges that a physician is needful, and that such and such a practitioner is worthy of confidence. Or supposing he distrusts his own judgment on this point also, then he consults some friend, whom he judges to be trustworthy, as to what physician he shall employ. On any matters in which a man takes serious interest, such as religious matters, he can avoid exercising private judgment, only by withdrawing his attention as much as possible from the whole subject, except as far as regards outward observances and forms.

Some momentous questions must first have been decided by private judgment, even by those who surrender it to human

guidance. 1st. Whether there is a God. 2nd. Whether Christianity comes from God. 3rd. Whether they shall submit to human guidance; and 4th. Whose guidance it shall be.

If we *are* competent to judge who our guide is to be, then our alleged unfitness for the exercise of private judgment is done away. If we are *not* competent to judge who is to be; then, though we may admit the necessity of an infallible guide, we can never be sure that we have found one. Every thing will depend on the reasons we may have for trusting him; for no building can be more firm than the foundation it rests on.

To leave important questions to be decided, in the first instance, by those who are, by supposition, incompetent judges, and who for that very reason are to rely implicitly on an infallible guide, is to tell them that because they cannot steer their course without a pilot, they must make a voyage to a distant port in order to find one.

It seems somewhat strange, that it is always by some *reason* or other, that men seek to persuade men to *renounce their reason*, to *argue* men into *neglecting arguments*, and *prove* to them that they *cannot judge* of proofs. They forget that their objections, as lying against the *proofs of reasoning itself*, universally will, therefore, of course apply to those very arguments they are themselves *ad-*ducing. They are acting like the woodman, who had mounted a tree, and, who was so earnestly employed in cutting the



boughs, that he unconsciously cut off the bough on which he was standing.

To follow imperfect, uncertain, or corrupted traditions, in order to avoid erring in our own judgment, is but to exchange one danger for another.

It is said that, some years ago, there was a bridge at Bath in so crazy a condition that persons chose rather to make a long circuit than run the risk of crossing it. One day, however, a very nervous lady, hurrying home to dress for the evening, came suddenly upon the spot, without, till that moment remembering the danger. What was she to do? If she went on, the frail arch might give way under her; to go round would be fatiguing, and attended with loss of time. She stood for some minutes trembling in anxious hesitation; at last a lucky thought occurred to her—she called for a sedan chair, and was *carried over* in that conveyance!

Now, when people, who think to escape the danger of having to judge for themselves in religious matters, by choosing to take some guide as an infallible one, and believe or disbelieve as he bids them, thus adding, to the undiminished previous chances of error, the additional chances against the authority they have chosen,—what is this but putting, not only their own weight, but that of the sedan chair also, on the tottering arch?

For any error we adopt on our guide's authority; and, furthermore, for bowing to his guidance without good proof of his legitimate authority, we shall have to answer to Him who has called upon us to "prove all things and hold fast that which is good." We are responsible, not only for doing, but also for leaving undone; else the servant who hid his Lord's talent in the earth would have escaped condemnation.

There is no real humility in the fancied renunciation of private judgment for submission to an infallible

human authority. Though the gnomon of a sun-dial has no power of itself to indicate the hour, yet when the sun shines on it, the motions of its shadow must be as correct as those of the sun's rays which it follows; and in like manner, he is infallible, actually and practically, in his belief, even while speaking of himself as fallible, who always believes precisely what an infallible Church or leader believes.

Pretenders to infallibility in religion have this advantage (if it is to be reckoned one) over other quacks, that the mischief which they do cannot be fully known till the great day. They make promises about the unseen world, and the victims of their deceit cannot come back from the grave to warn others. Hence, the belief in an infallible guidance is much more common in religious matters, than in the affairs of this world, where experience soon detects such impostors or vain fancies.

That it is not the will of God, that man should have recourse to any human infallible tribunal, is at once the simplest, and the most decisive argument against doing so; and that it is not his will, is determined, by the fact that no such tribunal exists. Our conjecture that, in a Divine dispensation, a provision is requisite, and, therefore, to be expected, for a power of infallibly interpreting Scripture, and deciding finally all questions that may arise, cannot alter facts. If we are to infer the existence of a miracle, because we conclude it to be important, we make ourselves the standard for the Divine procedure.

Since the very purpose for which an infallible guide is supposed to be needed, is the removal of all reasonable doubt, it is plain, that if God had thought fit to provide us with such a guide, He would not have left it at all doubtful, where we are to look for that guide.—

*Whateley's Detached Thoughts.*

## REVIEWS.

*The Early Choice: a Book for Daughters.*

By the Rev. W. K. TWEEDIE, D.D., of Edinburgh. London and Edinburgh T. Nelson and Sons. 1855. Pp. viii. and 320. 18mo. 3s., cloth.

THE last quarter of the present century has witnessed the development of a deep solicitude for the welfare of "our young men." That solicitude has been both practical and generous; it has put forth effort, and it has laid costly offerings on the altar. Public lectures, free libraries, private classes, Christian associations, and books written with a specific design, have been among its fruits. No personal service has been deemed too laborious, no pecuniary outlay too great, to place the means of intellectual improvement and spiritual culture within the reach of those who are destined to be the husbands, and fathers, and toilers of the next generation. And the object sought to be realized is worthy of all.

Dr. Tweedie has thought the church wanting in corresponding efforts to benefit "our young women." Instead, however, of indulging in vain regrets and ungenerous reproaches, like a wise man he has set himself to remedy the evil, so far as preparing a volume for their special behoof will go. And his practical wisdom, controlled by hallowed sympathy, readily suggested to him the kind of volume; and here we have it, in "*The Early Choice: a Book for Daughters.*" His theme is *Woman*—mentally, morally, socially, religiously; cultivating her powers, disciplined by trial, clothed with the beauty of goodness, rendering the services of a ministering angel, enjoying the perfect peace of the gospel, and ripening for the beatitudes of heaven. These are some

of the aspects under which she is contemplated.

But the writer, like one who well understands the human heart and the teaching power of example, not only points out the good and the right way; he also gives some historical sketches, illustrative of the folly or wisdom of neglecting or choosing it. Thus we have a series of feminine and biographical portraitures, gracefully delineated, and held up to view for the purposes of warning or encouragement. In this way, the names and characters of Charlotte Elizabeth and the Labourer's Daughter, Monica the mother of Augustine and Mrs. Fry, Ann Hasseltine Judson and Olympia Morata, Madam Roland and Mary Jane Graham, Clementine Cuvier and Madam Guyon, are brought into close and instructive juxtaposition.

We will allow the author to describe more definitely his own purpose and plan:—

"The Just One has said, 'I have set before you life and death, blessing and cursing; therefore choose life.' A close connection thus exists between what we choose and what we endure or enjoy; and the young should be early trained to keep that connection, all through life, in view. To choose man's way in preference to God's, is to welcome misery; to reverse that process, is to be blessed. To act as if the interests of time might take precedence of eternity, is to manifest the folly which man often calls wisdom; to reverse that choice, and put those things first which God puts first, is to be wise indeed. To adopt the world's maxims, and discard the bible's, is the plainest path to ruin: to reverse that choice, is to have God for our

"counsellor, and heaven at last for our home.

"In these, and other respects, the following sketches are designed to enforce the simple truth of God. His word is mainly composed of biographies: all classes, from the monarch to the menial, are there beheld in action,—sinning, believing, repenting, saved; or, choosing their own way, not God's, and therefore self-doomed to ruin. Adopting that as the wisest, because the most scriptural mode of teaching, an attempt is here made to show the young the blessedness of choosing 'the good part,' and the woe of turning away from 'the guide of our youth;' to convince them that we are happy when we are like-minded with our God, but become the children of sorrow, without mitigation or escape, when we decline to choose 'the good ways of the Lord.' Let any one read, in Chapter XIII., the saddening life of Madam Roland, who had reached so high an elevation as to be called 'The Queen of France,' and contrast it with that of the humble widow whose history is glanced at in Chapter V., and the comparison will proclaim aloud how much depends upon our early choice." Pp. v, vi, vii.

Were it compatible with the narrowness of our limits, gladly would we present such extracts as might fairly illustrate the skill with which the author carries out his design. Necessity, however, compels us to refer our readers to the work itself, which we earnestly commend to their patronage; while we gratefully thank Dr. Tweedie for the good service he has rendered in preparing a volume, of such intrinsic and attractive excellence, for the benefit of our "Daughters." W. F. B.

*Belief in Special Providences Examined by the Light of Scripture and Experience, in a Series of Letters addressed to the Rev.*

*Dr. Buchanan, Glasgow, in reply to his Sermon on the Choleraic Visitation. By R. ALISTER, Author of "Barriers to the National Prosperity of Scotland," "Breadalbane Clearances," &c. London: Houlston and Stoneman. 1854. 8vo. Pp. 142. Price 3s.*

THE design of these Letters is to prove that the ordinary belief of Christians in a "Special Providence," which traces disease, or poverty, or health, or prosperity, to God's special appointment, or which expects temporal blessings of any kind in answer to prayer, is opposed to philosophy, scripture, and fact; that God has placed the world under certain laws with the operation of which he never interferes; that all the circumstances of earth may be traced to natural causes; and that all special prayers in time of public calamity, as the cholera or war for instance, are useless and injurious. The writer is apparently a Christian man, and there is nothing infidel or irreligious in the spirit of these letters. That there is much misconception respecting God's special providence, and the kind of petitions we are warranted to present to God in relation to temporal afflictions and blessings, we readily admit. We have frequently heard the most crude and erroneous statements on this subject delivered from the pulpit in a most oracular manner. We remember on one occasion, after a cholera visitation, hearing a minister address his congregation in some such terms as these:—"In this visitation God has been tested, and his faithfulness in answering prayer has been proved. A lady present is a proof of this. She was attacked with cholera and appeared at the point of death. Her friends and her minister earnestly prayed to God for her recovery. She is now in this sanctuary a testimony to the faithfulness of a God hearing and answering prayer." We mentally inquired, "Supposing she had died. What then? Had

God been unfaithful?" We believe that a large majority of the petitions presented to God for temporal blessings and the expectations based on them are unwarranted. We do not regard a man's worldly circumstances a criterion of his spiritual condition; neither in what is termed a railway or other accident should we recognize "a providence" in the case of those who escaped unhurt, any more, or any less, than in that of those who were killed. But, at the same time, we contend, notwithstanding all that is adduced in these letters, that He who clothes the lilies of the field, and feeds the fowls of the air, knows the things His children need, and will much more feed and clothe them; that, if we seek first the kingdom of God and his righteousness, all other things good for us will be in addition given us by God—that in everything with prayer, and supplication, and thanksgiving we are commanded to make known our request to God—that the steps of a good man are ordered by the Lord, who fixeth the bounds of his habitation, and with whom are the issues of life—that all the events of their lives constitute that training by which His children are prepared for glory; and that whilst God has appointed certain natural laws, these laws are under his own control; that He tempers the blast to the shorn lamb, and stayeth his rough wind in the day of the east wind. We contend that though men apparently fulfil the promptings of their own hearts, and the condition of nations is the effect of apparent and adequate causes, it is no less certain, that God ruleth among the armies of heaven and inhabitants of earth—that by Him kings rule and princes decree judgment—that He setteth up one nation and casteth down another—that He maketh the wrath of man to praise Him, and then restraineth the remainder of wrath—that He is

making all events, famine, pestilence, and war, to evolve his purposes of mercy and love—and that He will overturn, overturn, overturn, until He shall come whose right it is to reign, and the kingdoms of this world shall become the kingdoms of God, and of His Christ. These things are written as with a sunbeam in the word of God, and he who runs may read. N.

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*The Gift and the Gauge.* By ROBERT COWE, A.M. London: J. Nisbet and Co. 1855. 18mo. Pp. 364.

If the title of this volume be somewhat quaint, its contents are of sterling worth. It is a comprehensive, spirited, and eloquent exposition of one of our Lord's parables,—the Nobleman going into a far country and receiving a kingdom; (Matt. xxv. 14—Luke xix. 12.) to which, as a supplement, is appended a discourse on Philippians ii. 10, 11. The chapters into which it is divided are entitled, The Nobleman—The Master's Goods—The Richness and Variety of the Master's Gifts—Responsibility—Reward and Punishment—The Universality of the Lord's Dominion. In illustrating these topics, the author shows himself to possess the "pen," not only "of a ready writer," but also of one who has power. His mind is affluent, and his pages sparkle with light and glow with heat. The following are the terms in which he sketches the character of the "Nobleman:"—

"Worldly grandeur and state would  
 "have been out of keeping with the  
 "spiritual greatness of Jesus Christ.  
 "Earthly splendour and imperial power  
 "would have dazzled the eyes of the  
 "beholders, and obscured the lustre of  
 "His character. Lowliness of condition,  
 "and poverty of garb, best became the  
 "possessor of such peerless excellence;  
 "that nothing might be ascribed to the

‘influence of wealth, or rank, or power ;  
 “and that His divine nobility might  
 “shine through his plain exterior in  
 “simple and unmixed beauty. He was  
 “above the world ; in it, but not of it ;  
 “and, therefore, he could not consist-  
 “ently borrow anything from its fleet-  
 “ing glory. Had he arrayed himself in  
 “its magnificence, it would have been  
 “mingling iron and clay with pure  
 “gold. A gaudy setting would have  
 “ill consorted with a jewel of such  
 “exquisite beauty. He was noble in  
 “love ; sublime in meekness and hu-  
 “mility ; glorious in holiness ; princely  
 “in magnificence ; kingly in mercy ;  
 “and great in calm fixedness of purpose,  
 “and singleness of aim for the glory of  
 “God and the salvation of man. He  
 “seemed never to think of himself ;  
 “but his heart glowed with a self-deny-  
 “ing fervour for the good of others.  
 “Love made him oblivious of personal  
 “comfort. He was a daily sacrifice to  
 “God for man. Nothing could divert  
 “him from his purpose of mercy. The  
 “basest ingratitude, and the deepest  
 “injuries, could not quench the ardour  
 “of his love. Had not the world been  
 “blind, it would have risen up as one  
 “man to pay homage to One whose  
 “empire is grace and truth ; who, in  
 “his triumphs, sheds no blood but his  
 “own ; who conquers by kindness ; and  
 “whose crown is wreathed with mercy.”  
 pp. 3, 4.

The chapter on Responsibility is excellent : adapted to enlighten the judgment and to quicken the conscience. After noticing some of the arguments which go to demonstrate what is man's true relation to God, and who, however fallen, is not freed from obligation, the author gives us some admirable remarks on the value of the word of God as the grand instrument for cultivating the sense of responsibility. By a natural course of thought, he is led to consider some of the means which those who bid

for popular favour, while they are profoundly ignorant of the moral and religious constitution of man, would adopt in preference. The following observations are so well-timed and forcible that we gladly transfer them to our columns :—

“Not a few of the professed friends  
 “of humanity would substitute the  
 “influence of nature and art, for the  
 “influence of the word of God. As if  
 “Christianity had been tried and found  
 “wanting ; as if it were an effete and  
 “obsolete system, and unworthy of the  
 “countenance of this enlightened age ;  
 “it is to be summarily rejected, thrown  
 “from its ancient pedestal, and buried  
 “out of sight. The filthy are to be  
 “washed by admiring the pearly drops  
 “of dew sparkling in the rays of the  
 “morning sun, and perfumed with the  
 “fragrance of flowers. The coarse and  
 “sensual, and degraded are to be  
 “refined and elevated by gazing at  
 “graceful and elegant works of art ; and,  
 “being thereby weaned from all grovel-  
 “ling habits, are to cast their old  
 “slough, and in the hands of their new  
 “teachers are to astonish the world by  
 “their love and homage to God, and  
 “their polite graciousness and suavity  
 “to man. The lessons learned in the  
 “school of art, and the influence  
 “imbibed in the temple of nature, are  
 “to introduce a millennium so refined,  
 “and pure, and gentle, and noble, and  
 “happy, as to eclipse the finest pictures  
 “and dispel the visionary charms of the  
 “millennium of the gospel of Christ.

“ . . . Now, in the field of natural  
 “scenery, in the region of science and  
 “art, there is nothing that directly  
 “speaks to the conscience, and brings  
 “home a solemn conviction of the  
 “justice of God, and our amenability to  
 “Him as the moral Ruler of the universe.  
 “A pious man, whose heart is already  
 “right with God, will find in such  
 “spheres of observation ample materials

“for feeding the flame of devotion, and cherishing the spirit of fellowship with God; but he, whose religious and moral nature is dormant, requires another teacher, and a more direct monitor, to quicken and develope the seared conscience. He will gaze upon bright skies, and green fields, and glassy lakes, and foaming cascades, and lofty mountains, and shaggy woods; on graceful statuary, and fine paintings, and elegant vases, and listen to the most exquisite music, and yet never thrill with an over-awing sense of sin, or feel himself confronted with the Teacher of hearts, or experience powerful promptings to gird up his loins and deny himself in order to serve the Lord of all. The faculties and feelings brought into play are more allied to taste and enjoyment, than to religious and moral affections and habits. We are exhilarated and soothed; but those sentiments and feelings are not addressed which go to form a conscientious character, and set the Lord before us as our Governor and Judge. Few retire from such scenes to meditate and pray, and to fix the eye of faith on scenes of unfading glory. If they go to those schools irreligious and immoral, they leave them in no better condition. No sin-stains are washed out; and the law of God is not written on the heart. As to religion and morality, they come as they go.”

After appealing to history in illustration and proof of these remarks, it is added,

“Art has power neither to reform the church, nor to infuse life into the state. It fails to touch the springs of moral obligation. It studies grace, and forgets obedience. It refines without purifying; and waters none of those sturdy and self-denying principles which make the heart of a nation sound, and cause its pulse to

beat true to the law of God. Unless pure religion form the soil out of which art grows, it is but a flower blooming over a grave, where corruption reposes in the arms of death. When one of the tombs of ancient Etruria was opened, there was seen within a kingly figure in all the calm repose of sleep, with jewelled fingers, and crowned head, as if resting amid a magical scene of royal magnificence. But upon the free admission of air, the form of tranquil dignity became tremulous; the calm features vanished, and the imposing form crumbled to dust. Such is the state of society from which the sense of responsibility is withdrawn by the neglect of the divine word, which nourishes this inner life. The hand of art then but decorates a corpse. Let the air in, let agitation arise, and its beauty fades, its glory departs; and nothing is left but a deposit of ashes in the tomb.” pp. 147—153.

The fifth chapter, on Reward and Punishment, is full of interest and very impressive. The sentiments embodied in the latter portion of it, on future punishment, are well adapted to preserve the devout reader within the precincts of a scriptural orthodoxy. We should much like to quote from this, as also from the concluding chapter on the Saviour's universal dominion; but, from a prudent regard to limits, we forbear.

Mr. Cowe is unknown to us; and, for reasons which are no doubt valid in his own estimation, he furnishes in the volume before us no clue to his ecclesiastical standing, or his sphere of social life. But, whatever these may be, we shall be glad to meet him again as an author. Meanwhile we commend the “Gift and the Gauge” to our readers, as calculated to gratify their taste and improve their piety.

W. F. B.

## BRIEF NOTICES.

*Faith in God as to Temporal Things. An Account of the Rise and Progress of the New Orphan House, Ashley Down, Bristol, under the superintendence of the Rev. G. Müller.* London: Houlston and Stoneman. 1855. 12mo. Pp. xii. 175.

This is a very extraordinary publication. It gives a detailed account of the erection of several large and commodious houses for the reception of orphans, and support furnished for more than three hundred inmates for many years. But whence have come the funds? This is the mystery. The facts seem to be indisputable. Mr. Müller is not a man of property. It is declared that he never incurs any debt, and never issues orders for any goods without having in hand the means to pay for them. His own account is that when money is needed he prays for it, and that sooner or later, but always in time, it comes. Sometimes the run is very close; the next meal but one, if not the very next, is wanting for the immense establishment; but the supply always arrives. How to understand this we know not. Mr. Müller ascribes it to faith. We do not see the basis for the persuasion, and, therefore, though it may be faith in him, the same thing would be presumption in others. All goes well apparently under Mr. Müller's management, but in other cases similar to the human eye, hope has proved deceptive. Where usefulness and honour were anticipated, trouble and disgrace have ensued.

*The Bible—What is it? Whence came it?* London: J. F. Shaw. 16mo. Pp. 127. Price 1s.

This is a well written essay on a subject of great importance at all times, and of special interest in the present day. The argument in defence of the Bible can hardly fail to carry the candid reader along with it to a triumphant conclusion, and then to place him on a rock against which the waves of infidelity can never prevail. The title of the work is "The Bible," and the questions discussed are "What is it? Whence came it? How came it? Wherefore came it? To whom came it? And how should we treat it?" Under these heads much useful information is given for the confirmation of faith in the divine authority of the scriptures. The writer is a man of mental vigour, and we rejoice that his abilities are enlisted on the side of God and truth. Should future numbers be equal in interest to the first, the Excelsior Library will deserve the support of all who love the Word of God, and wish it free course in the world. In size, type, paper, and price, it is admirably suited for railway passengers, and we recommend all such to ask for number one of the Excelsior Library instead of the trash which abounds at most of the stations. Flippant youths, who think it a grand thing to be sceptical before their beards are grown, do not spend the twentieth part of a sovereign

to greater advantage than in the purchase of this work, and in trying to master its contents. A few cigars less will provide the funds, and if they are really in search of truth, we can promise them a good investment. In all earnestness we urge them to do this, and wish the publisher much success. T. P.

*Gerstaecker's Travels. Rio de Janeiro, Buenos Ayres, Ride through the Pampas, Winter Journey across the Cordilleras, Chili, Valparaiso, California and the Gold Fields. Translated from the German of Frederick Gerstaecker. With Illustrations.* London: T. Nelson and Son. Crown 8vo. Pp. 290. Cloth, 5s.

It seems to be characteristic of the Saxons to attempt the difficult, and to brave the perilous. Phlegmatic as he usually is, when once excited, he is equal to any enterprise within the range of human accomplishment. Hence he has always marched in the van of geographical discovery and research; and even when no scientific problem has required solution, the incident of travel has been possessed of sufficient interest to lure him across the stormiest seas, or to engage him to scale the loftiest of mountain crests. Who has not read with intense emotion M. Parrot's ascent of Arou in the Old World, and Captain Head's passage of the Andes in the New? Even the gentleness of woman's nature has not been sufficient to put under arrest this love of adventure, as Madame Pfeiffer's volumes will attest. And what is still more singular, neither want of hearing, and speech, nor total blindness, could restrain Dr. Kitto and Mr. Holman within the narrow precincts of home; the former spent some two or three years in the bible lands, accumulating stores of information with which to illustrate their natural, social, or religious history; and the latter became a lonely traveller through almost all lands and seas. M. Gerstaecker is a man of the same class; and in the volume before us, which conducts us through scenes of novelty and excitement, he furnishes a narrative of varied incident and successful daring. His style is sprightly, and happily free from many of those blemishes which offend good taste, but which are occasionally to be met with in the pages of some other travellers. The reader who once fairly gets into the volume, will not willingly lay it aside until he has reached its close. The pictorial illustrations, and artistic manner of getting up, add much to its attractions. W. F. E.

*The Believer's Journey and Future Home is the Better Land. By the Rev. A. C. THOMPSON. With a Preface by Dr. Archer.* London: Blackwood. 24mo. 1855. Pp. xii. 308.

We have read this book with much pleasure and profit. It is suggestive of thought, healthful in tone, and heavenly in influence. For the sabbath-day—for the sick-room—for the bereaved—and for all who are seeking a better

country, even a heavenly, it is a suitable and useful work. It describes the Pilgrims in their Journey through the moral Wilderness—their foretastes of Canaan—their glimpses of the Land afar off—their passage across the river of death—their recognition of friends in heaven, together with their companions, employments, honours, and pleasures in the Paradise of God. The effect of the whole, is to make one desire to depart, and be with Christ, which is far better. The book comes from America, where it has already passed through six editions, but it is as superior to many of our recent importations from the New World as wheat is to chaff, or gold to dross. T. P.

*Pictures of Silver in Frames of Gold: or the Sinner's Hand-book to the Cross.* By J. FAWCETT, Author of "*A Dissertation on the Sin of Blasphemy against the Holy Ghost.*" Ollerton: Sold by the Author. Retford: R. Sutton. 1855. 12mo. Pp. viii. 181.

Four short texts printed around each page resemble, the author thinks, "Pictures of Silver;" and the scriptural character of the contents have obtained for them the appellation of "apples of gold."

*The Resurrection of Israel. A Poem. To which is added Death and the Sculptors, or Art against Art. And other Poems.* By the Rev. H. NEWTON, B.A., St. Cuthbert's, York. London: James Blackwood. 16mo. Pp. 177.

There is no doubt much good sense in this volume if it were but intelligible, but its style is so involved that it demands more effort to arrive at its meaning than it is worth. Nature, not art, makes the poet. The author would find simple prose much more effective than such poetry in removing the evils he condemns. N.

*Verbal Inspiration.* By the Rev. JOSEPH BAYLEE, D.D., Principal of St. Aidan's Theological College, Birkenhead. London: Seeleys. 1854. 12mo. Pp. 74. Price 2s.

In these pages the writer endeavours to prove that every word of the sacred scriptures is immediately inspired by God. We are not convinced by his arguments, but have, nevertheless, read them with pleasure. N.

*Select Works of THOMAS CHALMERS, D.D., LL.D.* Edited by his Son-in-Law, the Rev. William Hanna, LL.D. Volume VI. *The Evidences of the Christian Revelation, and Lectures on Paley's Evidences.* Edinburgh: Thomas Constable and Co. 12mo. Pp. vi. 582. Price 6s.

At the advanced period of the month at which this volume came to hand, we can only announce its arrival and contents. After some preliminary observations, Dr. Chalmers reviews the Miraculous Evidences for the Truth of Christianity, the Internal Evidences of Christianity, the Jewish and Christian Revelation, and the Degree of Authority which belongs to them. Lectures on Paley's Evidences, and a summary of the Christian's defence against infidelity, complete the volume.

## RECENT PUBLICATIONS, Approved.

[It should be understood that insertion in this list is not a mere announcement: it expresses approbation of the works enumerated,—not of course extending to every particular, but an approbation of their general character and tendency.]

The Deacon with an Excellent Spirit. A Funeral Sermon, occasioned by the Death of Mr. James Ford, preached in Buckland Chapel, Portsea, on Sunday, September 23rd, 1855. By the Rev. A. JONES. Printed by Request. London: John Snow. 16mo., pp. 20. Price 4d.

The Christian Almanack for the Year 1856, being Bissextile, or Leap Year. London: R.T.S. 16mo., pp. 84. Price 6d.

The Scripture Pocket-Book for 1856, Containing an Almanack; also a Passage of Scripture for every Day, with an Arrangement by which the Bible may be read in the course of the Year; also a Variety of Useful Information. London: R.T.S. Roan tuck. Price 2s.

The Young People's Pocket-Book for 1856, Containing an Almanack, Daily Texts, Mirror of the Months, and a Variety of Useful Information. London: R.T.S. Roan tuck. Price 1s. 6d.

The People's Almanack for 1856. London: R.T.S. Price 1d.

The Baptist Almanack for 1856, and Congregational Hand-Book, Containing all the usual Almanack Information; a Baptist Directory, all the Baptist Churches in London and the Suburbs, the Pastors' Names and Addresses, and the time of Service. A List of Congregational Churches in and around London, the Pastors' Names and Addresses, and times of Services; List of Baptist Societies; Deceased Baptist Ministers, &c., &c. The whole corrected up to the time of Publication. London: Houlston and Stoneman. 16mo., pp. 32. Price 2d.

A Pictorial Outline of the Rise and Progress of the Bonmahon Industrial, Infant, and Agricultural Schools, County of Waterford. With Illustrations from Photographic Pictures. Established by the Rev. David A. Donnelly, Curate of Monkland, Ireland: Printed at the Bonmahon Industrial Printing School, Established 1861. 16mo., pp. 28.

The Eclectic Review. November, 1855. Contents:—I. Brewster's Life of Newton. II. Our Hymnology. III. Blenheim, or What came of Troubling the Waters. IV. Embassies and Foreign Courts. V. Tennyson's Maud. VI. Food and its Adulterations. VII. Guizot's Lady Russell. VIII. Wylie's Influence of Romanism. IX. Philo Judæus and Alexandrian Jewish Philosophy. Brief Notices. Review of the Month. Literary Intelligence. London: Ward and Co. 8vo. Price 1s. 6d.

The Leisure Hour: a Family Journal of Instruction and Recreation. November, 1855. London: R.T.S. 8vo. Price 5d.

The Sunday at Home. November, 1855. London: R.T.S. 8vo. Price 5d.

The Liberator: a Monthly Journal of the Society for the Liberation of Religion from State-Patronage and Control. November, 1855. No. V. London: 2, Sarjeant's Inn, Fleet Street. 8vo., pp. 16. Price 2d.



# INTELLIGENCE.

## ASIA.

### INTERVIEW WITH THE KING OF BURMAH.

The present sovereign of Burmah appears to be favourably disposed towards the American missionaries. A curious account of Mr. Dawson's audience is given in the Magazine published by the American Baptist Missionary Union.

The city proper of Ummerapoora, in which stand the king's palace and the mansions of the princes, noblemen, and high officers of the government, is entirely surrounded by a high, solid brick wall, the top of which is arranged into notched parapets for military purposes. Outside of the wall is a trench, forty or fifty feet wide. The trench is now undergoing repairs; the bottom and sides of it are being built up of brick. Over each gate leading into the city is a building of wood, resembling the roof of some of the finer zayats. The streets are broad and clean, but there has been evidently very little effort at road-making. The foreigners' quarter is on the southern side of the city, and forms rather a suburb than a part of the city proper. A great many massive brick buildings are here, and the privilege of occupying them seems to be extended only to foreigners. Some of the streets are five and six miles long. The population of this royal city is estimated at about three hundred thousand people. On the north side of the city is a beautiful lake, and the country around looks fruitful and verdant. Trees are to be seen in abundance;—the palmyra, cocoa-nut, tamarind, mango, and other kinds are among them. The fields yield generally large crops of wheat, grain, and rice. Besides these, cotton, cutch, indigo, and tobacco are brought in from the districts in large quantities. Some of the finest sugar grown in India may be procured here. Leading out of the city into the country are several fine wooden bridges, one of which we found to be between two and three miles long.

One of the objects of our visit was to wait on his Majesty and pay our respects to him, and to ascertain, by a personal conference, the feelings and policy of the reigning monarch towards American missionaries. Subsequently we learned that the occurrence of a national feast did not necessarily interfere with our being at once introduced at the palace. On hearing that we had come, the Jesuit priest, Mr. Ahbona, immediately went to work to raise an influence against us. This was the real cause of our not having an earlier interview. An influential officer at the court, who is a Portuguese, is a Catholic;

and, through the instrumentality of this official, the arrangement for an introduction was retarded. The priest desired first to see the king. Monday being the most convenient day for him, he went yesterday morning to the palace. We have been told what transpired there concerning us between the king and the Jesuit priest.

After delivering a letter which he had received from a French adventurer in Calcutta, with a Burmese translation, intimating that the emperor of the French intended, in the course of a few months, to send an embassy to the court of Ava (which to many seems very doubtful), he begged the permission of his Majesty to quit the country. The king inquired why he asked to leave the capital. The priest rejoined that he was now anxious to go away. Not satisfied with this evasive reply, the king put the question pointedly, to know his reasons. "Are you sick?" "No."—"Have you any special business to attend to abroad?" "No."—"Then what is your motive for desiring to quit Ummerapoora?" The priest now explained that "there were two Protestant teachers just arrived, and he did not think it best for him to stay." His Majesty smiled, and said, "What cause have you to dislike, or be afraid of those men? They cannot hurt you;" and he endeavoured to turn the whole matter into ridicule. With these remarks the Jesuit was evidently foiled, and disappointed in his plan. It was a trick; he supposed that his Majesty had so strong a regard for him, that he would not allow us to remain, but would at once order us to withdraw from the capital.

Another effort to effect our expulsion was now made through the officers. It was represented to the king that we were living in Rangoon before the war; that we had written pamphlets, and had written to the newspapers in India, advocating that the Burmese monarchy should be abolished, and that the whole of the territory of the Burmese should be annexed to British India. I need scarcely remark that, so far as I am personally concerned, these statements are utterly untrue. But his Burmese Majesty, without displaying any surprise or anger, very coolly observed to his informer, "Well, what have I to do with that! In time of war," continued the king, "it is very natural for men to take one side or the other; and as these Protestant men were down in Rangoon with the English army, it is not strange that they should hold the same opinion as the British authorities. But if they come up here to live, they must obey me, or quit the capital and my kingdom." How noble, dignified, and just was

this answer from the king to those who by stratagem sought to do us evil ! These observations, however, which were communicated to us by a most worthy person who was present when they were made in *open court*, and before hundreds of people, will convey to our beloved brethren at home a correct idea of the independent and upright character of the man who now sits on the throne of Burmah.

Towards noon, the king gave directions that we should be brought to the palace to-day, and the shahbunder, or collector of customs, sent us a message to say that we should be wanted at ten o'clock. According to appointment, we proceeded to the residence of the collector, and thence walked to the palace within the city.

To attempt any description of this magnificent establishment would require more time and space than I am now able to give it. It will suffice to say, that it is built almost entirely of teak wood, lacquered, carved, and gilded in a manner to make it an exceedingly imposing structure in the eyes of a stranger. Over the throne-room projects a spire, at once gorgeous and attractive. The height of it is probably about two hundred feet. The wings of the main building represent the figure of a cross. Next to it is the treasury, containing the crown-jewels ; back of it is the garden ; on one side is the royal tower, surmounted by a cupola ; farther on is the royal stud, and at its side stands the palace of the "white elephant." Within the same enclosure are the arsenal and sheds for a great many guns. In front is a spacious building, constructed in the same style as the palace, known and occupied as the king's court. Here sit the woongyees, or ministers of state, hearing and deciding cases, and administering laws which affect the entire kingdom. Surrounding the whole establishment are three walls, the outermost being a wooden palisade ; the others are of brick.

Our first interview was with two of the Atween-woons, or privy councillors, to whose private office we were led by Mr. Anthony Camarata, the collector of government customs. These functionaries received us with much friendliness, bade us sit down on the floor, and inquired into our business with the king. Mr. Kincaid mentioned that he lived in Ava during the reign of Nong-dau-pa, and left the capital soon after the accession to the throne of Tharrawadi. We had now come simply to pay our respects to his Majesty, and to ascertain whether we might come up hereafter, and take up our abode near the "golden feet." Several other inquiries were then made of both of us, as to our particular professions, the kinds and cures of different diseases, surgical operations on tumours, on the limbs, and on the eyes ; and other things pertaining to medicine. Appearing rather pleased, the two privy councillors rose, and,

after adjusting their dress, said they would go up into the palace to see whether the king was at leisure, and requested us to remain for the present where we were. A crowd of people that thronged the office now broke away, and the officials passed out.

At half-past twelve, the collector called for us, remarking that the king was unengaged. Dropping our shoes at the bottom of the steps, we walked up, and were at once ushered into the royal presence. The moment was intensely exciting. From what I had heard, I was convinced that this personage would neither harm, nor revile, nor insult us. But there are few whose privilege it is to spend their days in "the land of the free and the brave," who understand the real position of an oriental sovereign. He is emphatically supreme in everything which concerns the welfare of his people. Law, justice, and right, the eternal safeguards of every free people, are here dependent wholly on the will of the king. Without consultation, or the approbation of a solitary mortal, he can confer office or honour ; use the sword, or bestow money, just as he pleases.

His Majesty the King of Burmah was now before us !

His age is about forty-one ; his height is five feet seven inches. He is full and fleshy, without being fat ; has a large, well developed head, particularly in the frontal region, and a noble brow. His countenance is pleasing, expressive of a thoughtful mind, cheerful temper, and benevolent heart. He wore a rich silk "patsao" round his waist, but he had neither jacket nor head-dress. His long black hair was rolled up into a knot at the top of his head. His features and complexion are of the ordinary Burman type.

Seating ourselves on the floor, as did everybody else except Majesty, and throwing our feet back into a most awkward and painful posture, with our hands upraised, we made our bow in the usual fashion observed at this court. The king nodded as indicative of recognition. About thirty persons were in the chamber, who sat round in a semi-circle, and four sword-bearers, with their swords before them. The monarch was seated on a crimson velvet carpet, fringed with silk, and spread out on the elevated floor of the adjoining, but open apartment. A bolster reposed against one of the gilded posts of the room, against which the king reclined as he saw fit. We were formally introduced by the privy councillors as two American sayahs (teachers), one of whom (pointing to me) has some knowledge of medicine.

His Majesty opened the conversation by inquiring our object in coming to the capital. Fearing some impropriety in the expression of court terms and mode of address,—words which are seldom or never pronounced in free America,—we replied mostly, though not entirely, through Mr. Collector Camarata,

that we had come up to present our respects to the king, and to get his authority to move up to the capital by-and-by with our families. He asked what we proposed doing. Our answer was, "To instruct the people, to have a school for children, and to open a medical dispensary for the sick and suffering." He then inquired how far America is from Burmah, how long it takes sailing vessels and steamers to make the passage out; the geographical situation of the continent of America, of Europe, and of various countries. He next spoke of the political relations existing between France and the United States, between France and England, and between England and America. Had England and America ever been at war? "Yes, twice." "What was the result of those wars?" We replied, "The American people got what they wanted. The first war obtained for them their independence; the second procured for them justice in regard to their commerce on the seas." "Have you a king in America, or what form of government have you there?" "The government of the United States is a republic, all the officers being elected by the people. The president, or chief magistrate, is elected every four years." He shook his head when told that the president is so frequently changed, and remarked that it was not a wise arrangement. He wished for information about the war now in progress with Russia, and the views entertained concerning it in the United States,—"because," said he, "not being mixed up in it, they would speak the truth." He next asked, whether our coming up to his capital, and residing in it, would affect our political relations with our own government, or our right of citizenship in the United States. "Not in the slightest," we replied. He then inquired, "Whether, if he wished us to go, one or both of us, to America upon his business, we would be willing to do so?" We answered that, if his Majesty urged us to proceed to the United States on any important national business, for a short season, we could hardly refuse; that we would of course go; but we hoped the king might have no reason for such a step.

He now repeated his question about the object of our visit to Ummernpoora, intimating, somewhat pleasantly, that merchants, he knew, wished to acquire property and riches; that scientific travellers passed through the country to observe its formation, and to notice curious and striking natural phenomena; there are others, whose design is not quite so clear or creditable. By the latter class he evidently meant to say "spies," whose object is disreputable. This was the hardest remark that he made, and we could not fail to allow the credit of it to the wily Jesuit. We answered as before. "But," continued the king, "Burmese children do not desire to study English." We replied, that we never intended to teach them English; that there were

a few foreigners' children who might wish to study it, but the Burmese ought to be taught knowledge; and there was a great deal of useful knowledge to learn. He then wanted to know when we would come up. We informed his Majesty that we could not leave our present stations at Prome and Rangoon, before other men from America should come to take our places. We hoped it would not be long, and that we should certainly, if Providence permitted, return again, at least to remain for a short period, during next cold season. Turning to his officers on the opposite side, he observed, "The white races are generally learned people; they are fond of books."

The king now spoke about commerce, and said that he wished to encourage trade as much as possible. He requested us to write to the newspapers in America, and to inform our fellow-citizens that he would do everything in his power to promote trade. He hoped merchants would come and settle in his kingdom, that he would afford them every opportunity to obtain riches. We promised that we would make known his Majesty's sentiments. Mr. Kincaid offered to send him regularly the "New York Weekly Tribune." There are foreigners here who can translate it for him. "He would be glad to see it; *ku*," said he, "we can rely on it for particulars about the Russian war."

His attention was next directed to a "spewill offering" of books, which we had taken for the king's acceptance. He inquired what they were. We told him, calling out the names.—The "Historical Instructor," translated into Burmese by Mr. Stevens for the government schools at Maulmain; a copy of Mr. Stilson's Arithmetic in Burmese; a work by the same author on Geometry, also in Burmese; a little book on "Human Anatomy," translated by Mrs. Bennett, and a richly bound copy of the Bible in Burmese. Speaking about books, he advised us to give no tracts or books to the Burmese; it would, he thought, be labour in vain. Some observations were now made respecting Burmese books, when the king remarked, that no man could read them all, they were so numerous, and not one in fifteen thousand, could comprehend half of what he did read. His grandfather, who was the most learned man in the empire, the celebrated Mekara prince, had read all the Burmese sacred books but one; though a most devoted student, he could not accomplish so great a task.

Our interview had now lasted nearly two hours, when his Majesty rose, and throwing his arms across his chest, and looking towards us, he said, "If you have any feelings of regard for me,—in short, if you love me, *come soon, come soon*, and I will pay all your expenses." He then turned, and retired into his private chamber.

Immediately the officers gathered round

look at the books; but they had scarcely opened them, when a lad came out and said, "The king has sent for the books." Before leaving the palace, we were informed that the king was engaged in reading them.

## HOME.

### BOURTON-ON-THE-WATER.

The Rev. T. Brooks, of Wrexham, having accepted the cordial invitation of the baptist church at Bourton-on-the-Water, Gloucestershire, to become its pastor, entered upon his stated ministry in that place on the first sabbath in August.

### RISCA, MONMOUTHSHIRE.

Oct. 21st, 1855, an English baptist church was formed here. The services were conducted in the British School Room, which was kindly lent for the purpose. The Rev. T. Davies, of Merthyr Tydvil, preached in the morning; and the Rev. T. Thomas, Tutor of the Baptist College, Pontypool, in the evening. In the afternoon the church, consisting of ten members, was formed. The Rev. J. Rowe, the esteemed pastor of the Welsh Baptist Church, being unavoidably prevented, the Rev. T. Davies delivered an appropriate discourse on "The nature of a Christian church;" and the Rev. T. Thomas preached to the church on "The deacon's office." A spirit of fraternal sympathy was manifested by the neighbouring churches; but the rain falling throughout the day, prevented the attendance of many from the adjacent villages who had intended being present. On Monday, the 22nd, a public tea meeting was held. The day was most propitious, and about a thousand persons from Risca, Newport, and other neighbouring places, sat down to tea. The utmost unity of feeling prevailed. At 7 o'clock P.M., the Rev. J. Rowe kindly took the chair; and appropriate addresses were delivered by the Revs. — Allen, of Oxford; — Aitchison, of Newport; — Roberts, of Bassaleg; — Thomas, from the Baptist College, Haverfordwest; W. Williams, of St. Melon's; and T. Thomas, of Bassaleg.

The above cause was commenced about four months back, by a few English and Anglo-Welsh residents in Risca, under the kind sanction of the Rev. J. Rowe, who, in a spirit of true Christian liberality, lent his chapel for their opening services, on the 22nd of July, and who has throughout manifested an earnest desire for its prosperity. The members feel great pleasure in recording this fact, and also the sentiments of good feeling expressed by the neighbouring ministers, who have lent their kind services on various occasions. The services have hitherto been conducted in the largest available private room

in the village, but, in consequence of a very marked increase in the congregation, in which the Divine hand is gratefully recognized, it has been determined to erect a small chapel.

### PENKNAP, WESTBURY, WILTS.

On Tuesday, Oct. 23, 1855, a series of very interesting 'services were held, for the recognition of the Rev. J. Hurlstone as pastor of the baptist church, Penknapp, Westbury, Wilts. The charge to the minister was delivered by the Rev. T. Winter, of Bristol; and that to the church by the Rev. J. Sprigg, M.A., of Westbury Leigh. In the afternoon there was a tea meeting, in the spacious and commodious school-room belonging to the chapel. In the evening a public meeting was held, at which was read a narrative of the origin and progress of the church, and of the circumstances which led to the invitation of Mr. Hurlstone to become their pastor. Mr. Hurlstone gave a most interesting statement of the events which led to his settlement there. Addresses were then delivered by the Revs. S. Manning, of Frome, G. Howe, of Warminster, H. Anderson, of Bratton, and the ministers of other denominations residing in Westbury. The services were all of them very numerous attended; that in the evening was, indeed, almost oppressively crowded.

### PEMBROKE DOCK.

The Rev. W. B. Blise, late of Kington, Herefordshire, having received and accepted a very hearty invitation to the pastorate of the baptist church meeting in Bethel chapel in this town, commenced his labours here on Lord's-day, November 4th.

### REGENT STREET CHAPEL, LAMBETH.

The Recognition of the Rev. Jas. Harcourt, late of Luton, Beds, as pastor of the church meeting in this chapel, took place Tuesday, Nov. 6, 1855. Tea was provided at five o'clock, when upwards of three hundred and sixty persons were assembled. At six o'clock, the chapel was well filled, and the services of the evening commenced. The chair was taken by J. Stiff, Esq., one of the deacons. A hymn having been sung, the Rev. Samuel Green engaged in prayer. The chairman then gave a brief statement of the steps which led to the connexion, recently formed, between pastor and people, and adverted to the design of the church to build a new and larger place of worship in a more eligible locality. The Rev. J. Harcourt followed, explaining the subject more fully, particularly in reference to his own share in this important transaction, stating that God had blessed his labours in Luton to the conversion of many souls, even until the time of

his leaving that place ; but that he was induced to accept the invitation of the church in Lambeth, believing that it presented to him a still wider sphere of usefulness. The Rev. J. Aldis, of Maze Pond, addressed the pastor on his acceptance of the office ; and the Rev. W. Howieson, of Walworth, addressed the church. A few verses were then sung, and prayer offered by the Rev. J. Lance, of Brentford ; after which the Rev. J. J. Davies, of Luton, spoke on "The obligations a church owes to a new pastor." The Rev. J. Hart, of Houghton, Hunts, followed, "On the best means of sustaining respect to the pastor, and to each other in a Christian church." Potts Brown, Esq., of Houghton, spoke on the "Advantages of point and simplicity in preaching the gospel, and of the duty of church members to aid their minister, by co-operating with him in his schemes of usefulness." The Rev. J. Burton, of St. Ives, Hunts, succeeded, "On the obligations of the church to seek the evangelization of the densely populated neighbourhood around."

#### HIGH ROAD, LEE, KENT.

On Wednesday evening, November 14th, a service was held to recognise the Rev. R. H. Marten, B.A., late of Abingdon, as pastor of the church meeting in the newly erected chapel in this place. The Rev. J. Russell read a portion of scripture and prayed, and the Rev. Dr. Steane, the chairman, introduced Mr. Marten to the congregation, adverting to the fact that he was one of the first-fruits of his own ministry. Mr. S. S. Benson, one of the deacons, then read an account of the early history of the church, and Mr. Warmington, another deacon, read the covenant of fellowship of the church, and the invitation given to Mr. Marten, who then stated in what manner he had responded to the call given him by the church, and after the congregation had united with the Rev. W. Brock in supplicating God's blessing on the pastor, and sung a hymn, given out by the Rev. Mr. Jackson, the Rev. Dr. Angus gave a short discourse on the relation in which Mr. Marten stood to the church as their pastor, evangelist, servant, ruler, and model ; after which the Rev. Mr. Lister gave out a hymn which was sung. The Rev. S. Green addressed the church on the relation in which it stood to its pastor, exhorting it to help him by prayers, example, and evident appreciation of his services. The Rev. Mr. Luke gave out a hymn, and Dr. Steane concluded the service by a prayer for the welfare of the congregation which Mr. Marten had left at Abingdon, now under the pastoral charge of the Rev. S. Edgar, late of Kimbolton. The service was deeply interesting, and the chapel crowded.

#### DOVER.

The Rev. Alexander Pitt, of Upton-on-Severn, has accepted the cordial invitation of the church meeting in Salem Chapel, Dover, to become its pastor ; intending to commence his labours there the first sabbath in December.

#### MAZE POND, SOUTHWARK.

The Rev. John Aldis, for reasons satisfactory to his own mind, has resigned the pastoral office at Maze Pond, where he has laboured happily and honourably for nearly eighteen years, and has since accepted a unanimous invitation from the church at Reading to take office over them. He leaves a very united church, sorrowing for his departure, and carries with him their cordial affection and their earnest prayers, that he may realize at Reading his own devout desire for extended usefulness.

#### PARADISE CHAPEL, CHELSEA.

The Rev. T. J. Cole has resigned the pastorate of the church meeting in this place, and will terminate his labours there the first Lord's-day in January.

#### REV. M. KENT.

The Rev. Manoah Kent, of Shrewsbury, who, for the last eleven years, has been engaged as an Agent of the Bible Translation Society, wishes us to intimate that his connexion with the Society will close at the end of the current year, and that he will then be in a position to enter upon another sphere of labour.

#### RECENT DEATHS.

##### MRS. RACE.

Died, April 8th, 1855, at Quarrington Hill, Durham, Mrs. Race, aged forty-three years, daughter of the late Wm. Dobinson, of Cornsay. When quite a child, her mind was sweetly influenced by the gospel, from the faithful exhortations of the late excellent Wm. Fisher, of Cold Rowley, in his visits to her father's house ; and, at an early age, she was baptized by the Rev. Robt. Thomson, formerly of Walsingham ; and she was enabled through life to cleave unto Christ, rejoicing in whom, she departed.

##### MRS. S. ALLEN.

Died, July 31st, 1855, Mrs. Sarah Allen, widow of Francis Allen, Esq., of Frome, and only daughter of the late Thomas Pasco, Esq., of Oxford, deacon of the baptist church in that city. She had been for many years a member of the church meeting in Badcox Lane, Frome, and a liberal supporter of the cause in that place. Her end was peace. She fell asleep in Jesus, and was gathered as

a shock of corn fully ripe into his heavenly garner.

MR. WILLIAM BROOKS.

Mr. William Brooks was born in Northampton, May, 27, 1780. Of his early life little is known, and nothing requiring particular notice. He was baptized by the Rev. Mr. Keely, and received into the church meeting, in College Street, Northampton, July 6, 1803. Few, perhaps, have more steadfastly and honourably sustained the Christian profession for so long a time, and that in a position abounding in "fiery trial" and sore temptation. For the space of *fifty-two* years, he "held fast the profession of his faith without wavering." "He walked within his house with a perfect heart." The best evidence of the truth of this assertion is found in the fact, that but one impression was produced upon the minds of *eleven* children—an impression which grew with their growth, and strengthened with their strength viz., that their father was a *thoroughly good man*. By the consistency of his deportment, he obtained from the "men of this world" a similar verdict; while in the church he was highly esteemed as "an Israelite indeed."

As a member of the church, he was adorned with "the ornament of a meek and quiet spirit, which is, in the sight of God, of great price." While young men, but of yesterday, rose up at his side to foment schism and strife in the church, he held on "the even tenour of his way," until, having seen them fall like shadows, or tumble like wrecks, he grew "like a cedar in Lebanon," and still brought forth fruit "even in old age."

He was not a man of large mental calibre, nor did he pretend to it. Empty-headed vanity he abhorred anywhere, but especially in the church. The writer of these lines has many times heard him speak with great gusto of a sermon he heard from the late Rev. John Wheeler, of Bugbrook. He had been accustomed to accompany that remarkable man on the sabbath evening when he preached at Weston Fowell, or some other village; and now the fact of his preaching being well attested, the church at College Street calls upon the other young man to preach before it, that it might judge whether he *could* preach, and say whether he *ought* to preach. He selected as his text (Proverbs, xxv. 14), "Whoso boasteth himself of a false gift, is like clouds and wind without rain,"—a doctrine which William Brooks "most surely believed," and an incident which he never forgot.

The deceased laboured as a Sunday-school teacher, and for more than forty years as a *visitor* in connexion with the Benevolent Society, a work for which he was eminently fitted; for if not endowed with the gift of "prophecy," he possessed above many the gift of *prayer*. Listening to his prayers, either in the church or in the family, you

said involuntarily, "Truly his fellowship is with the Father and with his Son Jesus Christ." He did indeed plead with God and wrestle with him, and most reverently "talk with him of his judgments;" and, as a prince, he had power with God, and prevailed.

Many have been refreshed through him in the social prayer meeting, and he was *always there*, or, as his pastor, the Rev. J. T. Brown, said the other evening, "If he were absent, there was a reason for it; for he was a reliable man." In the family his prayers were marked with peculiar pathos, and while deeply affecting, were no less instructive; they furnished a commentary on the Sacred Scriptures: not that he forgot his errand, and began to *preach* instead of *praying*; no, but the matter of the Scripture was, with great aptness and propriety, made the matter of prayer.

No matter what portion of Scripture had been read, set him down anywhere in the "broad land" of the Bible, and he knew where he was; the stones, and iron, and fine gold, and living waters were all familiar to him; for his memory brimmed with the *precious thoughts of God*.

If it be asked, "Whence had this man this wisdom?" Dr. Watts supplies the answer, at least in part—

"The men that keep thy law with care,  
And meditate thy word,  
Grow wiser than their teachers are,  
And better know the Lord."

But verily he had "an unction from the Holy One,"—in the light of Jehovah he saw light. Nor must we fail to observe here that he abounded in prayers for his children at the family altar, where, with melting tenderness, he repeated the cry of the "Friend of God,"—"Oh, that Ishmael might live before thee!" or cried, with Jacob, "The God which fed me all my life long unto this day, the Angel which redeemed me from all evil, bless the lads;" or repeated the prayer of the prophet, "Cleanse the blood thou has not cleansed." But not only in their presence, but "much more in their absence," did he pour out his "heart's desire and prayer to God for them," and that not merely in a general manner, or in general terms, but as far as in him lay, spreading their whole case before God. Hence, on one occasion, writing to one of his sons, he says, "I am anxious to hear from you, that I may know how to order my prayers for you." And again, "I hope you had a good day yesterday at B—." My thoughts are so much exercised about you, that it often drives me to the Throne of Grace. Oh, my dear T—, you never enter the pulpit, but the prayers of your affectionate father go before you; many times in a day are you on my mind in the closet. I cannot tell when or where you preach, but my prayer is, that, if you should preach, the hand of the Lord may be with you, and make your "brow like brass, and your word mighty."

"Thus did he continually" in behalf of all his children. Who shall estimate the worth of such a father! It cannot be measured by silver and gold. The honour of such a parentage who can overrate? He may have

"Lived where his father lived;  
Died where he died."

—and that unknown to fame; still his children count themselves happy, and repeat the old story—

"Our boast is not that we deduce our birth  
From loins enthroned and rulers of the earth;  
But higher far our proud pretensions rise—  
The sons of parents passed into the skies."

We need scarcely say that the end of this man was *peace*; the characteristics of his life stood out in bold relief in death; for twelve months he had been fading as a leaf. A few days before his death, he became alarmingly worse; still in weakness he was made strong. The Old Book, so much prized before, whose statutes had been his song in the house of his pilgrimage, was with him in "the valley of the shadow of death,"—the word was "nigh him, even in his mouth and in his heart;" and prayer, so long the element and habit of his life, was emphatically—

"His watchword; at the gates of death  
He entered heaven with prayer."

While able to articulate, he was frequently heard repeating words which were sweet to his taste, and discovered at once the simplicity and the firmness of his faith—

"Amidst the glories of that world,  
Dear Saviour, think on me;  
And in the victories of thy death,  
Let me a sharer be."

To his pastor he said that he had felt Christ to be precious for many years, but never so precious as during his illness; and that, for the last twelve months, no Scripture had been so much read and prized by him as the Gospel according to St. John. The influence of that gospel upon his mind was most manifest and pleasing; he seemed to have been led by it into the land of "Beulah," to have got out of the reach of "Giant Despair," neither could he so much as see "Doubting Castle." He was within sight of the city, and while repeating the exclamation of Jacob, "I have waited for thy salvation, O Lord!" he heard voices from out of the city—loud voices—saying, "Say ye to the daughters of Zion, behold, thy salvation cometh!" "And he gathered up his feet into the bed, and yielded up the ghost, and was gathered unto his people." He died on Lord's day, Sept. 23, 1855, in the seventy-sixth year of his age, leaving two sons and seven daughters to repeat the cry, "*My father, my father!*" These are the children of many prayers; and let it be known to all praying parents, that eight of them are members of the church of Christ, and nearly all became such in the days of their youth—

"Oh, thou, that in some far-off realm of rest  
With kindred spirits waited, till the voice  
Of seraphim invite to loftier joys  
And brighter mansions,—  
Oh, be the chalice of thy joy but crowned  
With this sweet foresight—that thine offspring  
soon,  
And whom they cherish, shall ascend, to share  
Thy bright maturity of saintly bliss;  
Kept by his mighty power who "eard for thee,"  
'Midst thousand snares and countless wanderings,  
By Him that guides, and chastens, and restores,  
Till from this tearful, brief mortality  
They rise, to mingle in thy faultless song!"

MRS. J. H. ALLEN.

Died, at Brixton Hill, on Lord's day, Oct. 28th, Francea, the beloved wife of Mr. Joseph Howse Allen. Sincere in piety, affectionate in disposition, and amiable in manners, Mrs. Allen adorned the doctrine of God her Saviour. Religious decision marked her course. In early life, amidst opposing circumstances, she professed her faith in Christ, and was enabled to be firm, and to maintain her integrity, although at considerable sacrifice. Delicate in constitution, she was often laid aside by affliction, and in early married life had to mourn the loss of her only child; but she was never heard to murmur. When speaking of the above event, the big tear would roll down her cheek, but meek submission to her Father's will was ever evinced. When health permitted, she was the active visitor of the sick, and always the prudent and useful "deacon's wife." She loved God's house, his people, his ministers, and delighted to show them hospitality. When, many years since, her husband, engaged in large commercial pursuits, had often to be absent from home, Mrs. Allen conducted morning and evening worship in the presence of a numerous family of business and domestic servants, reading the Scriptures, and leading the devotions in extemporaneous prayer. "She looked well to the ways of her household." For several years previous to her departure, she was entirely confined to her house and bed by accumulated afflictions; but under them all she manifested, even to the end, the most perfect patience and resignation, and possessed unshaken faith in her God and Saviour. Absent from the body, she is present with the Lord.

MR. SAMUEL STANGER.

Mr. Samuel Stanger, one of the sons of the late Rev. J. Stanger, of Beasel's Green, died at Stoke Newington, aged seventy-four, on Lord's day, November 11. He was for many years a member of the church at Prescott Street, and an active clerk to the Baptist Missionary Society.

\* John Sheppard.

## CORRESPONDENCE.

## THE HYMN BOOK.

To the Editor of the Baptist Magazine.

Dear Sir,—W. L. Smith, Esq., in his last letter relative to the new selection of hymns, has very kindly given encouragement to those who feel an interest in the subject, to express their sentiments freely, that the trustees of the book may be able to comprehend the wishes of the many on a point of so much importance to the denomination in general and the widows in particular. It does not appear that any strong dissatisfaction has been expressed with the Selection itself—one writer only having recommended another as preferable. If, therefore, it could be retained in its present form, and those agreed upon from Dr. Watts's Psalms and Hymns be added to it, no doubt the majority of the churches would prefer this plan, inasmuch as a less inconvenience would be felt by the holders of the volume, a smaller sum would be required to effect the object, and the profits to the widows would meet but little interruption.

Would it not be wise to adopt a similar plan to that which the trustees did when the last addition was made to the Selection, some twenty years since? A circular was sent to the leading ministers of the denomination, to ascertain their individual opinion as to what hymns should be added to the book. So now, could not a circular be sent to two or three hundred of those who are most likely to be interested in the change, to ascertain which of the three plans referred to by Mr. Smith would best meet the wishes of the majority? *Something* of this kind should be done.

If any idea of changing the book should ever enter the minds of the trustees, as referred to by Mr. Brewer,—a thing most unlikely,—we need not go out of the denomination for one every way worthy of being its successor. The late Mr. Wilcocks, of Devonport, published a hymn book, containing about 1200 of the most popular hymns from Watts, Doddridge, etc.,—a book which, had it been adopted when the last alteration was made, would have saved the inconvenience of the present. That valuable volume, no doubt, may now be had on very easy terms, and would meet the wishes of *numbers*, who would prefer it to any other yet in print. But it does not seem to be called for, when, by the addition of a hundred hymns in *continuation* of the present number, the New Selection would meet the wants of our churches, generally speaking.

I remain, dear Sir, Yours respectfully,  
Windsor. SAMUEL LILLYCROP.

Dear Sir,—In the discussion now being conducted in your pages respecting a new hymn-book, comprehending our present Selection and the most popular hymns of Dr. Watts, the expense and inconvenience to many of superseding the present Selection may be obviated by making the additional hymns to be the first, second, or third parts of the present one; for example, if the 31st hymn (1 b.) of Dr. Watts, beginning, "O, happy soul, that lives on high," etc., should be one of those to be incorporated in the projected edition, it should be placed after the 329th hymn, beginning "Happy the man whose bliss supreme," etc., and be simply the 329th hymn, *second part*; and thus let all that are inserted of Dr. Watts's, whether from his psalms or hymns, be placed so as to follow the hymns in our Selection on the same topic, and be additional parts thereof; thus preserving both the heads of subjects and the numerals as they are now; and, perhaps, it would be best also to place over the head of those adopted from Dr. Watts their number in his book. Thus, taking the example I have adduced, let the heading be—329th Hymn, 2nd part, or, 31st Hymn (1 b.), Dr. Watts. Another of Dr. Watts's hymns might also follow, namely, the 38th Hymn (2 b.)—"Happy the heart where graces reign," etc.; and this would be called the 329th Hymn, 3rd part, or, 38th Hymn (2 b.), Dr. Watts. And so of all the hymns adopted from Dr. Watts; place them under the appropriate head of subjects, as continuations of the same number; and even if in some cases this plan might necessitate the continuance of the number to the fifth or sixth part, I cannot conceive it would occasion any more inconvenience than there is now in the various parts of Dr. Watts's Psalms, in which the cxix. extends to part 18.

If this plan be adopted, our poor friends, who could not at once buy the new book, but possess Dr. Watts and the Selection, as most of them do, would not be inconvenienced at all when the clerk gave out, "The 329th Hymn, 2nd part, or, the 31st Hymn (1 b.), Dr. Watts;" while any plan which disturbed the present numerals of our Selection would occasion no small prejudice and inconvenience. The whole subject, however, must be thoroughly canvassed before any alterations are made. The opinion of our brethren must be extensively elicited; and, as probably wiser suggestions may be forthcoming than any that have yet been submitted, none will be more ready to resign his own, than

Yours truly,  
CORNELIUS ELYEN.

Bury St. Edmund's.



## THE DUTIES OF TRUSTEES.

Dear Sir,—It is difficult to give a satisfactory answer to the general questions proposed by your correspondent, "A Baptist." If any particular case is referred to, the exact facts should be stated, and it would probably be necessary that the trust-deed should be examined. The duties of trustees are defined in the deed appointing them, and their authority extends so far as is necessary for discharging those duties. One of those duties is the preservation of the property; and, as a rule, it may be laid down that alterations in the chapel should not be made by the church without consulting the trustees. What extent of alteration would entitle the trustees legally to interfere, may be a matter for consideration in each individual case; but it would be prudent, in all proposed alterations of the building, to consult the trustees thereon.

W. H. W.

## EDITORIAL POSTSCRIPT.

The history of the introduction of Verschuier's Oration into this country will add pleasure to its perusal. The venerable Abraham Booth, of Prescott Street, having heard of its excellence, wrote to a friend in Amsterdam, requesting him to procure one. He was unable to do so till he applied to the author himself; and he only possessed a single copy, which was bound up with other pamphlets in a volume. His respect, however, for Mr. Booth led him to cut it out, and transmit it to England. After Mr. Booth's death, it came into the possession of Mr. Dore. Mr. John Birt, now of Oldham, being at the time a student with Mr. Dore, translated it, as a literary exercise, and Mr. Dore then formed so high an opinion of its adaptation for usefulness, that he strongly urged its publication; a few copies therefore issued from the English press in 1812. The present editor of the Baptist Magazine purchased one, and, valuing it highly, has preserved it to the present time, and has often wished to give it additional circulation. Mr. Birt having kindly consented to its transference to the pages of this Magazine, the reader will find it entire and verbatim in the early part of the present number.

The publication of a baptist newspaper, however beneficial it may have proved in other respects, has so materially affected the sale of the Baptist Magazine that our respected sisters, the widows of ministers, must no longer look to it as a source of income. This year the publishers have kindly undertaken to bear the loss; but they have given notice to the proprietors that, for the future,

a new arrangement must be made. For the supply of this deficiency, two means have been thought of; 1st., there might be donations expressly for the purpose, as there have been repeatedly to the "Evangelical Magazine," the friends of which have contributed sums which have greatly enlarged the gratuities to those widows who partake of its profits. But there is another course, which would be much more effective and permanent:—If all the ministers of our denomination would take the matter up as one in which they are personally interested, and do their utmost to promote its sale, there would be no need for either extra contributions or lamentations. Did they display as much earnestness while they were living to increase its circulation, as their widows often do to obtain a small share of the profits, there would be an ample supply. Since the Magazine was established, it has furnished for distribution among the widows of baptist ministers above £6,000. But the time has now arrived when the question becomes one of practical importance to all ministers, deacons, and friends of ministers, Shall this source of revenue be dried up for ever? If not, the exertions to be made must be made without delay. Once more, then, we ask our brethren to consider whether this source of revenue is worth retaining or not. In former years, at this season, the subject has been brought before them, and they have been urged to exert themselves in their respective circles to increase the sale of the Magazine. In different parts of the country it has been done with more or less efficiency; but now it should be universally understood that a crisis has come. Unless there be so general a movement as materially to raise the circulation, the widows of baptist ministers will not receive from the Baptist Magazine any further pecuniary aid.

Several other answers to queries in our last have been received, as well as correspondence on other important practical subjects, but they must all be deferred. Some of them are in type, and we had hoped for the admission of others; but it is often impossible to ascertain what there will or will not be room for, till quite the end of the month.

We have great pleasure in announcing that Jonathan E. Ryland, the youngest son of the late Dr. Ryland, of Bristol, has accepted the editorship of the Eclectic Review. We do not know any man whose entrance on the important duties of the office we should regard with greater complacency.

The number of the Baptist Magazine for January, 1856, will be embellished with a portrait of the Rev. Charles M. Birrell, of Liverpool.

# Supplement.

DECEMBER, 1855.

## PRINCIPAL BAPTIST SOCIETIES.

### Baptist Missionary Society.

*Formed 1792.*

**OBJECT** :—"The diffusion of the knowledge of the religion of Jesus Christ throughout the whole world, beyond the British Isles, by the preaching of the gospel, the translation and publication of the Holy Scriptures, and the establishment of Schools."

INCOME, year ending March 31, 1855 . . . . .	£20,050 14 1
EXPENDITURE . . . . .	21,993 9 1
BALANCE against the Society . . . . .	734 7 6

**Treasurer**, Sir SAMUEL MORTON PETO, Bart.

**Secretaries**, Rev. FREDERICK TRESTRAIL and EDWARD BEAN UNDERHILL, Esq.  
Baptist Mission House, 33, Moorgate Street.

#### Committee.

Acworth, Rev. James, LL.D., Bradford.  
Allen, Joseph H., Esq., Brixton Hill.  
Angus, Rev. Joseph, D.D., Stepney.  
Benham, J. L., Esq., London.  
Birrell, Rev. Charles M., Liverpool.  
Bowes, Rev. W. B., London.  
Brock, Rev. William, London.  
Brown, Rev. J. J., Birmingham.  
Brown, Rev. J. T., Northampton.  
Burchell, Rev. W. F., Rochdale.  
Cartwright, R., Esq., London.  
Dowson, Rev. H., Bradford.  
Evans, Rev. B., Scarborough.  
Foster, Richard, Esq., Cambridge.  
Gotch, Rev. F. W., M.A., Bristol.  
Haycroft, Rev. N., M.A., Bristol.  
Hoby, Rev. James, D.D., London.  
Katterns, Rev. Daniel, Hackney.

Landels, Rev. W., Regent's Park.  
Leechman, Rev. J., M.A., Hammersmith.  
Middleditch, Rev. C. J., Frome.  
Mursell, Rev. James P., Leicester.  
New, Rev. Isaac, Birmingham.  
Newman, Rev. T. F., Shortwood.  
Pewtress, Thomas, Esq., London.  
Pottenger, Rev. T., Newcastle.  
Robinson, Rev. W., Cambridge.  
Russell, Rev. Joshua, Greenwich.  
Soule, Rev. Israel May, Battersea.  
Steane, Rev. Edward, D.D., Camberwell.  
Stevenson, George, Esq., Blackheath.  
Stovel, Rev. Charles, London.  
Tucker, Rev. F., B.A., Manchester.  
Watson, William H., Esq., London.  
Webb, Rev. James, Ipswich.  
Wheeler, Rev. T. A., Norwich.

#### Honorary Members of Committee.

Bickham, Thomas, Esq., Manchester.  
Brawn, Rev. Samuel, Loughton.  
Foster, George, Esq., Sabden.  
Godwin, Rev. B., D.D., Bradford.  
Groser, Rev. William, Islington.  
Hinton, Rev. J. H., M.A., London.  
Kelsall, Henry, Esq., Rochdale.

Marshman, John, Esq., Serampore.  
Müller, Professor, Amsterdam.  
Murch, Rev. W. H., D.D., London.  
Phillips, J. L., Esq., Melksham.  
Sheppard, John, Esq., Frome.  
Sherring, R. B., Esq., Bristol.  
Winter, Rev. Thomas, Bristol.

## Corresponding Members.

*Wales.*

Hopkins, Thomas, Esq., Cardiff.  
 Morgan, Edward, Esq., Newtown.  
 Pritchard, Rev. John, Llangollen.  
 Rees, William, Esq., Haverford West.

*Scotland.*

Dickie, H. D., Esq., Edinburgh.  
 M'Leod, Rev. A., Glasgow.  
 Macallan, Mr. D., Aberdeen.  
 M'Donald, Mr. J., Aberdeen.  
 Paterson, Rev. James, D.D., Glasgow.

Spence, Charles, Esq., Edinburgh.  
 Stewart, John, Esq., Aberdeen.  
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 Watson, A., Esq., Glasgow.

*Ireland.*

Purser, John, Esq., Rathmines Castle.

*Foreign.*

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 Colgate, William, Esq., New York.  
 Oncken, Rev. J. G., Hamburg.  
 Patteson, Robert, D.D., Boston.

## Auditors.

Messrs. Richard Cartwright, James Benham, and William Collins.

## Baptist Home Missionary Society.

*Formed 1797.*

OBJECT :—"To encourage the formation and growth of Baptist churches, both in the agricultural and manufacturing districts of Great Britain, particularly in large towns; and this object shall be sought by the preaching of the gospel, the distribution of religious tracts, the establishment of Sunday-schools, and such other methods as may commend themselves to the judgment of the Committee."

INCOME, year ending March 31, 1855 . . . . .	£4,451 13 10
EXPENDITURE . . . . .	4,340 12 2
BALANCE against the Society . . . . .	327 4 3

Treasurer, J. R. BOUSFIELD, Esq., 126, Houndsditch.

Secretary, Rev. STEPHEN JOSHUA DAVIS, 33, Moorgate Street.

Committee.

Barnes, Mr. R. Y.  
 Baser, Mr. H.  
 Bigwood, Rev. John.  
 Chandler, Mr. J.  
 Eastty, Mr. Nathaniel.  
 Fishbourne, Rev. G. W.  
 Freeman, Mr. G. S.  
 Groser, Rev. William.  
 Hill, Mr. John.

Howieson, Rev. W.  
 Inglis, Mr. J.  
 Miall, Rev. William.  
 Miall, Mr. James.  
 Moore, Mr. G.  
 Salisbury, Mr. J. C.  
 Stiff, Mr. J.  
 Todd, Rev. J. W.

Auditors, Mr. William Sarl, and Mr. John Stabb.

## Baptist Irish Society.

*Formed 1814.*

OBJECT :—"The diffusion of the gospel of Jesus Christ in Ireland, principally by the employment of Missionaries and Readers, the establishment of Schools, and the distribution of Bibles and Tracts."

INCOME, year ending March 31, 1855 . . . . .	£1,516 18 8
EXPENDITURE . . . . .	2,043 17 11
BALANCE in favour of the Society . . . . .	379 5 8

Treasurer, THOMAS PEWTRESS, Esq.

Secretary, Rev. WILLIAM GROSER, 33, Moorgate Street.

Committee.

Aldis, Rev. John, Southwark.  
 Bigwood, Rev. John, Brompton.  
 Bowes, Rev. William B., London.  
 Cole, Rev. Thomas J., Peckham.  
 Fishbourne, Rev. G. W., Stratford.  
 Heriot, Mr. Walter, London.  
 Hill, John, Esq., Hammersmith.  
 Hirons, Rev. John, Clapham.  
 Jay, Alfred T., Esq., Sydenham.  
 Lowe, George, Esq., P.R.S., London.

Miall, Rev. William, Dalston.  
 Miall, Mr. James, Dalston.  
 Oliver, Mr. James, Newington Canaway.  
 Todd, Rev. J. W., Sydenham.  
 Trestrail, Rev. F., Hammersmith.  
 Watson, W. H., Esq., Walworth.  
 Webb, Mr. J., Hackney.  
 Wills, Rev. F., London.  
 Wills, Rev. S., D.D., Norwood.  
 Young, Thomas, Esq., Camberwell.

Auditors, W. L. Smith, Esq., and W. Parnell, Esq.

Collector, W. F. CARRY, 1, Vernon Terrace, Portabello Road, Kensington Park

# General Baptist Missionary Society.

Formed 1816.

OBJECT:—"To conduct missions to the heathen on the principles of the New Connexion of General Baptists."

INCOME, year ending June, 1855	£2,056	4	5
EXPENDITURE	2,027	18	7
BALANCE due to the Treasurer	204	6	4

Treasurer, ROBERT PEGG, Esq., Derby.

Secretary, JAMES CAREY PIKE, Quarndon, Leicestershire.

Committee.

Allsopp, Solomon.  
Baldwin, Benjamin.  
Bennett, William.  
Earp, John.  
Heard, John.  
Hill, Thomas.  
Jetty, Henry.  
Noble, John.  
Seals, Robert.

Stevenson, Charles.  
Stevenson, George.  
Stevenson, William.  
Sutcliffe, John.  
Trueman, G. B.  
West, Lambert.  
Wilkins, Williams.  
Winks, Joseph F.  
Wherry, William.

Bankers, Messrs. Smith and Co., Derby; Messrs. Smith, Payne, and Smith, London.

## Bible Translation Society.

Formed 1840.

OBJECT:—"To aid in printing and circulating those translations of the Holy Scriptures from which the British and Foreign Bible Society has withdrawn its assistance on the ground that the words relating to the ordinance of baptism have been translated by terms signifying immersion; and further to aid in producing and circulating other versions of the word of God, similarly faithful and complete."

INCOME, year ending March 31, 1855	£1,615	6	4
EXPENDITURE	1,696	13	10
BALANCE in hand	87	2	8

Treasurer, G. T. KEMP, Esq., Spital Square.

Secretaries, REV. EDWARD STEANE, D.D., Camberwell.

Rev. JOHN BIGWOOD, Brompton.

Committee.

Acworth, Rev. J., LL.D., Bradford.  
Allen, J. H., Esq., Brixton Hill.  
Angus, Rev. J., D.D., Stepney.  
Benham, J. L., Esq., London.  
Birrell, Rev. C.M., Liverpool.  
Bowes, Rev. W. B., London.  
Brock, Rev. W., London.  
Brown, Rev. J. J., Birmingham.  
Brown, Rev. J. T., Northampton.  
Burchell, Rev. F. W., Rochdale.  
Burls, C., Esq., London.  
Burns, Rev. J., D.D., London.  
Cartwright, R., Esq., London.  
Dowson, Rev. H., Bradford.  
Evans, Rev. B., Scarborough.  
Foster, R., Esq., Cambridge.  
Gotch, Rev. F. W., M.A., Bristol.  
Haycroft, Rev. N., M.A., Bristol.  
Hinton, Rev. J. H., M.A., London.  
Hoby, Rev. J., D.D., London.  
Howieson, Rev. W., Camberwell.  
Jackson, S., Esq., London.

Katterns, Rev. D., Hackney.  
Landels, Rev. W., Regent's Park.  
Leechman, Rev. J., M.A., Hammersmith.  
Low, James, Esq., London.  
Lowe, G., Esq., F.R.S., London.  
Middleditch, Rev. C. J., Frome.  
Mursell, Rev. J. P., Leicester.  
New, Rev. I., Birmingham.  
Newman, Rev. T. F., Shortwood.  
Pewtress, T., Esq., London.  
Pottenger, Rev. T., Newcastle.  
Robinson, Rev. W., Cambridge.  
Russell, Rev. J., Blackheath.  
Soule, Rev. I. M., Battersea Rise.  
Stevenson, G., Esq., Blackheath.  
Tucker, Rev. F., B.A., Manchester.  
Underhill, E. B., Esq., London.  
Watson, W. H., Esq., London.  
Webb, Rev. J., Ipswich.  
Wheeler, Rev. T. A., Norwich.  
Williams, Rev. B., London.  
Wills, Rev. F., London.

Travelling Agents.

Rev. G. Francies, 6, Albert Terrace, Old Kent Road; Rev. Manoah Kent, Shrewsbury.

**Baptist Building Fund.***Formed 1824.*

OBJECT :—"To assist by gift, or loan without interest, in the building, enlargement, or repair of places of worship belonging to the Particular or Calvinistic Baptist Denomination throughout the United Kingdom."

INCOME, year ending July, 1855 . . . . .	£1,365	1	2
LOANS to Churches . . . . .	1,250	0	0
DONATIONS . . . . .	65	0	0
EXPENSES for Printing, &c. . . . .	58	1	6
BALANCE in hand . . . . .	199	11	7

Treasurer, JOSEPH H. ALLEN, Esq., Brixton Hill.

Secretary and Collector, Rev. C. WOOLLACOTT, 4, Compton Street East, Brunswick Square.

Solicitor, WILLIAM H. WATSON, Esq., Bouverie Street, Fleet Street.  
Committee.

Bayley, Mr. George.

Bayley, Mr. G. S.

Barnes, Mr. R. Y.

Benham, Mr. J. L.

Blake, Rev. W. A.

Blight, Mr. Gilbert.

Bowser, Mr. William.

Bowser, Mr. A. T.

Briscoe, Mr. Joseph.

Dixon, Mr. R. S.

Easty, Mr. John.

Easty, Mr. Nathaniel.

Auditors, Messrs. S. PEWTRESS and A. T. BOWSER.

Haddon, Mr. John.

Moore, Mr. G.

Oliver, Mr. James.

Pewtress, Mr. Stephen.

Pillow, Mr. T.

Poole, Mr. M.

Stabb, Mr. John.

Trestrail, Rev. F.

Warrington, Mr. Joseph.

Wilmshurst, Mr. B. C.

Woollacott, Mr. J. C.

**Baptist Metropolitan Chapel Building Society.***Established 1852.*

OBJECT :—"To erect and aid in the erection of commodious chapels, seating not fewer than 600 persons each, in eligible situations within eight miles of the General Post Office."

INCOME, year ending March 31, 1855 . . . . .	£1,279	1	11
EXPENDITURE . . . . .	5,187	15	11
BALANCE against the Society . . . . .	643	16	10
Mortgage Loan charged on Camden Road Chapel . . . . .	2,500	0	0

Trustees, Sir S. M. PETO, Bart.; JOSEPH TRITTON, Esq.

Honorary Secretary, Rev. W. G. LEWIS, 33, Moorgate Street.

Collector, Mr. W. F. CAREY, Portobello Road, Kensington Park.  
Committee.

Angus, Rev. J., D.D.

Barnett, J., Esq.

Broad, Peter, Esq.

Cartwright, R., Esq.

Collins, W., Esq.

Cooke, R. W., Esq.

Dixon, R. S., Esq.

Fishbourne, Rev. G. W.

Bankers, Messrs. BARCLAY, BEVAN, TRITTON, and Co.

Hill, John, Esq.

Lowe, G., Esq., F.R.S.

Maclaren, J. W., Esq.

Noel, Hon. and Rev. B. W., A.M.

Steane, Rev. E., D.D.

Stovel, Rev. Charles.

Trestrail, Rev. Frederick.

Underhill, E. B., Esq.

**Particular Baptist Fund.***Formed 1717.*

OBJECTS :—"For the relief of ministers and churches of the Particular Baptist Denomination in England and Wales; the education of young persons of the same persuasion for the ministry; donations of books to young students and ministers; and for any other charitable purpose (consistent with the general design) which the managers shall approve."

INCOME, year ending March 1, 1855 . . . . .	£2,496	19	6
EXPENDITURE . . . . .	2,502	2	4

Treasurers, WILLIAM LEFARD SMITH, Esq., Denmark Hill.

WILLIAM BEDDOME, Esq., London.

JOSEPH H. ALLEN, Esq., Brixton Hill.

Secretary, Mr. ROBERT GRACE, The Grove, Lyndhurst Road, Peckham.

## Baptist Union.

*Formed 1813.*

**OBJECTS:**—"1st. To extend brotherly love and union among those Baptist ministers and churches who agree in the sentiments usually denominated evangelical. 2nd. To promote unity of exertion in whatever may best serve the cause of Christ in general, and the interests of the Baptist Denomination in particular. 3rd. To obtain accurate statistical information relative to Baptist Churches, Societies, Institutions, Colleges, &c., throughout the kingdom and the world at large. 4th. To prepare for circulation an Annual Report of the proceedings of the Union, and of the state of the denomination."

INCOME, for the year ending April, 1855 . . . . .	£108 4 5
EXPENDITURE . . . . .	110 3 11
BALANCE against the Union . . . . .	2 10 3

Treasurer, GEORGE LOWE, Esq., F.R.S., 39, Finsbury Circus.  
Secretaries, Rev. E. STEANE, D.D., Camberwell;  
Rev. J. H. HINTON, M.A., 51, Clifton Street, Finsbury.

### Committee:—Official Members.

Bigwood, Rev. J., Secretary to the Bible Translation Society.  
Davis, Rev. Stephen J., Secretary to the Baptist Home Missionary Society.  
Easty, Mr. John, Secretary to the Baptist Building Fund.  
Grace, Mr. R., Secretary to the Particular Baptist Fund.  
Groser, Rev. William, Secretary to the Baptist Irish Society.  
Hoby, Rev. J., D.D., Secretary to the Hanserd Knollys Society.  
Pike, Rev. James Carey, Secretary to the General Baptist Missionary Society.  
Trestrail, Rev. F., Secretary to the Baptist Missionary Society.  
Underhill, Mr. E. B., Secretary to the Baptist Missionary Society.

### Elected Members.

Bowser, Mr. A. T., London.	Murch, Rev. S., Waltham Abbey.
Burns, Rev. J., D.D., Paddington.	Rothery, Rev. J., Hoxton.
Cox, Mr. G., Shacklewell.	Russell, Rev. J., Blackheath Hill.
Crassweller, Mr. H., London.	Sarjant, Rev. S. C., B.A., Derby.
Fishbourne, Rev. G. W., Stratford.	Wallace, Rev. R., Tottenham.
Lewis, Rev. W. G., jun., Bayswater.	Watson, W. H., Esq., Walworth.
Miall, Rev. W., Dalston.	Wills, Rev. F., Pentonville.

### Corresponding Members.

In England and Wales, the Secretaries of Baptist Associations.  
In Scotland, the Sec. of the Bap. Union for Scotland, and the Rev. J. Watson, Edinburgh.  
In Hamburg, the Rev. J. G. Oncken.  
In Prussia, the Rev. G. W. Lehmann, Berlin.  
In Canada, the Rev. Dr. Davies, Montreal.  
In New Brunswick, Rev. C. Spurden, Frederickton.  
In Nova Scotia, the Rev. Dr. Cramp, Acadia College, Horton.  
In the United States, the Rev. Baron Stow, D.D., Boston.  
In the West Indies, the Rev. John Clark, Brown's Town, Jamaica.  
In the East Indies, the Secretaries of the Bengal Baptist Association.

## Baptist Magazine.

*Commenced 1809.*

**PROFITS:**—"The Profits arising from the sale of this work are given to the Widows of Baptist Ministers, at the recommendation of the contributors."

Grants for the year ending January, 1855 . . . . .	£75
Grants to Widows from the commencement . . . . .	6,058

Editor, Rev. WILLIAM GROSER, 8, Cleveland Road, Downham Road, Islington.

Treasurer, JOSEPH TRITTON, Esq., 54, Lombard Street.

Secretary, Rev. JAMES HOBY, D.D., 33, Moorgate Street.

Publishers, Messrs. HOULSTON and STONEMAN, 65, Paternoster Row.

### Selection of Hymns.

*First published in 1828.*

**PROFITS** :—"The entire Profits to be given to the Widows and Orphans of Baptist Ministers and Missionaries."

Grants for the year ending June 24, 1855 . . . . . £241 10 0

Grants from the commencement . . . . . 3,867 0 0

Treasurer and Secretary, W. L. SMITH, Esq., Denmark Hill, Camberwell.

Publisher, Mrs. HADDON, Castle Street, Finsbury.

#### Trustees.

Bartlett, W. B., Esq.  
Birt, Rev. C. E., A.M., deceased.  
Birt, Rev. Isaiah, deceased.  
Beddome, W., Esq.  
Bosworth, Newton, Esq., deceased.  
Cort, James, Esq., deceased.  
Groser, Rev. William.  
Jackson, Samuel, Esq.  
Mann, Rev. Isaac, A.M., deceased.  
Millard, P., Esq., deceased.

Morgan, Rev. Thomas.  
Murch, Rev. W. H., D.D.  
Price, Thomas, LL.D.  
Saunders, Alexander, Esq., deceased.  
Smith, Edward, Esq.  
Smith, W. L., Esq.  
Steadman, Rev. W., D.D., deceased.  
Steane, Rev. E., D.D.  
Summers, Rev. S., deceased.

### Baptist Tract Society.

*Formed 1841.*

**OBJECT** :—"To disseminate the truths of the gospel by means of small treatises or tracts, in accordance with the subscribers' views, as Calvinists and Strict Communion Baptists."

INCOME, year ending December 31, 1854 . . . . . £99 10 3

EXPENDITURE . . . . . 105 3 5

BALANCE due to Treasurer . . . . . 21 8 10

Editor, Rev. W. NORTON, Egham Hill.

Treasurer, JAMES OLIVER, Esq., 3, Newington Causeway.

Secretary, Rev. C. WOOLLACOTT, 4, Compton Street East, Brunswick Square.  
Committee.

Aldis, Rev. J.  
Blake, Rev. W. A.  
Bloomfield, Mr.  
Betts, Rev. H. J.  
Bowser, Mr. W.  
Burgon, Mr. J. T.  
Chalmers, Mr.

Jennings, Rev. D.  
King, Mr. F.  
Peacock, Rev. J.  
Pillow, Mr. T.  
Wilkin, Mr. S.  
Wills, Rev. F.  
Wyard, Rev. G.

Collector, Mr. J. C. WOOLLACOTT, 4, Thorney Place, Oakley Sq., Camden Town.

Depository, Messrs. HOULSTON and STONEMAN'S, 65, Paternoster Row.

### The Hanserd Knollys Society.

*Formed 1844.*

**OBJECT** :—"The publication of the works of early English and other Baptist writers."

Treasurer, CHARLES JONES, Esq.

Honorary Secretaries, E. B. UNDERHILL, Esq., Rev. Dr. HOBY.

Secretary, Rev. G. W. FISHBOURNE, 33, Moorgate Street.

Auditors, J. J. SMITH, Esq., J. CHANDLER, Esq.

#### Council.

Acworth, Rev. J., LL.D.  
Angus, Rev. Joseph, D.D.  
Birrell, Rev. C. M.  
Brock, Rev. William.  
Burditt, Rev. Thomas.  
Burns, Rev. Jabez, D.D.  
Crisp, Rev. T. S.  
Davies, Rev. B., Ph.D.  
Evans, Rev. B.  
Godwin, Rev. B., D.D.  
Gotch, Rev. F. W., M.A.  
Green, Rev. Samuel.  
Groser, Rev. William.  
Hinton, Rev. J. H., M.A.  
Jones, Charles Theodore, Esq.  
Low, James, Esq.  
Lowe, George, Esq., F.R.S.

Meredith, Mr. J.  
Murch, Rev. W. H., D.D.  
Mursell, Rev. J. P.  
Newman, Rev. Thomas Fox.  
Offer, George, Esq.  
Overbury, Rev. R. W.  
Owen, Rev. J. J.  
Pottenger, Rev. T.  
Price, Thomas, LL.D.  
Read, James, Esq.  
Russell, Rev. Joshua.  
Sprigg, Rev. James, M.A.  
Steane, Rev. Edward, D.D.  
Stovel, Rev. Charles.  
Thomas, Rev. Thomas.  
Trestrail, Rev. Frederick.

# Society for Aged or Infirm Baptist Ministers.

Formed 1816.

**OBJECT** :—"The relief of those Baptist Ministers who have become Beneficiary Members in conformity with the Rules, when they appear to be permanently incapacitated for pastoral or ministerial duties by reason of age or infirmity."

INCOME, year ending June, 1855	£430 10 0
EXPENDITURE	424 2 6
Capital, £4,600 new 3 per cent. Stock, £1,000 3 per cent. Consols,	
£1,100 3 per cent. Reduced.	
Claimants receiving aid	29
Number of Beneficiary Members	89

Treasurer, R. B. SHERRING, Esq., Ashley Place, Bristol.

Secretary, Rev. F. W. GORON, M.A., Brunswick Square, Bristol.

## Fundees.

Kelsall, Henry, Esq., Rochdale.  
Leonard, R. Esq., Bristol.

Phillips, J. L., Esq., Melksham.  
Smith, W. L., Esq., Denmark Hill.

## Committee.

Anstie, Mr. G. W., Devizes.  
Barnes, Rev. W., Trowbridge.  
Fowler, Mr. W., Trowbridge.  
Gotch, Rev. F. W., M.A., Bristol.  
Gouldsmith, Mr. J., Trowbridge.  
Griffiths, Mr. J., Kingswood.  
Hanson, J., Esq., Brixton Hill.  
Hinton, Rev. J. H., M.A., London.  
Horsey, Mr. W. D., Willington.  
Howe, Rev. G., Warminster.  
Jackson, Rev. John, Coate.  
Kelsall, H., Esq., Rochdale.  
Leonard, Mr. R., Bristol.  
Leonard, J. H., Esq., Bristol.  
Manning, Rev. S., Frome.

Phillips, J. L., Esq., Melksham.  
Rodway, Rev. G. W., Trowbridge.  
Russell, Rev. J., Blackheath.  
Sheppard, J., Esq., Frome.  
Sherring, R. B., Esq., Bristol.  
Shoard, Mr. John, Bristol.  
Smith, Mr. J. G., Bath.  
Smith, W. L., Esq., Denmark Hill.  
Steane, Rev. E., D.D., Camberwell.  
Tucker, Mr. E., Bath.  
Wassell, Rev. D., Bath.  
Webb, Rev. E., Tiverton.  
West, Mr. G., St. Albans.  
Winter, Rev. T., Bristol.  
Yates, Rev. W., Stroud.

# Young Men's Association in aid of the Baptist Missionary Society.

Formed 1848.

**OBJECTS** :—"To diffuse a Missionary spirit, especially among the Young, by the dissemination of Missionary information; the establishment of Missionary libraries; and the delivery of Lectures; to form and encourage Sunday-school and other Juvenile Missionary Auxiliaries, and to promote systematic efforts on behalf of Missions."

INCOME, year ending Oct., 1855	£178 0 11
EXPENDITURE, including payments to Parent Society	177 10 7
BALANCE in hand	0 10 11

President, Sir S. MORTON PETO, Bart.

Vice-President, Rev. JOSEPH ANGUS, D.D.

Treasurer, Mr. JOHN FRANCIS.

Secretary, Mr. JOHN TEMPLETON.

## Committee.

Benham, Mr. John.  
Brock, William, jun.  
Cole, Rev. T. J.  
Davis, Mr. Richard.  
Dosseter, Mr. D. R.  
Harrison, Mr. W.  
Hinton, Mr. James.  
Jackson, Mr. W.  
Keen, Mr. Henry.  
Olding, Mr. Frederick.

Olney, Mr. William.  
Payn, Mr. J. J.  
Pratt, Mr. Samuel.  
Robertson, Mr. G.  
Rothery, Mr. W.  
Smith, Mr. B. B.  
Thomas, Mr. Frederick.  
Tresidder, Mr. H. J.  
Tresidder, Mr. J. E.

And two Representatives from each Juvenile Auxiliary.

Communications to be addressed to the Secretary, 83, Moorgate Street.



## BAPTIST COLLEGES AND EDUCATIONAL INSTITUTIONS.

**Bristol.***Instituted 1770.*

INCOME, year ending June, 1855 . . . . .	£1,476	3	3
EXPENDITURE . . . . .	1,427	14	9
BALANCE due to the Treasurer . . . . .	313	13	8

Present number of Students, 16.

President, Rev. T. S. CRISP.

Classical and Mathematical Tutor, Rev. F. W. GOTCH, M.A.

Teacher of German, Dr. KOCH.

Treasurer, ROBERT LEONARD, Esq.

Secretary, GEORGE C. ASHMEAD, Esq., 19, Small Street, Bristol.

Medical Referee and Honorary Surgeon, Mr. J. M. CHANDLER.

**Committee.**

Anstie, Mr. G. W.  
 Bosworth, Rev. F.  
 Chandler, Mr. J. M.  
 Crisp, Rev. T. S.  
 Cross, Mr. W.  
 Cross, Rev. W. J.  
 Daniel, Mr. G. C.  
 Gotch, Rev. F. W., M.A.  
 Griffith, Mr. S.  
 Haycroft, Rev. N., M.A.  
 Jones, Mr. R.  
 Leonard, Mr. John H.  
 Leonard, Mr. R., jun.  
 Leonard, Mr. S.  
 Livett, Mr. J.

Morcum, Mr. A. F.  
 Morris, Rev. R.  
 Phillips, Mr. J. L.  
 Pratten, Mr. B.  
 Probert, Rev. E.  
 Ransford, Mr. O.  
 Reed, Mr. C.  
 Ryland, Mr. J. E.  
 Sheppard, Mr. John.  
 Sherring, Mr. R. B.  
 Shoard, Mr. John.  
 Smith, Mr. J. G.  
 Steane, Rev. E., D.D.  
 Whittuck, Mr. C. J.  
 Winter, Rev. T.

**Bradford.***Instituted 1804.*

INCOME, year ending August, 1855 . . . . .	£1,100	14	7
EXPENDITURE . . . . .	1,141	10	5
BALANCE in hand . . . . .	112	14	1

Number of Students, 26.

President and Theological Tutor, Rev. JAMES ACWORTH, LL.D., Horton College.

Resident Tutor, Rev. C. DANIEL.

Classical Tutor, Rev. S. G. GREEN, B.A.

Treasurers, THOMAS AKED, Esq., and WILLIAM STEAD, Esq., Bradford.

Secretaries, Rev. H. DOWSON and JOHN COOKE, Esq., Bradford.

Corresponding Secretaries, JOSEPH HANSON, Esq., and Rev. JOHN ALDIS, London.

**Committee.**

Angus, Henry, Esq., Newcastle.  
 Barry, Mr., Scarborough.  
 Bilborough, Mr. J. B., Leeds.  
 Burton, Mr. John, Nottingham.  
 Calender, R. M., Esq., Manchester.  
 Chapman, Mr., Sheffield.  
 Charles, Mr. William, Sheffield.  
 Cheetham, James, Esq., Oldham.  
 Coward, J., Esq., Liverpool.  
 Crowther, Mr. A., Lockwood.  
 Foster, G., Esq., Sabden.  
 George, W., Esq., Bradford.

Greenwood, Mr. W., Haworth.  
 Gresham, Mr. H., Leeds.  
 Harris, R., Esq., Leicester.  
 Hodgson, Mr. John, Brearley.  
 Illingworth, Miles, Esq., Bradford.  
 Kelsall, Henry, Esq., Rochdale.  
 Murgatroyd, W., Esq.  
 Swindel, Mr. S., Halifax.  
 Town, Mr. Joseph, Leeds.  
 Town, Mr., Keighley.  
 Wheldon, Mr. John, Scarborough.  
 Wilson, J., Esq., Sheffield.

And ministers who subscribe or make an annual collection.

**Stepney.***Instituted 1810.*

INCOME, year ending August, 1855 . . . . .	£1,453	0	6
EXPENDITURE . . . . .	1,622	15	11
BALANCE against the College . . . . .	83	14	2

Present number of Ministerial Students, 22.

President and Theological Tutor, Rev. JOSEPH ANGUS, D.D., M.R.A.S.

Classical Tutor, G. K. GILLESPIE, Esq., M.A.

German Tutor, Professor NENNER.

Mathematics and Natural Philosophy, J. BRIDGE, Esq., M.A.

Treasurer, GEORGE T. KEMP, Esq., Spital Square.

Secretary, Rev. G. W. FISHBOURNE.

Consulting Surgeon, WILLIAM COOKE, Esq., M.D.

Committee.

Allen, J. H., Esq.

Beddome, W., Esq.

Benham, J. L., Esq.

Bigwood, Rev. J.

Brawn, Rev. Samuel.

Brock, Rev. William.

Burls, C., Esq.

Danford, John, Esq.

Eastty, Nathaniel, Esq.

Foster, C. J., Esq., LL.D.

Gould, George, Esq.

Green, Rev. Samuel.

Groser, Rev. William.

Harvey, James, Esq.

Hirons, Rev. J.

Hoby, Rev. J., D.D.

Katterns, Rev. Daniel.

Leechman, Rev. John, M.A.

Lowe, George, Esq., F.R.S.

Marten, Rev. R. H., B.A.

Murch, Rev. W. H., D.D.

Pattison, J. R., Esq.

Pryce, Rev. E. S., A.B.

Rawlings, E., Esq.

Salter, Rev. W. A.

Smith, Rev. Thomas.

Smith, W. Lepard, Esq.

Soule, Rev. Israel May.

Steane, Rev. Edward, D.D.

Stevenson, G. Esq.

Stovel, Rev. Charles.

Trestrail, Rev. Frederick.

Warmington, J., Esq.

Wood, F. J., Esq., LL.D.

Auditors, Mr. JAMES BENHAM; Mr. J. WARMINGTON; Mr. J. CHANDLER.

**Pontypool.***Instituted at Abergavenny, 1807. Removed to Pontypool, 1836.*

INCOME, year ending May 25, 1855 . . . . .	£719	4	9
EXPENDITURE . . . . .	753	8	7
BALANCE in hand . . . . .	2	0	4

Number of Students, 16.

President, Rev. THOMAS THOMAS.

Classical Tutor, Rev. GEORGE THOMAS.

Treasurers, W. W. PHILLIPS and W. C. JAMES, Esqs.

Secretaries, Rev. S. PRICE and I. HILEY, Esq.

**Haverford West.***Instituted 1839.*

INCOME, year ending August 1, 1855 . . . . .	£392	10	6
EXPENDITURE . . . . .	425	12	1
BALANCE in hand . . . . .	26	10	0

Present number of Students, 16.

President, Rev. D. DAVIES, Haverford West.

Classical and Mathematical Tutor, Rev. T. BURDITT, Haverford West.

Treasurer, W. REES, Esq., Haverford West.

Secretaries, Rev. HENRY DAVIES, Llangloffan, Pembrokeshire;

Rev. T. E. THOMAS, Trehale, Pembrokeshire.

**Leicester.***General Baptist New Connexion.*

INCOME, year ending August, 1855 . . . . .	£492	17	7
EXPENDITURE . . . . .	480	1	0
BALANCE against the Institution . . . . .	68	4	1

Number of Students, 10.

Tutor, Rev. JOSEPH WALLIS.

Treasurer, W. BENNETT, Esq., Sawley.

Secretaries, Rev. J. GOADBY, Loughborough; Mr. J. F. WINKS, Leicester.

**Dr. Ward's Trust.****Trustees.**

Rev. EDWARD STEANE, D.D.  
Rev. GEORGE BROWNE.

WILLIAM LEAPARD SMITH, Esq.  
Rev. JOSEPH ANGUS, D.D.

JOSEPH TRITTON, Esq.

John Ward, LL.D., a Professor in Gresham College, who died in 1758, had in 1754 put in trust £1,200 Bank Stock, to be applied after his decease to the education of two young men at a Scotch University with a view to the ministry, preference being given to baptists.

**GENERAL SOCIETIES.****Religious Tract Society.**

*Formed 1799.*

OBJECT:—"The circulation of small religious books and treatises, in foreign countries as well as throughout the British dominions."

INCOME, year ending March 30, 1855 . . . . .	£84,653 13 3
EXPENDITURE . . . . .	84,293 10 10
BALANCE, in favour of the Society . . . . .	1,907 0 0

Treasurer, JOHN GURNEY HOARE, Esq.

Honorary Secretaries,

Rev. W. W. CHAMPNEYS, M.A.; Rev. E. HENDERSON, D.D.

Corresponding Secretary and Superintendent, Rev. GEORGE HENRY DAVIS.

Travelling Secretary, Rev. PHILIP J. SAFFERY.

Assistant Secretary and Cashier, Mr. WILLIAM TARN, 56, Paternoster Row.

**English Monthly Tract Society.**

*Formed 1837.*

OBJECT:—"The tracts are sent every month, postage free, to subscribers, or to any persons to whom they may wish them to be transmitted, in proportion to their subscriptions, whether in Great Britain, France, Germany, Holland, Belgium, or Switzerland."

INCOME, year ending Dec. 31, 1854 . . . . .	£2,127 13 3
EXPENDITURE . . . . .	2,137 0 10
BALANCE in hand . . . . .	6 4 6

Treasurer, MOSES POOLE, Esq., 7, Upper Avenue Road, Regent's Park.

Honorary Secretaries, Rev. G. A. ROGERS, M.A.; Rev. J. STROUGHTON.

Secretary, Mr. JOHN STABB, 27, Red Lion Square.

Collector, Mr. BELCHER, 26, Charrington Street, Somers Town.

**Weekly Tract Society.**

*Formed 1847.*

OBJECT:—"To inculcate religion, and to promote the social and moral improvement of the working classes, by the circulation of appropriate tracts. A new tract is published weekly."

RECEIPTS for the year ending March 31st, 1855 . . . . .	£304 16 4
EXPENDITURE . . . . .	270 12 4
BALANCE in hand . . . . .	59 11 0

Treasurer, WILLIAM GARLICK, Esq., 33, Great James Street.

Secretary, Mr. ROWLAND ELLIOTT.

Office and Depository, 62, Paternoster Row.

## Sunday School Union.

*Formed 1803.*

OBJECT:—"1st. To stimulate and encourage Sunday-school teachers, at home and abroad, to greater exertions in the promotion of religious education. 2nd. By mutual communication, to improve the methods of instruction. 3rd. To ascertain those situations where Sunday-schools are most wanted, and promote their establishment. 4th. To supply books and stationery suited for Sunday-schools at reduced prices. In carrying these objects into effect, this Society shall not in any way interfere with the private concerns of Sunday-schools."

INCOME, year ending March 31, 1855, Benevolent Fund Account .	£1,560	3	11
EXPENDITURE	ditto . . .	1,624	1 9
BALANCE overdrawn	ditto . . .	805	7 10
JUBILEE ACCOUNT, RECEIPTS . . . . .		5,250	11 6
INVESTMENTS . . . . .		5,250	11 6
TRADE ACCOUNT, stock at depository . . . . .		4,220	0 0
CAPITAL . . . . .		3,250	0 0

President, The Hon. ARTHUR KINNAIRD, M.P.

Treasurer, THOMAS CHALLIS, Esq., Ald., M.P.

Secretaries.

Mr. WILLIAM H. WATSON.

Mr. WILLIAM GROSER.\*

Mr. PETER JACKSON.

Mr. JOSIAH FORSAITH.

Collector, Mr. C. T. HOWSHALL, 13, Blomfield Street North, Dalston.

*Offices, 60, Paternoster Row.*

## British and Foreign Bible Society.

*Formed 1804.*

OBJECT:—"To encourage a wider circulation of the Holy Scriptures without note or comment: the only copies in the languages of the United Kingdom to be circulated by the Society shall be the authorized version."

INCOME, year ending March 31, 1855 (including Special Funds)	£136,032	15	8
EXPENDITURE . . . . .	149,040	13	9

President, Right Hon. Earl of SHAFTESBURY.

Treasurer, JOHN THORNTON, Esq.

Secretaries, Rev. ROBERT FROST, M.A.; Rev. SAMUEL BERGNE.

Superintendent of the Translating and Editorial Department,

Rev. THOMAS W. MELLER, M.A., Rector of Woodbridge.

Accountant and Assistant Secretary, Mr. WILLIAM HITCHIN.

Assistant Foreign Secretary, Mr. HENRY KNOLLEKE.

Depositary, Mr. JAMES FRANKLIN.

Collector, Mr. WILLIAM H. CHAPLIN.

Bibles issued during the year from London . . . . .	503,951
Ditto on the Continent . . . . .	167,741
Testaments . . . . .	514,931
Ditto on the Continent . . . . .	324,253
Total from 1804 . . . . .	29,389,507

*Society's House, 10, Earl Street, Blackfriars.*

\* *Of Barnsbury Park.*

## British and Foreign School Society.

*Formed 1808.*

**OBJECT** :—"Promoting the education of the labouring and manufacturing classes of society of every religious persuasion."

**INCOME** (including £2479 14s. 6d. from the Council of Education) £17,358 16 5

**EXPENDITURE** . . . . . 14,191 19 1

**BALANCE** in the hands of the Treasurer, Jan. 31, 1855 . . . . . 3,166 17 4

President, The Duke of BEDFORD.

Treasurer, SAMUEL GURNEY, Esq., 65, Lombard Street.

Secretary, HENRY DUNN, Esq., Central School, Borough Road.

Collector, Mr. G. R. EHN, 6, Kennington Place, Kennington.

## Voluntary School Association.

*Formed 1848.*

**OBJECT** :—"The promotion of secular and religious education, exclusively of state aid, in the United Kingdom and its dependencies. The Society shall also be at liberty, so far as it may be practicable consistently with a due attention to its primary object, to render assistance to schools conducted upon similar principles in other countries. The religious instruction in schools connected with the Society is to be based upon the Holy Scriptures in the authorized version (which shall be read, at least, daily), and shall comprehend the great doctrines of the divinity and atonement of Jesus Christ, and the regenerating influence of the Holy Spirit. It is, however, intended that such parents of children in attendance at the schools as may object to the religious instruction given, shall be at liberty to withdraw their children during such portion of school hours as may be specially devoted to it."

**INCOME**, year ending March 31st, 1855 . . . . . £1,037 3 10

**EXPENDITURE** . . . . . 1,154 4 1

**BALANCE** against the Society . . . . . 35 9 2

Treasurer, GEORGE W. ALEXANDER, Esq., 40, Lombard Street.

Honorary Secretaries,

Of Finance, Miss S. A. ALEXANDER, Stoke Newington.

Minutes, Miss BREWIN, Denmark Hill.

Correspondence, Miss BUXTON, Champion Hill.

Rev. H. RICHARD, 10, Surrey Square, Old Kent Road.

JOSEPH BARRETT, Esq., 22, Fleet Street.

Assistant Secretary, Mr. GEORGE KEARLEY, 7, Walworth Place, Walworth.

*Normal School for Young Men, 7, Walworth Place, Walworth.*

*Normal School for Young Women, 15, Charlotte Row, Walworth Road.*

## Society for Promoting Female Education in the East.

*Formed 1834.*

**OBJECT** :—"The establishment and superintendence of schools in the East, where favourable opportunities are presented—the selection and preparation, in this country, of pious and well-educated persons to go out as superintendents—and the training and encouragement of subordinate native teachers."

**INCOME**, year ending May, 1855 . . . . . £1,957 6 10

**EXPENDITURE** . . . . . 1,884 15 2

**BALANCE** in hand . . . . . 226 4 4

Treasurer, JOHN LABOUCHERE, Esq., 20, Birchin Lane.

Hon. Secretaries, Miss ADAM; Miss BRIDGES.

Assistant Secretary, Miss WEBB, 15, Shaftesbury Crescent, Pimlico, London.

*Letters may be addressed to the Secretary, "Care of Mr. Suter, 32, Cheapside."*

## British and Foreign Sailors' Society.

**OBJECT** :—"To promote the spiritual interests of seamen; the society comprehending 'all denominations of Christians holding the essential doctrines of the protestant faith.'"

INCOME, fifteen months ending March 31, 1855 . . . . .	£2,965	8	11
EXPENDITURE . . . . .	3,085	15	4
BALANCE in hand . . . . .	35	2	0

Treasurer, THOMSON HANKEY, jun., Esq., M.P.

Secretary, Mr. THOMAS AUGUSTUS FIELDWICK.

Bankers, Messrs. HANKEY, Fenchurch Street.

Collector, Rev. JOSEPHUS CHAPMAN.

*Society's Offices, 2, Jeffrey Square, St. Mary Axe.*

## British Society for the Propagation of the Gospel among the Jews.

*Formed 1842.*

**OBJECT** :—"The propagation of the gospel among the Jews : 'the more immediate field of the Society's operations' being 'London and the larger towns of the United Kingdom.'"

INCOME, year ending April, 1855 . . . . .	£4,661	0	6
EXPENDITURE . . . . .	4,239	16	5
BALANCE due to the Treasurer . . . . .	722	14	0

Honorary Secretaries, Rev. E. HENDERSON, D.D.; Rev. JAMES HAMILTON, D.D.;  
Rev. W. M. BUNTING.

Resident Secretary, Mr. G. YONGE, 1, Crescent Place, Blackfriars.

## Peace Society.

*Formed 1816.*

**OBJECT** :—"To print and circulate tracts, and to diffuse information, tending to show that war is inconsistent with the spirit of Christianity and the true interests of mankind, and to point out the means best calculated to maintain permanent and universal peace upon the basis of Christian principles."

INCOME, year ending May, 1855 . . . . .	£1,306	19	6
EXPENDITURE . . . . .	1,359	13	1
BALANCE in hand . . . . .	131	15	8

President, CHARLES HINDLEY, Esq., M.P.

Treasurer, SAMUEL GURNEY, Esq., 65, Lombard Street.

Secretary, Rev. HENRY RICHARD, 10, Surrey Square, Old Kent Road.

Assistant Secretary, Mr. A. BROCKWAY, Office, 19, New Broad Street.

Travelling Agent, Mr. WILLIAM STOKES.

**Christian Instruction Society.***Formed 1825.*

**OBJECT** :—"Irrespective of the particular denominational opinions held amongst Christians to advance evangelical religion and Christian charity primarily amongst the inhabitants of the metropolis and its vicinity, by promoting the observance of the Lord's day, the preaching of the gospel, the establishment of prayer-meetings and sabbath schools, the circulation of the Holy Scriptures and religious books and tracts, the systematic visitation of the sick and destitute poor in hospitals, work-houses, and prisons, or at their own abodes, with every other work of mercy which the committee may from time to time approve, for the accomplishment of the great objects contemplated by the society."

INCOME, year ending April, 1855 . . . . .	£525 14 7
EXPENDITURE . . . . .	540 6 8
BALANCE against the Society . . . . .	46 17 7

Treasurer, THOMAS CHALLIS, Esq., Alderman and M.P.

Secretaries, Rev. ROBERT ASHTON, Battersea Rise, Surrey ;

Mr. JOHN PITMAN, 9, Grove Place, Hackney.

Collector, Mr. LAWRENCE, the Cottage, York Road, Battersea.

*Office of the Society, 60, Paternoster Row.*

**City Mission.***Formed 1835.*

**OBJECT** :—"To extend the knowledge of the gospel among the inhabitants of London and its vicinity (especially the poor), without any reference to denominational distinctions, or the peculiarities of church government."

INCOME, year ending June 6, 1855 . . . . .	£30,711 12 8
EXPENDITURE . . . . .	31,702 2 3
BALANCE in hand . . . . .	676 8 7
RESERVE FUND, New 8 per Cents . . . . .	4,176 14 4

Treasurer, Sir EDWARD NORTH BUXTON, Bart.

Secretaries, Rev. JOHN GARWOOD, M.A. ; Rev. JOHN ROBINSON.

Examiners of Missionaries.

Beamish, Rev. H. H., M.A.  
Beecham, Rev. J., D.D.  
Bergue, Rev. S. B.  
Bunting, Rev. W. M.  
Carver, Rev. J., M.A.  
Charlesworth, Rev. J., B.D.  
Dibdin, Rev. R. W., M.A.  
Edwards, Rev. A. T., M.A.  
Gribble, Rev. C. B., M.A.

Harrison, Rev. J. C.  
Lorimer, Rev. Peter, SS.T.P.  
Molynceux, Rev. Capel, M.A.  
Morison, Rev. J., D.D., LL.D.  
Noel, Hon. and Rev. B. W., M.A.  
Patteson, Rev. John, M.A.  
Redpath, Rev. R., M.A.  
Reeve, Rev. J. W., M.A.  
Steane, Rev. E., D.D.

Cash Clerk and Collector, Mr. J. B. PRESS, Church Street, Hackney.

Missionaries employed . . . . .	328
Visits during the year . . . . .	1,484,563
Copies of scriptures distributed . . . . .	8,155
Tracts distributed . . . . .	2,092,854

*Office, 8A, Red Lion Square.*

**British and Foreign Anti-Slavery Society.***Formed 1839.*

**OBJECTS** :—"The universal extinction of slavery and the slave-trade, and the protection of the rights and interests of the enfranchised population in the British possessions, and of all persons captured as slaves."

INCOME, from May 1 to December 31, 1854 . . . . .	£817 7 10
EXPENDITURE . . . . .	595 5 9
BALANCE due to the Treasurer, December 31, 1854 . . . . .	97 0 6
BALANCE in hand, April 30, 1855 . . . . .	198 14 2

Treasurer, GEORGE WILLIAM ALEXANDER, Lombard Street.

Secretary, Mr. L. A. CHAMEROVZOW.

*Office, 27, New Broad Street, London.*

## Society for the Liberation of Religion from State Patronage and Control.

*Formed 1844.*

**OBJECTS:**—"The abrogation of all laws and usages which inflict disability, or confer privilege, on ecclesiastical grounds, upon any subject of the realm. The discontinuance of all payments from the Consolidated Fund, and of all Parliamentary grants and compulsory exactions, for religious purposes. The application to secular uses, after an equitable satisfaction of existing interests, of, all national property now held in trust by the United Church of England and Ireland, and the Presbyterian Church of Scotland, and, concurrently with it, the liberation of those churches from all state-control."

INCOME, year ending April 30, 1855 . . . . .	£2,826	2	10
EXPENDITURE . . . . .	2,907	1	1
BALANCE in hand . . . . .	219	3	5

Treasurer, WILLIAM EDWARDS, Esq.  
 Secretary, JOHN CARVELL WILLIAMS, Esq.  
 Travelling Secretary, Rev. EDWARD S. PRYCE.  
 Collector, Mr. W. HICKMAN SMITH.  
*Office, 2, Sarjeants' Inn, No. 50, Fleet Street.*

## Ragged School Union.

*Formed 1844.*

**OBJECTS:**—"To encourage and assist those who teach in Ragged Schools; to help such by small grants of money, where advisable; to collect and diffuse information respecting schools now in existence, and promote the formation of new ones; to suggest plans for the more efficient management of such schools, and for the instruction of the children of the poor in general; to visit the various schools occasionally, and observe their progress; to encourage teachers' meetings and bible classes; and to assist the old, as well as the young, in the study of the word of God."

INCOME, year ending May 1, 1855 . . . . .	£3,759	8	11
EXPENDITURE . . . . .	4,631	18	3
BALANCE in hand . . . . .	453	7	1

Deposited as a Reserve Fund, £3,726 17s. 9d., and Consols, £1,821 9s. 9d.

President, Rt. Hon. Earl of SHAFTESBURY.  
 Treasurer, R. C. L. BEVAN, Esq., Lombard Street.  
 Honorary Secretary, Mr. W. LOCKE, 1, Exeter Hall.  
 Secretary, Mr. J. G. GENT, 1, Exeter Hall.  
 Collector, Mr. W. A. BLAKE, 4, Southampton Row, New Road.

## Soldiers' Friend Society.

**OBJECT:**—"Diffusing religious knowledge throughout the British Army."

INCOME, February 1, 1854, to April 30, 1855 . . . . .	£9,347	10	8
EXPENDITURE . . . . .	6,815	7	0
BALANCE in favour of the Society . . . . .	307	17	11

Deposited as a Reserve Fund, £2,400.

Treasurer, GEORGE BURNS, Esq., 17, Porteus Road, Paddington.  
 Secretary, Mr. W. A. BLAKE.

Missionary to the Russian Prisoners, Rev. E. STALLYBRASS.

Missionary to the French Protestant Troops, Rev. A. LEVI.

Superintendent of the Agents at the seat of War, Rev. G. CAMPBELL, B.A.  
*Office, 15, Exeter Hall.*

## Evangelical Continental Society.

*Formed 1845.*

**OBJECT:**—"To assist and encourage Evangelical Societies on the Continent in their endeavours to propagate the gospel, and by other means to promote the same important end."

INCOME, year ending May 16, 1855 . . . . .	£1,103	15	3
EXPENDITURE . . . . .	1,145	0	0
BALANCE in hand . . . . .	38	11	4

Treasurer, WILLIAM ALERS HANKEY, Esq.  
 Sub-Treasurer, EBENEZER PYE SMITH, Esq.  
 Secretary, Rev. EVAN DAVIES.  
 Collector, Mr. RENDLE, 41, Charles Street, Horsleydown.  
*Office, 7, Blomfield Street, Finsbury.*



**Working Men's Educational Union.***Formed 1852.*

**OBJECTS** :—"This Union has been formed to furnish every facility for the elevation of the adult working classes, as it regards their physical, intellectual, moral, and religious condition, by providing for them instruction, combined with needful relaxation and amusement, by encouraging throughout the country the delivery of popular sound Lectures, the formation of similar Lending Libraries, and also Mutual Instruction Classes."

INCOME, for the ending Dec. 31, 1854 . . . . .	£2,268 11 5
EXPENDITURE . . . . .	2,496 11 11
BALANCE in hand . . . . .	16 10 11

Treasurer, ROBERT C. L. BEVAN, Esq.  
 Honorary Secretary, BENJAMIN SCOTT, Esq.  
 Assistant Secretary, Mr. CHARLES THEODORE JONES.  
 Depositary, Mr. FRANÇOIS BARON.  
*Office and Depot, 25, King William Street, Trafalgar Square.*

**Aged Ministers' Society.***Formed 1818.*

**OBJECT** :—"The relief of aged and infirm protestant dissenting ministers of the presbyterian, independent, and baptist denominations, in England and Wales, accepted and approved in their respective denominations; who, having been settled pastors of congregations, have resigned their office in consequence of incapacity by age or other infirmities."

INCOME, year ending May, 1855 . . . . .	£554 10 7
EXPENDITURE . . . . .	601 3 10
BALANCE in hand . . . . .	193 6 7

CAPITAL, stock yielding about £467 per annum.  
 Cases relieved last year, 61.

Treasurer, THOMAS PIPER, Esq., Denmark Hill, Camberwell.  
 Trustees, JAMES ESDAILE, Esq., THOMAS PIPER, Esq., JOHN WILKS, Esq.  
 Secretary, Rev. G. ROGERS, 4, Frederick Place, Commercial Road, Peckham.

**Widows' Fund.***Formed 1773.*

**OBJECT** :—"The relief of the necessitous widows and children of protestant dissenting ministers."

INCOME, year ending March 31, 1855 . . . . .	£2,683 5 10
EXPENDITURE . . . . .	2,593 17 11
BALANCE in hand . . . . .	89 7 10
FUNDED PROPERTY producing an annual income of . . . . .	2,435 5 9
Amount Paid to Widows since formation of the Society . . . . .	182,189 18 2

Treasurer, STEPHEN OLDING, Esq., Clement's Lane.  
 Secretary, Mr. H. K. SMITHERS, Queen's Road, Peckham.  
 Collector, Mr. DAVID HINE, 119, Albany Road, Camberwell.

From whom Forms of Petitions and every other information relative to this charity may be had.

Exhibitions during the year to 85 Widows in England at £12 each.	
Exhibitions . . . . . 68 Widows in England at £11 each.	
Exhibitions . . . . . 8 Widows in England at £10 each.	
Exhibitions . . . . . 41 Widows in Wales at £9 each.	
Exhibitions . . . . . 31 Widows in Wales at £8 each.	

Of the 151 English Widows, 87 were of the baptist, 70 of the independent, and 5 of the presbyterian denominations. The denominations of the Welsh widows are not specified.

**Protestant Union.***Founded 1798.*

**OBJECT** :—"The benefit of the widows and children of protestant ministers of all denominations who become members by subscribing according to its rules."

<b>INCOME</b> , year ending March 31, 1855 . . . . .	£2,630	11	9
<b>EXPENDITURE</b> . . . . .	2,656	19	5
<b>CAPITAL</b> , invested in government security, £29,131 11s. 3d.			
sterling, and £500 consols . . . . .	29,631	11	3
<b>BALANCE</b> in Treasurer's hands . . . . .	574	6	9
Annuitants . . . . .	38		
Number of members . . . . .	190		

Treasurer, W. ALERS HANKY, Esq., Fenchurch Street.

Secretary, Rev. JOHN HUNT, Brixton Rise, Surrey.

Trustees, WILLIAM ALERS HANKY, Esq.; JOSHUA WILSON, Esq.;

Rev. Dr. BENNETT; Rev. Dr. TIDMAN.

Directors, Rev. Dr. ANGUS; Rev. R. ASHTON; Rev. W. LUCY;

Rev. JAMES HILL; Rev. Dr. TIDMAN; Rev. T. TIMPSON.

**Orphan Working School.***Founded 1760.*

**OBJECT** :—"To provide food, clothes, lodging, and education for orphans and such other necessitous children as shall be elected by the subscribers."

Orphans in the School, Boys 179, Girls 90.

<b>INCOME</b> , for the year ending Dec. 31, 1854 . . . . .	£7,012	7	4
<b>EXPENDITURE</b> . . . . .	6,775	4	7
<b>BALANCE</b> at Bankers' . . . . .	783	4	1
Property producing Annual Income of . . . . .	1,625	2	9

President, JOHN REMINGTON MILLS, Esq.

Treasurer, THOMAS MERRIMAN COOMBS, Esq.

Secretary, Mr. JOSEPH SOUL, 11, Boxworth Grove, Islington.

Collector, Mr. W. H. CHAPLIN, 11, Sebons Buildings, Islington.

Matron, Mrs. ELIZABETH BAIRD.

Principal Master, Mr. W. F. TARLTON.

Principal Mistress, Miss SALIER.

*Office, 32, Ludgate Hill.*

**New Asylum for Fatherless Children.**

STAMFORD HILL.

*Founded 1844.*

**OBJECT** :—"To board, clothe, nurse, and educate the infant orphan under eight years of age; and until he shall be eligible to enjoy the aid of those institutions which provide for the fatherless above that age." "It being the design of this charity to receive and bless the fatherless infant, without distinction of sex, place, or religious connexion, it shall be a rule absolute, beyond the control of any future general meeting, or any act of incorporation, that, while the education of the infant family shall be strictly religious and scriptural, no denominational catechism whatever shall be introduced, and that no particular forms whatever shall be imposed on any child, contrary to the religious convictions of the surviving parent or guardian of such child."

<b>INCOME</b> , from March 31, 1854, to May 15, 1855 . . . . .	£2,956	7	0
<b>EXPENDITURE</b> . . . . .	2,835	19	11
<b>BALANCE</b> in hand . . . . .	274	4	11

Number of orphans, 116.

Treasurer, Baron LIONEL DE ROTHSCHILD, M.P.

Sub-Treasurer, Rev. ANDREW REED, D.D.

Honorary Secretaries, DAVID W. WIRE, Esq., Ald.; Rev. T. AVELING.

Sub-Secretary and Collector, Mr. JOHN CUZNER.

Bankers, Messrs. BARCLAY, BEVAN, TRITTON, and Co.

*Office, 32, Poultry, London.*

**Apprenticeship Society.***Formed 1829.*

**OBJECT:**—"That this society shall be designated the 'Society for Assisting to Apprentice the Children of Dissenting Ministers of Evangelical Sentiments.'"

<b>INCOME</b> , year ending March 31, 1855 . . . . .	£302 0 1
<b>EXPENDITURE</b> . . . . .	304 14 9
<b>BALANCE</b> in hand . . . . .	130 15 7

Treasurer, Alderman CHALLIS, Esq., M.P.

Secretaries, Rev. I. V. MUMMEY, Albion Square, Dalston;

Mr. W. W. KILPIN, Alderman, High Street, Bedford.

Collector, Mr. C. CORDELIER, 92, Fenchurch Street.

In the year 8 premiums have been granted, amounting to £122.

The Elections are half-yearly. An Annual Subscription of Five Shillings gives as many votes as there are candidates to be elected.

**PÆDOBAPTIST SOCIETIES.****London Missionary Society.**

<b>INCOME</b> , 1854-55, including receipts from the stations . . . . .	£59,665 10 5
<b>EXPENDITURE</b> . . . . .	65,038 13 9
<b>BALANCE</b> against the Society . . . . .	12,912 17 5
<b>STOCK</b> possessed for general and special purposes, about . . . . .	33,490 13 0

Treasurer, Sir CULLING EARDLEY EARDLEY, Bart.

Foreign Sec., Rev. ARTHUR TIDMAN, D.D. Home Sec., Rev. EBENEZER PROUT.  
*Mission House, Blomfield Street, Finsbury.*

**Wesleyan Missionary Society.**

<b>INCOME</b> , for the year ending Dec. 31, 1854 . . . . .	£111,048 14 4
<b>EXPENDITURE</b> . . . . .	107,371 2 1
<b>BALANCE</b> due to the Treasurers . . . . .	15,723 19 7
The Treasurers are also under acceptances amounting to . . . . .	854 2 11

Treasurers, THOMAS FARMER, Esq., and the Rev. JOHN SCOTT.

Secretaries, Rev. J. BEECHAM, D.D., Rev. ELIJAH HOOLE, Rev. G. OSBORNE, and  
Rev. W. ARTHUR, M.A., Wesleyan Mission House, Bishopsgate Street Within.

**Church Missionary Society.**

<b>INCOME</b> for the year ending March 31, 1855 . . . . .	£129,602 17 4
<b>EXPENDITURE</b> . . . . .	135,223 19 6
<b>BALANCE</b> , in Stock, at the bankers' and in the office . . . . .	114,042 15 6

Treasurer, JOHN THORNTON, Esq.  
Secretaries, Rev. HENRY VENN, B.D., Rev. W. KNIGHT, M.A., Rev. J. CHAPMAN, B.D.,  
Major HECTOR STRAITH, Major CHARLES GRAHAM.

**Congregational "British Missions."****HOME MISSIONARY SOCIETY.**

<b>INCOME</b> , year ending April 30, 1855 . . . . .	£6,724 5 3
<b>EXPENDITURE</b> . . . . .	7,703 19 1
<b>BALANCE</b> due to the Treasurer . . . . .	39 15 7
<b>STOCK</b> sold during the year . . . . .	1,199 12 0
<b>STOCK</b> , belonging to the Society . . . . .	1,758 6 7

Treasurer, THOMAS THOMPSON, Esq. Sub-Treasurer, BENJAMIN HANBURY, Esq.

Secretary, Rev. JAMES WILLIAM MASSIE, D.D., LL.D., Blomfield Street, Finsbury.

**IRISH EVANGELICAL SOCIETY.**

<b>INCOME</b> , year ending April 30, 1855 . . . . .	£1,506 9 1
<b>EXPENDITURE</b> . . . . .	1,843 0 10
<b>BALANCE</b> in hand . . . . .	165 4 5

Treasurer, T. M. COOMBS, Esq., Ludgate Street.

Secretary, Rev. J. W. MASSIE, D.D., LL.D., Blomfield Street, Finsbury.

**COLONIAL MISSIONARY SOCIETY.**

<b>INCOME</b> , year ending April 30, 1855 . . . . .	£5,696 3 11
<b>EXPENDITURE</b> . . . . .	6,059 13 4
<b>BALANCE</b> due to the Treasurer . . . . .	698 3 8

Treasurer, JAMES SPICKER, Esq. Secretary, Rev. THOMAS JAMES, Blomfield Street, Finsbury.

## ALPHABETICAL LIST OF BAPTIST MINISTERS IN ENGLAND.

It should be understood that many ministers in this list do not now sustain the pastoral office; and that there are great differences of opinion and practice among them, though they are all believed to be ministers holding the distinguishing sentiment of the baptist denomination, that Christian baptism is immersion on a personal profession of faith.

- Abbott, W., Blunham, near St. Neots.  
 Abingdon, L. J., Hanley, Stafford.  
 Acock, J., Stow-on-the-Wold, Glo'ster.  
 Acworth, J., LL.D., Bradford, York.  
 Adam, David, Scarborough.  
 Adey, Edward, Leighton Buzzard, Beds.  
 Aikenhead, R., Wantage.  
 Ainsworth, J., Uxbridge, Middlesex.  
 Aitchison, W. S., Newport, Monmouth.  
 Albrecht, H. S., Mirfield, Yorkshire.  
 Alcorn, J., Gilbert, Cheshire.  
 Alderson, W., Willingham, Cambridgeshire.  
 Aldis, John, Reading.  
 Alldis, R., Pentonville.  
 Allen, — Charlton-on-Otmoor, Oxon.  
 Allen, G., Long Crendon, Bucks.  
 Allen, William, Oxford.  
 Allnutt, W., Syddenham, Oxon.  
 Amery, John, Lustleigh, Devon.  
 Amory, E., Aldwinkle, Northamptonshire.  
 Anderson, A., Bures St. Mary, Suffolk.  
 Anderson, Hugh, Bratton, Wilts.  
 Anderson, W. M., Hawick.  
 Angus, Henry, Rugby, Warwick.  
 Angus, Jos., D.D., Stepney, Middlesex.  
 Archer, W. E., Spaldwick, Hunts.  
 Armstrong, W. K., B.A., Ashton-under-Lyne.  
 Arnold, E., Cuckfield, Sussex.  
 Arnot, G. Portsea, Hants.  
 Arsby, George, Shrewsbury.  
 Arthur, B., Bideford, Devon.  
 Ash, — Staly Bridge, Lancashire.  
 Ashberry, H., Sheffield.  
 Ashmead, G., Padiham, Lancashire.  
 Atkinson, J., Woolwich, Kent.  
 Atwood, Thomas, Kennington, Surrey.  
 Austin, John, Tunbridge Wells.  
 Avery, T., Aston Clinton, Bucks.  
 Ayres, R., Chalford.  
 Ayton, S., Chesham, Bucks.
- Backhouse, — Norton, Suffolk.  
 Baile, J., Newcastle-on-Tyne.  
 Bailey, G. G., Rushden, Northampton.  
 Bailey, Josephus, Bewdley, Worcester.  
 Bailhache, Clement, Leeds.  
 Baker, — Dartford, Kent.  
 Baker, Charles, Bradninch, Devon.  
 Baker, George, Hailsham.  
 Baker, Richard, Necton, Norfolk.  
 Baker, Thomas, B.A., Ridgmount.  
 Baker, T., Burrowbridge, Somerset.  
 Baker, T. S., Westminster.  
 Baldwin, J., Cranford, Suffolk.  
 Baldock, Thomas, Wivelsfield, Sussex.  
 Balfern, W. P., Bow, Middlesex.
- Ball, W., Wandsworth, Surrey.  
 Bamber, John, Waingate, Yorkshire.  
 Bane, — Skidby, Yorkshire.  
 Banks, C. W., Bermondsey.  
 Banks, R., Newcastle-on-Tyne.  
 Banna, W., Bacton, Norfolk.  
 Barber, Joseph, Warford, Cheshire.  
 Barker, J., Lockwood, Yorkshire.  
 Barras, T., Peterborough.  
 Barker, W., Blackburn.  
 Barnes, J., Austrey, Warwick.  
 Barnes, Robert, Glemsford, Suffolk.  
 Barnes, W., Clare, Suffolk.  
 Barnes, W., Trowbridge, Wilts.  
 Barnett, J., Blaby, Leicester.  
 Barnett, J. P., Keighley, Yorkshire.  
 Bartholomew, H., Halstead, Essex.  
 Bartlett, B., Fenny Stratford, Bucks.  
 Batey, John, Burnley, Lancashire.  
 Bather, A., Mount Bures, Essex.  
 Bayly, Richard, Newark, Notts.  
 Bayne, R., Langham, Essex.  
 Baynes, J., Wellington, Somerset.  
 Baynes, J. A., B.A., Nottingham.  
 Bedding, E., Cuddington, Bucks.  
 Beddow, B.  
 Bee, G., Houghton-le-Spring, Durham.  
 Bell, W., Brooke, Norfolk.  
 Bennett, R., Blackfield Common, Hants.  
 Bennett, T., Barnoldswick, Yorkshire.  
 Bennett, W. C.  
 Benson, William, London.  
 Bentley, W., Sudbury, Suffolk.  
 Bernie, A., Preston.  
 Berry, A., Halifax.  
 Best, G., Drayton, Berks.  
 Best, J., Little Stonham, Suffolk.  
 Betts, Henry John, Southwark.  
 Bevan, John, Enfield Highway.  
 Bevan, T., Nantyglo, Monmouth.  
 Bidder, W., Bermondsey, Southwark.  
 Biddle, T., Brockham Green, Surrey.  
 Bigwood, John, Brompton, Middlesex.  
 Billings, D.D., Gedney Hill, Lincoln.  
 Bilson, J. E., Allerton, Yorkshire.  
 Bird, Samuel, Hatfield.  
 Birrell, Charles M., Liverpool.  
 Birt, John, Oldham, Lancashire.  
 Black, T., Ford Forge, Northumberland.  
 Black, W. H., London.  
 Blackburn, James, Foxton, Leicester.  
 Blackmore, James B., Princes Risborough.  
 Blackmore, Samuel, Eardisland, Leominster.  
 Blackmore, T. W., Kentisbore, Devon.  
 Blake, J. H., Sandhurst, Kent.  
 Blake, W., Broughton Gifford, Wilts.

- Blake, W. A., London.  
 Blakey, John, Haslingdon, Lancashire.  
 Bland, J., Jersey.  
 Bland, S. K., Cheshunt.  
 Blinkhorn, R. R., Willingham, Camba.  
 Bliss, W. B., Pembroke Dock.  
 Blomfield, Henry, Hastings.  
 Bloomfield, T. G., London.  
 Bolton, J., Highbridge, Somerset.  
 Bonner, W. H., Birkenhead.  
 Bontems, William, Whitchurch, Salop.  
 Booth, Samuel Harris, Falmouth.  
 Bosworth, F., M.A., Bristol.  
 Bott, E., Barton, Leicestershire.  
 Bottle, H., Yelling, Hunts.  
 Bottomley, W. C., Birmingham.  
 Bowden, R., Towersey, Bucks.  
 Bowes, W. B., London.  
 Box, C., Woolwich, Kent.  
 Boyce, D., Lechlade, Gloucestershire.  
 Branch, John, St. John's Road, London.  
 Brasted, J. B., Blakeney, Norfolk.  
 Brawn, Samuel, Loughton, Essex.  
 Breeze, R., Swindon, Wilts.  
 Brewer, E. H., Dartmouth, Devon.  
 Brewer, R., Leeds, Yorkshire.  
 Brand, Joseph, Aldringham, Suffolk.  
 Bridge, W., Cosely, Stafford.  
 Bridgman, D., Horsington, Somerset.  
 Briscoe, J. P., Chesterton, Cambridgeshire.  
 Britcliffe, Francis, Heywood.  
 Broad, John, Hitchin, Herts.  
 Brock, William, Gower St., London.  
 Brocklehurst, S., Colchester, Essex.  
 Brockway, G., Culmstock.  
 Bromwich, J., Sheepshead, Leicester.  
 Brook, J., Broadstairs, Kent.  
 Brook, W., Bovey Tracy.  
 Brooks, J. H., Banbury.  
 Brooks, T., Bourton on the Water.  
 Brown, Frederick, Bungay.  
 Brown, Hugh Stowel, Liverpool.  
 Brown, J., Halesworth, Suffolk.  
 Brown, J. T., Northampton.  
 Brown, Joseph, Northampton.  
 Brown, J. J., Birmingham.  
 Brown, William, Godmanchester, Hunts.  
 Brown, W., Friston, Suffolk.  
 Brown, W., Attleborough, Norfolk.  
 Brown, W., Poulner, Hants.  
 Bruce, R., Sunderland, Durham.  
 Duck, James, Liverpool.  
 Bug, — Heybridge.  
 Bugby, Fitzherbert, Preston.  
 Bull, T., Over, Cambridgeshire.  
 Bumpus, T., Stratford-on-Avon, Warwick.  
 Bunce, J. S., Bristol.  
 Burchell, W. F., Rochdale, Lancashire.  
 Burdett, A., Long Buckby.  
 Burditt, Thomas, Haverfordwest.  
 Burns, Dawson, London.  
 Burns, Jabez, D.D., London.  
 Burns, S., Gornal, Stafford.  
 Burroughs, J., Masham, Yorkshire.  
 Burrows, J., Magdalen, Norfolk.  
 Burt, J. B., Beaulieu Rails, Hants.  
 Burton, E. H., Portsea, Hants.  
 Burton, J., St. Ives, Hunts.  
 Burton, T., Donnington, Lincoln.  
 Bury, James, Haslingdon, Lancashire.  
 Bussell, J., Ross.  
 Butcher, T., Shiffnall, Salop.  
 Butcher, J., Thorpe-le-Soken.  
 Rutterworth, J. C., M.A., Abergavenny.  
 Byatt, T., Thaxted, Essex.  
 Cakebread, C., Landport, Portsea.  
 Cameron, R., Blackburn.  
 Campbell, J. P., Shipley.  
 Cantlow, W. W., Isleham, Cambridge.  
 Cardwell, T., Hamsterley, Durham.  
 Carpenter, Charles, Chelmondeston, Suffolk.  
 Carpenter, W., Dunstable, Beds.  
 Carrick, J. D., North Shields.  
 Carter, Thomas, Chenies, Bucks.  
 Cater, Philip, Falcon Bank, Battersea.  
 Catterall, G. C.  
 Chamberlain, F., Fleet, Lincoln.  
 Chamberlain, T., Pattishall, Northampton.  
 Chapman, I., Blakeney.  
 Chapman, J., Upton, Devon.  
 Chapman, W., Longford, Warwick.  
 Chappell, J., Isle Abbots, Somerset.  
 Cheate, G., Birmingham.  
 Chegwidden, E., Ogden.  
 Chenery, R., Manchester.  
 Cherry, W., Burford and Milton, Oxon.  
 Chew, G., Sunningdale, Berks.  
 Chislet, I., Walworth.  
 Cholerton, J., Leicester.  
 Chown, J. P., Bradford, Yorkshire.  
 Clark, Henry, M.A., Bristol.  
 Clark, James, Leamington.  
 Clark, J., Hanslope, Bucks.  
 Clarke, E., Twerton, Bath.  
 Clarke, Owen, Vernon Square, London.  
 Clarke, Robert, Shaldon, Devon.  
 Clarke, Thomas, Wellington, Salop.  
 Clarke, W., Bath, Somerset.  
 Clarke, W., Hatherleigh, Devon.  
 Claypole, E. A., Wallingford.  
 Clements, T., Woodford.  
 Clements, W., Halstead, Essex.  
 Clift, Z., Crockerton, Wilts.  
 Clifton, W. S., Downton, Wilts.  
 Cloake, W., Calstock, Cornwall.  
 Clowes, Francis, London.  
 Cobbin, J. T., Minchinhampton.  
 Colcroft, W., Bramley, Yorkshire.  
 Cole, A., West Haddon, Northampton.  
 Cole, C. H., Old Brentford, Middlesex.  
 Cole, George, Camberwell, London.  
 Cole, T. J., Peckham.  
 Coles, J., Sulgrave, Northampton.  
 Collier, J. T., Downton, Wilts.  
 Collings, T., Budleigh Salterton, Devon.  
 Collings, W., Kingston-on-Thames, Surrey.  
 Collins, G., Broughton, Cumberland.  
 Collins, S., Grundisburgh, Suffolk.  
 Collins, F., Greenwich, Kent.  
 Collis, I., Coggeshall, Essex.  
 Collyer, W., Ivinghoe, Bucks.

Compton, John, Inakip, Lancashire.  
 Compton, R., Lyndhurst, Hants.  
 Cook, J., Painswick, Glo'ster.  
 Coombs, T., Wallop, Hants.  
 Cooper, James, Aberdare.  
 Cooper, J., Wattisham, Suffolk.  
 Copley, W., Blakeney, Gloucester.  
 Corben, — Frome, Somerset.  
 Corben, T., Langton, Purbeck, Dorset.  
 Cornford, Philip H., Ramsey, Hunts.  
 Cotton, J., Barton, Leicester.  
 Couthall, G., London.  
 Couthern, G., West Ham, Essex.  
 Cowdy, Samuel, Leighton Buzzard, Beds.  
 Cox, Alfred, Newark, Notts.  
 Cox, James, Walgrave, Northampton.  
 Cox, John, Shacklewell.  
 Cox, Samuel, Southsea, Portsea.  
 Cousins, G., Willdey, Worcester.  
 Cozens, S., Biddenhall, Stafford.  
 Cragg, James, Great Ellingham, Norfolk.  
 Crampin, J., Stretham, Cambridge.  
 Crambrook, D., Maidstone.  
 Craps, J., Lincoln.  
 Crasweller, H., B.A., Leominster.  
 Crate, C. T., Bildestone, Suffolk.  
 Crawford, T., Chittleholt, Devon.  
 Crisp, T. S., Bristol.  
 Crofts, J., Birchington, Kent.  
 Crofts, M. H.  
 Croggan, W., Grampound, Cornwall.  
 Cromwell, William, Bath.  
 Crook, J., Hebden Bridge, Yorkshire.  
 Crook, James, Somersham, Suffolk.  
 Crooks, G., Killingholm, Lincoln.  
 Cross, R. P., Uffculme, Devon.  
 Cross, T., Newton Abbot, Devon.  
 Cross, W. J., Bristol.  
 Crossman, H., Marlborough, Devon.  
 Crowe, William, Worcester.  
 Crowest, R., Billericay, Essex.  
 Crompton, David, Oswestry, Shropshire.  
 Cubitt, James, Thrapstone, Northampton.  
 Cunningham, M., Chedworth, Gloucester.  
 Cutcliffe, W., Brayford, Devon.

Daniell, Charles, Horton, Bradford, York.  
 Daniell, J. M., Ramsgate, Kent.  
 Dark, S., Market Lavington, Wilts.  
 Davenport, — Brington, Northampton.  
 Davey, John, Hereford.  
 Davey, W., Combmartin, Devon.  
 Davidge, J., Iwerne, Dorset.  
 Davies, — Ryde, Isle of Wight.  
 Davies, Benjamin, Wells, Somerset.  
 Davies, H. C., Longhope, Gloucester.  
 Davies, Isaac, Newcastle-on-Tyne.  
 Davies, J., Tabor, Brynmason, Monmouth.  
 Davies, J., Abbercain, Monmouth.  
 Davies, J., Wildenhall.  
 Davies, J. Jordan, Luton, Beds.  
 Davies, M., Langibby, Monmouth.  
 Davies, S., Wallingford, Berkshire.  
 Davies, W. B., Margate.  
 Davis, B., Horsell, Surrey.  
 Davis, Ebenezer, Emsworth, Hants.

Davis, George Henry, London.  
 Davis, James, Bristol.  
 Davis, Joseph, Portsea.  
 Davis, Stephen, Peckham, Surrey.  
 Davis, Stephen J., Peckham, Surrey.  
 Davis, T., Cubberley, Gloucester.  
 Dawson, J., Buxton, Norfolk.  
 Dawson, John, Bingley.  
 Dawson, Thomas, Liverpool.  
 Day, G., Wincanton, Somerset.  
 Day, W., Tunstall, Suffolk.  
 De Fraine, R., Lutterworth, Leicester.  
 De Putron, M., Guernsey.  
 Dickerson, P., London.  
 Dixon, John, Risely, Higham Ferrars.  
 Dixon, J., White Colne, Essex.  
 Dobney, H. H., Maidstone.  
 Doke, — Chudleigh.  
 Domoney, Josiah, Camberwell, London.  
 Dore, James, Fishponds.  
 Dore, John, Ashburton.  
 Dore, William, Brixham.  
 Double, Isaac, Chelmondish.  
 Dovey, J. E., Lowestoft, Suffolk.  
 Dovey, W., Hailsworth.  
 Dowsing, — Occold, Suffolk.  
 Dowson, Henry, Bradford, Yorkshire.  
 Doxsey, Isaac, London.  
 Urawbridge, C. Rushden, Northampton.  
 Drew, Joseph, Newbury, Berks.  
 Dring, J., Wilburton, Cambridgeshire.  
 Dumbleton, J., Swanburne, Bucks.  
 Dunkley, H., M.A., Salford, Lancashire.  
 Dunkley, James, Knutsford, Cheshire.  
 Dunn, J., Gillingham, Dorset.  
 Dunn, Stephen, Atch Lench, Worcestershire.  
 Dunning, Robert, Hoxton.  
 Dyson, Amos, Rotherham, Yorkshire.  
 Dyson, Eli, Rishworth, Yorkshire.

Eacote, W., Acton Turville, Gloucester.  
 Ealing, T., Colchester, Essex.  
 Earle, J. F., Malton, Yorkshire.  
 Eden, T., Chadlington, Oxon.  
 Edgcomb, J. P., Dover, Kent.  
 Edge, J., Sutton-on-Trent, Notts.  
 Edgar, S., B.A., Abingdon, Berks.  
 Edmonds, T., M.A., Cambridge.  
 Edwards, John, Liverpool.  
 Edwards, James, Nottingham.  
 Edwards, Evan, Chard, Somerset.  
 Edwards, E., Brynmaun.  
 Edwards, D., Blaenavon, Monmouth.  
 Edwards, Morris, Keysoe, Beds.  
 Edwards, T., Tunbridge Wells, Kent.  
 Edwards, William, Weston Turville, Bucks.  
 Edwards, W., Mayford, Suffolk.  
 Elliot, E. E., Lydney, Gloucester.  
 Elliot, W. H., London.  
 Ellis, W. C.  
 Ellison, William, Wigan, Lancashire.  
 Elton, Romeo, D.D., Exeter.  
 Elven, Cornelius, Bury St. Edmunds, Suffolk.  
 Etheridge, B. C., Ramsgate.  
 Evans, B., Scarborough, Yorkshire.  
 Evans, D., Ebbw Vale, Monmouth.

Evans, D., Hatfield, Herts.  
 Evans, D. D., Pontrhydryn, Monmouth.  
 Evans, D. M., Manchester.  
 Evans, Edward, Snailbeach, Salop.  
 Evans, John, Redruth, Cornwall.  
 Evans, J., Caerleon, Monmouth.  
 Evans, J., Rushden, Northampton.  
 Evans, R., Burnley, Lancashire.  
 Evans, Shem, Arnsby, Leicester.  
 Evans, W., Crewkerne.  
 Evans, W. W., Birmingham.  
 Everett, G. Wortwell.  
 Everson, J., Beverley, Yorkshire.  
 Ewence, J., Long Parish, Hants.  
 Eyres, John, Stradbroke, Suffolk.

Facy, A., Ashwater, Devon.  
 Fall, E., Newbold, Rugby.  
 Felkin, J., Nottingham.  
 Felton, William, Deptford.  
 Field, — Broseley, Salop.  
 Figg, R., Redbourn, Herts.  
 Finch, R. R., Deptford.  
 Finch, T., Harlow, Essex.  
 Finch, T. C., London.  
 Fish, C., Great Gidding, Hants.  
 Fishbourne, G. W., Stratford, Essex.  
 Fishbourne, Jas. C., Thaxted, Essex.  
 Flack, W., Sutton, Cambridge.  
 Flanders, M. W., Cottenham.  
 Flavel, J., Earith.  
 Flood, James, Melbourne, Cambridge.  
 Flory, J., Bury St. Edmunds, Suffolk.  
 Flower, H., Offord.  
 Fogg, W., Retford, Notts.  
 Foreman, J., London.  
 Foot, U., Collumpton, Devon.  
 Foote, W. Evans, Honiton, Devon.  
 Fordham, T., Caxton, Cambridgeshire.  
 Forth, C., Doncaster.  
 Foster, A., Ringmore, Devon.  
 Foster, E. L., Stony Stratford, Bucks.  
 Foster, J., Farsley, Yorkshire.  
 Foster, J. H., Uckfield, Sussex.  
 Frances, G., Old Kent Road, Surrey.  
 Francis, J., Westmancote.  
 Franklin, E. J., Golcar, Yorkshire.  
 Franklin, J., Hendon, Middlesex.  
 Frearson, R. S., Coniston, Lancashire.  
 Freer, J., Woodstock, Oxon.  
 Freeman, J., Wythall Heath, Worcester.  
 Frize, J., Fairford, Gloucester.  
 Fuller, — Ashfield Magna, Suffolk.  
 Fuller, H., Ashampstead, Berks.  
 Fuller, J. G., Stogumber, Somerset.  
 Fuller, Thomas E., Melksham, Wilts.  
 Fuller, W. H., Minehead, Somerset.

Galpine, G., Horham, Suffolk.  
 Gard, T., Brixham.  
 Garner, William, Harston, Cambridgeshire.  
 Garrard, W., Leicester.  
 Garritt, T., Stoke Newington, Middlesex.  
 Garrington, J., Burnham, Essex.  
 Garside, J., Slaithwaite.  
 Garwood, William, Deal, Kent.

Gatenby, W., Manchester.  
 George, Jonathan, Camberwell.  
 Gibbs, G., Fishponds.  
 Gibson, E. T., Guilsborough.  
 Gibson, J., West Drayton, Middlesex.  
 Giles, J. E., Sheffield.  
 Giles, William, Netherley House, Chester.  
 Gill, J. V., Millford, Hants.  
 Gill, Thomas, Melbourne, Derby.  
 Gillson, W. A., Saffron Walden, Essex.  
 Gipps, J., Potter Street, Essex.  
 Glanville, W., Bessel's Green, Kent.  
 Goadby, J., Loughborough, Leicester.  
 Godwin, Benjamin, D.D., Bradford.  
 Golsworthy, J., Sutterton, Lincolnshire.  
 Gooch, S. B., Fakenham, Norfolk.  
 Gooding, W. J., Hartley Row, Hants.  
 Goodman, W., B.A., Lincoln.  
 Goodman, W., Steep Lane, near Halifax.  
 Gotch, F. W., M.A., Bristol.  
 Gough, J. J.  
 Gough, T. T., Clipston, Northampton.  
 Gould, D., Dunstable, Beds.  
 Gould, G., Norwich.  
 Gordon, J., Tenbury, Worcester.  
 Goss, W., Yarmouth, Norfolk.  
 Gowing, J., Norwich.  
 Grace, J., Brighton, Sussex.  
 Grace, R., Winchcombe, Gloucestershire.  
 Grain, G., Haverhill, Suffolk.  
 Graffey, G., Middleton, Lancashire.  
 Gray, W., Ripley, Derby.  
 Green, Josiah, Yarmouth.  
 Green, J., Darlington.  
 Green, J. C., Niton, Isle of Wight.  
 Green, Richard, Taunton.  
 Green, Samuel, Hammersmith.  
 Green, S. G., B.A., Bradford, Yorkshire.  
 Green, William, Nottingham.  
 Griffin, Thomas, Trowbridge.  
 Griffith, D., Accrington, Lancashire.  
 Griffiths, Enoch, Burnham, Essex.  
 Griffiths, Philip, Biggleswade, Beds.  
 Griffiths, J. P., Saddington, Whalley.  
 Griffiths, M., Rymney, Monmouth.  
 Griffiths, R., Ponthir, Monmouth.  
 Grigg, H. T., Dorman's Land, Surrey.  
 Groser, William, Cleveland Road, Islington.  
 Guinnell, T., Greenwich, Kent.  
 Gunner, G., Southwark.  
 Gutteridge, R., Middleton Cheney.

Haddy, J. P., Ravensthorpe, Northampton.  
 Hall, B. S., Bourton-on-the-Water.  
 Hall, George, Ipswich, Suffolk.  
 Hall, J., Gorseley, Hereford.  
 Hall, R., B.A., Hull.  
 Hall, S., Ashley, Hants.  
 Hammond, E. R., West Malling, Kent.  
 Hands, E., Appledore.  
 Hands, T., Salisbury.  
 Hannan, J., Bourton, Somerset.  
 Hanson, J., Miln's Bridge, Yorkshire.  
 Hanson, T., Haworth, Yorkshire.  
 Harbottle, Joseph, Oswaldtwistle, Lancashire.  
 Harcourt, C. H., Wokingham, Berks.

- Harcourt, J., Lambeth, London.  
 Hardwick, W., Gretton, Northamptonshire.  
 Hardy, Richard, Queenshead, Yorkshire.  
 Harris, E., Kensal Green, Middlesex.  
 Harris, G., Rishangles, Suffolk.  
 Harris, P., Wymondham, Norfolk.  
 Harris, W., Framsdan, Suffolk.  
 Harrison, — Llandago.  
 Harrison, J., Netherton.  
 Hart, C., Framsdan, Suffolk.  
 Hart, Thomas, Leighton.  
 Harvey, J., Bury, Lancashire.  
 Harvey, R., South Lopham.  
 Hatch, S. S., Highgate, Middlesex.  
 Hatton, J., Outwood, Surrey.  
 Hatton, J., Wolverhampton, Stafford.  
 Hawkes, N., Hemel Hempstead.  
 Hawkins, C., Uffculme, Devon.  
 Hawkins, S., Wildon, Bedford.  
 Hawkins, W., Bradford, Wilts.  
 Hawkins, W., Hail Weston, Hants.  
 Hawson, Gregory, Staines, Middlesex.  
 Haycroft, Isaac, B.A., Lewes.  
 Haycroft, N., M.A., Bristol.  
 Hedge, W., Helmdon, Northampton.  
 Henderson, W. T., Banbury, Oxon.  
 Heritage, W. A., Tenbury.  
 Hewett, J. H., Bexley Heath.  
 Hewlett, M., Wigan, Lancashire.  
 Hewlett, J. P., Watford, Herts.  
 Hiley, F., Llanwenarth, Monmouth.  
 Hill, Charles, Stoke Ash, Suffolk.  
 Hill, J. H., Manchester.  
 Hill, William, Bristol.  
 Hillman, J., Deptford, Kent.  
 Hillyard, J., Pudsey, Leeds.  
 Hinton, J. H., M.A., London.  
 Hiron, John, Clapham, Surrey.  
 Hirst, J., Blackley, Yorkshire.  
 Hithersay, — Kilham.  
 Hobson, Jesse, London.  
 Hoby, J., D.D., London.  
 Hockin, J., Evesham, Worcester.  
 Hoddy, T., Walton, Suffolk.  
 Hodgkins, B., Bishops Stortford, Herts.  
 Hoe, Benjamin, Clapham, Surrey.  
 Hogg, Robert, Great Grimsby.  
 Holmes, H. W., Pole Moor, Staithwaite, York.  
 Holmes, R., Rawden, Yorkshire.  
 Hood, W., Ford, Bucks.  
 Hooppel, R., Winscombe, Somerset.  
 Horbury, M., Blackburn.  
 Horsfield, R., Leeds, Yorkshire.  
 Horsfield, T., Todmorden.  
 Horsley, Nathan, Chatteris.  
 Horton, Thomas, Devonport.  
 Hosken, C. H., Crayford, Kent.  
 Hossack, J., Smethwick, Stafford.  
 House, W., London.  
 How, Thomas, Shrewsbury.  
 Howarth, T., Preston.  
 Howe, G., Warminster, Wilts.  
 Howe, J., Macclesfield, Chester.  
 Howe, John, Waterburn, Bacup.  
 Howell, J., Sible Hedingham.  
 Howieson, W., Walworth, Surrey.  
 Howlett, Benjamin, Stratford-on-Avon.  
 Hull, Edmund, Brixton, London.  
 Humphrey, W., Norwood.  
 Hunt, J., Croyde, Devon.  
 Hunt, W., Kensington, Middlesex.  
 Hunt, W., Misterton, Notts.  
 Hunter, James, Bradford, Yorkshire.  
 Hunter, H., Nottingham.  
 Huntley, W., Limpley Stoke, Wilts.  
 Hurlstone, Joseph, Penknapp, Westbury.  
 Husband, T., South Moreton, Berks.  
 Ibberson, A., Husband's Bosworth, Rugby.  
 Ibberson, W. C., Weston-by-Weedon.  
 Ingham, Richard, Halifax.  
 Irish, D., Warboys, Hunts.  
 Isaac, George, Brighton.  
 Ivory, John, Cossey, Norfolk.  
 Jackson, John, Coate, Oxford.  
 Jackson, J., Knutsford, Chester.  
 Jackson, W., Horsforth.  
 Jackson, W. E., Cloughfold, Lancashire.  
 James, George, Llanvihangel, Monmouth.  
 James, R., Yeovil, Somerset.  
 Jarrom, James M., Isleham.  
 Jeavons, D., Stepney.  
 Jefferson, John, Newbridge, Monmouth.  
 Jeffrey, — London.  
 Jenkins, T., Bristol.  
 Jenkins, D. J., Penzance.  
 Jenkinson, John, Oakham, Rutland.  
 Jennings, Daniel, Hampstead.  
 Johnson, E., Buckingham.  
 Johnson, — Garway, Hereford.  
 Johnson, P., Driffeld, York.  
 Johnston, P. G., Belton, Rutland.  
 Jones, D., B.A., Folkestone, Kent.  
 Jones, D., Horncastle, Lincoln.  
 Jones, D. R., Rymney, Monmouth.  
 Jones, E., High Wycombe.  
 Jones, E., Castleton, Monmouth.  
 Jones, G., Wolston, Warwick.  
 Jones, John, Corsham, Wilts.  
 Jones, J., Manchester.  
 Jones, J., March, Cambridgeshire.  
 Jones, J., Monk's Kirby, Warwick.  
 Jones, J., Pailton, Warwick.  
 Jones, J., Newport, Monmouth.  
 Jones, J. H., Lays Hill, Hereford.  
 Jones, J. A., Gosberton, Lincoln.  
 Jones, J. A., London.  
 Jones, J. C., M.A., Spalding, Lincoln.  
 Jones, J. Emlyn, Ebbw Vale, Monmouth.  
 Jones, J. E., M.A., Nebo Penycae.  
 Jones, L., Argoed, Monmouth.  
 Jones, Maurice, Wargate.  
 Jones, Samuel, Liverpool.  
 Jones, T., Chatham, Kent.  
 Jones, T., Chepstow, Monmouth.  
 Jones, W., Brosely, Salop.  
 Jones, William, Newport, Isle of Wight.  
 Jones, W. Pont, Aberbargoed, Monmouth.  
 Jones, W., West Bromwich, Stafford.  
 Joplin, J. J., Keynsham, Somerset.



Joseph, D., Bootle, Lancashire.  
Judd, G., Coningshy, Lincoln.  
Jukes, J., Hull, Yorkshire.

Katterns, Daniel, Hackney, Middlesex.  
Kay, J., Millwood, Yorkshire.  
Keen, C. T., Aylsham, Norfolk.  
Koen, C. T., jun., London.  
Keighley, J., Aisken, Devon.  
Keller, J., Hillsley.  
Kemp, Samuel, Hadleigh Heath.  
Kendall, Thomas, Chadwell Heath, Essex.  
Kenny, R., Burton-on-Trent, Stafford.  
Kent, Manoh, Shrewsbury, Salop.  
Kenworthy, A., Hill Cliff, Warrington.  
Kerry, G., Dorchester.  
Kershaw, J., Rochdale, Lancashire.  
Kiddall, J., Maltby, Lincoln.  
Killen, Hugh, Bedford.  
Killingworth, J., Hackney.  
King, F., Aldreth, Cambridge.  
King, H., Tawstock, Devon.  
King, J., Dunmow, Essex.  
King, Thomas, Semley, near Shaftesbury.  
Kings, J., Lipton, Devon.  
Kirkbride, D., Maryport, Cumberland.  
Kirtland, Charles, Canterbury.  
Kirton, J. W., Burslem.  
Kitchen, William, Ringstead, Northampton.  
Kitching, — Eye, Suffolk.  
Kiteley, Joseph, Oldham.  
Kneebon, J., Hartlepool, Durham.  
Knight, Joseph, Wolvey, Warwick.  
Knott, B., Maidstone.  
Knowles, W., Hackleton, Northampton.

Lancaster, R. B., South Shields, Durham.  
Lance, J. W., New Brentford.  
Landels, William, North Gt., Regent's Park.  
Langford, R., Colchester, Essex.  
Large, William, Sutton, Suffolk.  
Larkin, — Bourton, Berks.  
Larom, Charles, Sheffield, Yorkshire.  
Larwell, J., Bugbrook, Northampton.  
Lawrence, Henry.  
Lawrence, J., Chapmanslade, Wilts.  
Lawson, T., South Shields, Durham.  
Lawton, J., Leake, Leicester.  
Laxon, H., Ormesby, Norfolk.  
Lay, James, Milwood.  
Leach, T., Northampton.  
Leader, William, Woolwich, Kent.  
Le Clerc, J., Guernsey.  
Lee, A. Joseph, Moulton, Northampton.  
Lee, Job, Slack Lane, Yorkshire.  
Lee, T. H., Westbury-on-Trym, Gloucestershire.  
Lee, T., East Retford.  
Leechman, J., M.A., Hammersmith, Mid.  
Lefevre, E., Ashton, Essex.  
Lefevre, H., Thornbury, Gloucester.  
Le Maire, R. G., London.  
Leng, W., Stockton-on-Tees, Durham.  
Leonard, Frederick, L.L.B., Ross, Hereford.  
Leonard, T., Mavor, Monmouth.  
Lewis, B., Camberwell.  
Lewis, David, Leominster.

Lewis, E., Llanelly, Monmouthshire.  
Lewis, J., Blaenau Gwent, Monmouth.  
Lewis, John, Houghton Regis.  
Lewis, John, Harrow Road.  
Lewis, Joseph, Usk, Monmouthshire.  
Lewis, J. P., Diss, Norfolk.  
Lewis, L., Troanant, Monmouth.  
Lewis, T., Llanthewy, Monmouth.  
Lewis, W. G., Cheltenham, Gloucester.  
Lewis, W. G., jun., Kensington.  
Lewitt, J., Coventry.  
Light, C., Shrewton, Wilts.  
Light, John, Modbury.  
Lillicrop, S., Windsor, Berks.  
Lingley, I., Meopham, Kent.  
Lisling, W., New Basford, Notts.  
Litchfield, J., Kingthorpe, Northampton.  
Little, J., Bristol.  
Little, J., Street, Somerset.  
Lloyd, J., Llanhilleth, Monmouth.  
Lloyd, W., Midhurst, Sussex.  
Lockyear, H. B., Yarcombe, Devon.  
Lockwood, J. B., Birchcliffe, Yorkshire.  
Lodge, D., Henley-on-Arden.  
Lomas, T., Leicester.  
Lord, Isaac, Ipswich, Suffolk.  
Lovering, G., Swimbridge, Devon.  
Lyon, J., Chatteris, Cambridge.

Maclean, W., Bromley, Durham.  
Macpherson, James, Hull.  
Maddeys, G., Tydd St. Giles.  
Maddocks, W., Ramaden Crays, Essex.  
Maisey, W., Hook Norton.  
Major, A., Farrington, Berks.  
Makepeace, Jonathan, Luton, Beds.  
Manning, E., Gamlingay, Cambridge.  
Manning, S., M.A., Frome, Somerset.  
Marchant, Charles, Stoke Gabriel, Devon.  
Marks, Samuel, Cambridge.  
Marriott, J., Spratton, Northampton.  
Marriott, T., Milton, Northampton.  
Marsh, W., Castle Camps, Cambridge.  
Marston, C. H., West Bromwich, Stafford.  
Marten, R. H., B.A., Lee, Kent.  
Martin, C., Loscoe, Derby.  
Martin, J., B.A., Stockport.  
Martin, T., Malmesbury, Wilts.  
Massey, J., Tamworth, Stafford.  
Mason, John, Wells, Somerset.  
Matthews, D., Rowley Regis, Stafford.  
Matthews, H., Eneham, Oxford.  
Matthews, J., Aldborough.  
Matthew, Samuel, Hadleigh, Suffolk.  
Matthews, T. W., Boston, Lincoln.  
Maurice, J., Providence, Stafford.  
May, John, Saltash.  
May, J. H., Taunton, Somerset.  
May, W., Burton Latimer, Northampton.  
Mc Laren, A., B.A., Southampton.  
Mc Lean, T., Harbourne, Birmingham.  
Mc Masters, J., Walsall, Stafford.  
Mc Michael, G., B.A.  
Mead, J., Ludgershall, Wilts.  
Mead, W., Kingsbridge.  
Medlock, R., Wyboston.

Medway, G., Creech, Somerset.  
 Meeres, J. L., Bermondsey, Southwark.  
 Merrimen, E., Ilfracombe, Devon.  
 Messer, T. J., London.  
 Metcalfe, John, Higher Bebbington.  
 Miall, William, Dalston, London.  
 Michael, J., Penuel, Monmouth.  
 Michael, J., Ponthir, Monmouth.  
 Middleditch, C. J., Frome, Somerset.  
 Middleditch, Thomas, Calne, Wilts.  
 Miles, Joseph, Stow-in-the-Wold.  
 Millard, B., Wigan, Lancashire.  
 Millard, J., Lymington, Hants.  
 Millard, J. H., B.A., Huntingdon.  
 Miller, Richard, Brannslone, Northampton.  
 Miller, J., Penn, Bucks.  
 Miller, J., London.  
 Miller, J. P., Wycombe Marsh.  
 Miller, T., Rishworth, Yorkshire.  
 Mills, John, Kidderminster.  
 Milner, Samuel, Pentonville, London.  
 Mitchell, Jos., Downend, Bristol.  
 Moase, J., Crowborough, Sussex.  
 Mombert, J. Isidor, Arlington, Gloucester.  
 Moore, J., Withington, Hereford.  
 Morgan, Henry, Cwmbrane, Monmouth.  
 Morgan, Joseph, Donnington Wood, Salop.  
 Morgan, D., Blaenavon, Monmouth.  
 Morgan, J. W., Bridlington, York.  
 Morgan, M., Beulah, Monmouth.  
 Morgan, Thomas, Birmingham.  
 Morgau, T. H., Birmingham.  
 Morgan, T., Machen, Monmouth.  
 Morrell, C., Netherton, Worcestershire.  
 Morris, J., Chipping Norton.  
 Morris, R., Clifton, Somerset.  
 Morris, Richard, Botesdale, Suffolk.  
 Morris, Thomas, Whitchurch, Hants.  
 Moss, Richard, London.  
 Mountford, J.  
 Moyle, G., Camberwell.  
 Mullett, P., Guernsey.  
 Munday, W., Lynn, Norfolk.  
 Murch, Spencer, Waltham Abbey.  
 Murch, W. H., D.D., London.  
 Murrell, George, St. Neots, Hunts.  
 Mursell, J. P., Leicester.  
 Mursell, James, jun., Kettering.  
 Muskett, George, Westoning, Beds.

Nash, T., Warwick.  
 Needham, G., Audlem, Cheshire.  
 Neville, J., Sutton-at-Hone, Kent.  
 New, Isaac, Birmingham.  
 Newborn, J., London.  
 Newell, W., Bradford, Wilts.  
 Newman, T. F., Shortwood, Gloucester.  
 Newth, John, Hannam, Somerset.  
 Newnam, S., Pilton, Barnstaple.  
 Nichols, A., Sunnyside, Lancashire.  
 Nicholson, B., Car Green, Cornwall.  
 Nicholson, Samuel, Plymouth.  
 Nightingale, R., Tipton, Stafford.  
 Noel, Hon. B. W., M.A., Paddington.  
 Nokes, Moses, Catshill, Worcester.  
 Norman, William, Ashwater, Devon.

Norris, G., Swavesey, Cambridge.  
 Norton, W., Cauldwell, Derby.  
 Norton, W., Egham Hill, Surrey.  
 Nott, C., Sutton Ashfield, Nottingham.  
 Nottage, J., Saxlingham, Norfolk.  
 Nottage, W., Okington, Cambridge.  
 Nunnick, D., Bloxham, Oxford.

Oakley, T. W., Hadleigh Heath, Suffolk.  
 Offer, C., Enford, Wilts.  
 Offer, S., Netheravon, Wilts.  
 Oldham, J., Dorchester, Oxford.  
 Oliver, T., Monkwearmouth, Durham.  
 O'Neil, A. G., Birmingham.  
 Orchard, G. H., Burlington, Yorkshire.  
 Orton, W., Barrowden, Stamford.  
 Orton, W., Louth, Lincoln.  
 Osborne, J. H., Poole, Dorset.  
 Osborn, J. J., Carlisle, Cumberland.  
 Osborne, William, Wem.  
 Oughton, J., Hedge End, Hants.  
 Overbury, F., Pershore, Worcestershire.  
 Overbury, R. W., Devonport.  
 Owen, J. J., Bolton.  
 Owen, T., Cranfield, Beds.

Packer, Joseph, Ramsgate, Kent.  
 Packer, Stephen, Monmouth.  
 Page, J., Rotherfield, Sussex.  
 Palmer, W., Homerton.  
 Park, J. C., Bilston.  
 Parkins, D., Breachwood Green, Herts.  
 Parkinson, J. W., Idle, Yorkshire.  
 Parkinson, T., Coxhill, Lincoln.  
 Parkinson, W., Greeton.  
 Parson, W., Rattlesden, Suffolk.  
 Parsons, J., Chesham, Bucks.  
 Partridge, J., Wallingford, Berks.  
 Pawson, H. T., Waldringfield, Suffolk.  
 Payn, D., Wellow, Isle of Wight.  
 Paine, William, Blissworth.  
 Payne, J. E., Kingsheath, Worcester.  
 Payne, W., Chesham, Bucks.  
 Payne, W., Little Kingshill, Bucks.  
 Peachey, W., M.A., Langham, Essex.  
 Peacock, D., Maasham, Yorkshire.  
 Peacock, John, London.  
 Pearce, Fred., Bradford, Wilts.  
 Pearce, J., Lessness Heath.  
 Pearce, Standen, Romford, Essex.  
 Pearce, William, Hemyock.  
 Pedley, R., Wheelock Heath, Chester.  
 Pegg, D., Claxton, Norfolk.  
 Pegg, G. W., London.  
 Pengilly, R., Penzance, Cornwall.  
 Penny, John, Coleford, Gloucester.  
 Pepper, T., London.  
 Perkins, F., Battle, Sussex.  
 Perratt, William, Harlington, Middlesex.  
 Perrey, A., M.D., Wakefield.  
 Peters, Thomas, Rayleigh, Essex.  
 Phillips, H., Nantyg, Monmouth.  
 Phillips, J., Astwood Bank, Worcester.  
 Philpin, M., Alcester, Warwick.  
 Philpotts, J. C., M.A., Stamford, Lincoln.  
 Pike, Carey, Leicester.

Pike, G. T., *Stagunham*.  
 Pike, J. B., *Bourne, Lincoln*.  
 Pike, R. J., *Boston, Nottingham*.  
 Pitt, Alexander, *Dover*.  
 Pitt, W., *Upton-on-Severn*.  
 Player, C., *Langley, Essex*.  
 Player, C. R., jun., *Great Shelford, Cambs*.  
 Player, John, *East Wickham, Kent*.  
 Pledge, Daniel, *High Wycombe*.  
 Pledge, E., *Eythorne, Kent*.  
 Polly, W., *Bishop Wickham, Essex*.  
 Ponsford, J., *Cowland Grove, Surrey*.  
 Pooock, T., *Ipswich, Suffolk*.  
 Poole, H., *Abergavenny, Monmouth*.  
 Pope, G., *Collingham, Nottingham*.  
 Popley, W. A., *Lymington, Hants*.  
 Porter, C., *Ludham, Norfolk*.  
 Porter, J., *Swavesey, Cambridgeshire*.  
 Pottenger, Thomas, *Newcastle-on-Tyne*.  
 Pound, S., *Dartmouth*.  
 Powell, Alfred, *St. Peter's, Kent*.  
 Pratt, C. E., *Stokeville, Stafford*.  
 Pratten, B. P., *Boxmoor, Hertford*.  
 Predgen, L. H., *Orcop, Hereford*.  
 Preece, Benjamin, *Poplar*.  
 Preece, J., *Westbury, Wilts*.  
 Preston, G., *Sunderland, Durham*.  
 Preston, Isaac, *Ashby-de-la-Zouch*.  
 Price, D., *Liverpool*.  
 Price, J., *Montacute, Somerset*.  
 Price, S., *Abersychan, Monmouth*.  
 Price, John, *Weymouth*.  
 Price, W. T., *Cheddar*.  
 Probert, E., *Bristol*.  
 Proctor, W., *Lancaster*.  
 Prout, Peter, *Ramshottom*.  
 Pryce, E. S., B.A., *Gravesend, Kent*.  
 Pugh, S. S., *Southampton*.  
 Pulling, G., *Crosscombe, Somerset*.  
 Pulman, J., *Parley, Hants*.  
 Pulsford, W., *St. John's College, Cambs*.  
 Pulsford, J., *Hull, Yorkshire*.  
 Pulsford, T., *Beckington, Wilts*.  
 Pulsford, T., *St. Hill, Kentisbeare, Devon*.  
 Pym, — *Newport Pagnell, Bucks*.  
 Pyne, R., *Titteshall, Norfolk*.  
 Pywell, J., *Northampton*.

Ragsdell, W., *Wellingborough*.  
 Ramsey, J., *Whitestone, Hereford*.  
 Ramsey, — *Withington, Hereford*.  
 Randle, W., *Sutton Courtney, Berks*.  
 Ray, T., *Lamberhurst, Sussex*.  
 Read, W., *Wellow, Hants*.  
 Redman, J., *Sunderland, Durham*.  
 Rees, A. A., M.A., *Sunderland, Durham*.  
 Rees, David, *Braintree, Essex*.  
 Rees, J., *Blaenafon, Monmouth*.  
 Rees, R., *Glasgoed, Monmouth*.  
 Reynolds, T. D., *Earls Colne, Essex*.  
 Reynolds, W., *Darleston, Stafford*.  
 Reynoldson, R., *Wisbeach, Cambridge*.  
 Rice, — *Catworth, Hunts*.  
 Richards, J., *St. Brides, Monmouth*.  
 Richards, J., *Tenterden, Kent*.  
 Richardson, James, *Barton Mills, Suffolk*.

Ricketts, D., *Standon, Gloucesters*.  
 Ridgway, — *Millington, Cheshire*.  
 Roberts, E., *Bethel, Hereford, Monmouth*.  
 Roberts, E., *Pontesbury, Salop*.  
 Roberts, W., *Blasnam, Monmouth*.  
 Roberts, W., *Tromant, Pontypool*.  
 Robertson, J., M.A., *Dunstable*.  
 Robinson, C., *Borough Green, Kent*.  
 Robinson, J., *Boughton, Nottingham*.  
 Robinson, J., *Hackney, Middlesex*.  
 Robinson, J., *Maulden, Bedford*.  
 Robinson, J., *Emsworth*.  
 Robinson, T., *Staughton, Bedford*.  
 Robinson, W., *Cambridge*.  
 Robson, Charles, *Berwick-on-Tweed*.  
 Robson, G., *Byfield, Northampton*.  
 Robson, George, *Shipston-on-Stour*.  
 Rockhey, T., *Appledore*.  
 Rodway, E. J., *Weston-super-Mare, Somerset*.  
 Rodway, G. W., *North Bradley, Wilts*.  
 Rofe, T., *Smarden, Kent*.  
 Rogers, J. T.  
 Rogers, J., *Mexes, Essex*.  
 Rogers, N., *Frome, Somerset*.  
 Rogers, W., *Dudley*.  
 Rolestone, F. H., *Sodbury, Gloucesters*.  
 Room, Charles, *Portsea, Hants*.  
 Rootham, J., *Canterbury*.  
 Rosevear, W., *Coventry, Warwick*.  
 Ross, W. G., *Lockerley, Hants*.  
 Rothery, Joseph, *Horton, London*.  
 Rouse, W., *Chudleigh, Devon*.  
 Row, Thomas, *Little Granden, Cambridge*.  
 Rowe, John, *Lytchett, Dorset*.  
 Rowe, James, *Risca, Monmouth*.  
 Rowe, W., *Steventon, Beds*.  
 Rowley, C., *Manchester*.  
 Rudman, J., *Trowbridge, Wilts*.  
 Ruff, J., *Boston, Lincoln*.  
 Runnacles, J., *Charsfield, Suffolk*.  
 Rush, W., *Eaton Bray, Bedford*.  
 Russell, J., *Chatham*.  
 Russell, Joshua, *Greenwich*.  
 Rutter, T., *Sway*.  
 Ryland, J. R., *Earby, Yorkshire*.

Saffery, P. J., *London*.  
 Sagar, W., *Clayton, Yorkshire*.  
 Salisbury, J., *Longford, Warwick*.  
 Salter, W. A., *Amersham, Bucks*.  
 Samuels, S., *Farnham, Surrey*.  
 Sarah, R., *Shaldon, Devon*.  
 Sargent, J., *Gildersome, Yorkshire*.  
 Sargent, J. E., *Wyken, Warwickshire*.  
 Sargent, S. C., *Derby*.  
 Saunders, Moses, *Brixham, Devon*.  
 Scarr, A., *Burwell, Cambridge*.  
 Scoble, T., *Harberton Ford, Devon*.  
 Scorey, P. G., *Kingstansley*.  
 Scott, Peter, *Brearley, Yorkshire*.  
 Scott, T., *Norwich*.  
 Searle, J., *London*.  
 Searle, R., *Two Waters*.  
 Serle, E., *North Curry*.  
 Sexton, W., *Ting, Hants*.  
 Shakespeare, B., *Kilham, Yorkshire*.

Shakespeare, Charles, Sonnerleyton.  
 Shaw, William, Preston.  
 Shepherd, C. M., London.  
 Shirley, T., Sevenoaks, Kent.  
 Shoobridge, S., Instow, Devon.  
 Short, C., M.A., Swansea.  
 Short, George, Plymouth.  
 Shorter, J., London.  
 Shufflebotham, J., M.A., Macclesfield.  
 Shuttleworth, John, Hillsfield, Skipton, Y.  
 Simister, J., Market Drayton, Salop.  
 Simmons, J., M.A., Olney, Buckingham.  
 Simmons, J. E., M.A., Bluntingsham, Hunts.  
 Simons, A., Lincolme, near Todmorton.  
 Simpson, J., King's Sutton, Northampton.  
 Sincor, S., Shirlby, near Southampton.  
 Sincoxon, S., Preston.  
 Sizons, John, Stourbridge.  
 Skemp, T., Chowbent.  
 Skemp, C. W., Great Missenden.  
 Slade, J., Camden Town, Middlesex.  
 Slim, Cornelius, Hailsham.  
 Sloper, — Wallingford, Berks.  
 Small, George, Croydon.  
 Smedmore, J., Forton, Hants.  
 Smeed, J., St. Peter's, Kent.  
 Smith, A., St. Ives, Hunts.  
 Smith, Amos, Braunston, Northampton.  
 Smith, Andrew, Cranbrook, Kent.  
 Smith, Charles, London.  
 Smith, Charles, Burwell, Cambridgeshire.  
 Smith, F., Sevenoaks, Kent.  
 Smith, G. C., Penzance, Cornwall.  
 Smith, H., Tarporley.  
 Smith, H. C., Hugglescote, Leicester.  
 Smith, John, Waterbeach.  
 Smith, J., Bacup, Lancashire.  
 Smith, J., Bowling Green, Worcester.  
 Smith, James, Cheltenham.  
 Smith, James, jun.  
 Smith, J., Spring Meadow, Stafford.  
 Smith, J. O., Kirton Lindsey, Lincoln.  
 Smith, Joseph, Pontesbury, Shropshire.  
 Smith, Thomas, Harrow-on-Hill, Middlesex.  
 Smith, T., Driffild, Derby.  
 Smith, T., Little Leigh, Cheshire.  
 Smith, Thomas, Islington.  
 Smith, Thomas, Wootton, Beds.  
 Smith, W., Bedworth, Warwick.  
 Smither, T., Mile End, London.  
 Sneath, J., Cradley.  
 Sole, — Bradford, York.  
 Solomon, W., Tipton, Stafford.  
 Soule, Israel May, Battersea Rise, Surrey.  
 Sparke, J. F., Lambeth.  
 Spencer, — Long Preston.  
 Spencer, J., Guildford.  
 Spiers, — Aylestone, Leicestershire.  
 Spiller, Charles, Dunkerton, Bath.  
 Spooner, J., Soham, Cambridgeshire.  
 Sprigg, J., M.A., Westbury Leigh, Wilts.  
 Springthorpe, C., Heptinstall Slack.  
 Spurgeon, C. H., Southwark.  
 Spurgeon, S., Guernsey.  
 Spurgeon, W., Neatishead, Norfolk.  
 Squirrel, W., Dunmow, Essex.

Staddon, J., Quarndon, Leicester.  
 Stalker, A. M., Holloway, London.  
 Stanbridge, S., Stotfold.  
 Stanford, C., Devizes, Wilts.  
 Stanion, R., Wirksworth, Derby.  
 Stanion, T., Berkhamstead.  
 Stanley, W., Peterchurch, Hereford.  
 Staples, G., Measham, Leicester.  
 Statham, John, Bourton-on-the-Water.  
 Steane, E., D.D., Camberwell, Surrey.  
 Stemberge, J., Kilmington, Devon.  
 Stemberge, H. W., Faulton, Somerset.  
 Stenson, Elam, Nuneaton.  
 Stenson, John, Pimlico.  
 Stenson, Silas, Hinckley.  
 Stent, John, Hastings, Sussex.  
 Stephens, J. M., Cirencester, Gloucester.  
 Stevenson, E., Loughborough, Leicester.  
 Stevenson, J., M.A., Derby.  
 Stevenson, J. F., B.A., Long Sutton.  
 Stevenson, T., Leicester.  
 Stevenson, W., Nottingham.  
 Stuart, W. J., Swanwick, Derbyshire.  
 Stock, John, Salendine Nook, Yorkshire.  
 Stocks, R., Macclesfield, Cheshire.  
 Stovel, Charles, London.  
 Stubbings, W., Northallerton, Yorkshire.  
 Stubbins, S., Sherston, Wilts.  
 Stutterd, J., Castle Acre, Norfolk.  
 Sutcliffe, J., Rochester, Stafford.  
 Sutcliffe, J., Staleybridge, Lancashire.  
 Sutton, E., Watchett.  
 Sutton, T., Cottenham, Cambridge.  
 Sutton, W., Roads, Northampton.  
 Swan, Thomas, Birmingham.  
 Swinbourn, James, Gravesend, Kent.  
 Swinton, Thomas, Acton, Norwich.  
 Syckelmore, William, Smarden, Kent.  
 Syme, J., Nottingham.  
 Symonds, William, London.

Taylor, B., Pulnam St. Mary, Norfolk.  
 Taylor, George, Derby.  
 Taylor, J., Birmingham.  
 Taylor, J., Kegworth, Leicester.  
 Taylor, Samuel N., Shipston-on-Stour.  
 Taylor, Thomas, Tottlebank, Lancashire.  
 Taylor, W., Manchester.  
 Teall, J., Hatch Beauchamp.  
 Thomas, Alfred C., Islington, London.  
 Thomas, E., Tredgar, Monmouth.  
 Thomas, G., Pontypool, Monmouth.  
 Thomas, G. B.  
 Thomas, T., Bethesda, Monmouth.  
 Thomas, T., Meltham, Yorkshire.  
 Thomas, T., Pontypool, Monmouth.  
 Thomas, W., Newport, Monmouth.  
 Thomas, W., Taliwain, Monmouth.  
 Thompson, David, Torrington, Devon.  
 Thompson, D. M. N., Hull, Yorkshire.  
 Thompson, J., Aakett, Buckingham.  
 Thornby, — Bedford.  
 Thornley, John, Stowmarket, Suffolk.  
 Thorpe, T. M., Long Buckby, Northants.  
 Thursfield, J. S. Adlemin, Cheshire.  
 Tibbett, S., Ashburton, Devon.

Tilley, Alfred, Bridgnorth, Salop.  
 Tiptaft, — Abingdon, Berks.  
 Tipple, S. A., Wolverhampton.  
 Tite, W., Potton, Beds.  
 Todd, J. W., Sydenham.  
 Toma, R., Holcombe Regis, Devon.  
 Tootman, W., Blackmore, Essex.  
 Toplin, J. J., Keynsham.  
 Totman, J., Laxfield, Suffolk.  
 Townsend, R., Kingston Lisle, Berks.  
 Trestrail, Frederick, Hammersmith.  
 Trigg, J. Brown, Penzance.  
 Trimming, J., Irthlingboro', Northampton.  
 Tryon, F., Deeping, Lincoln.  
 Tubbs, R., Rickmansworth.  
 Tucker, F., B.A., Manchester.  
 Tuckett, E. H., Exeter.  
 Tunnicliffe, J., Leeds, Yorkshire.  
 Turner, R., Desborough, Northampton.  
 Turner, W., Great Brickhill, Bucks.  
 Tyler, Peter, Haddenham, Bucks.

Underwood, W., Derby.  
 Upton, John, Kenninghall, Norfolk.  
 Upton, William, St. Alban's, Herts.  
 Upton, W. C., Beverley, Yorkshire.

Vasey, T., Wigan.  
 Veals, G., Mepal, near Ely.  
 Venimore, J., Ingham, Norfolk.  
 Vernon, C. W., Broughton, Hants.  
 Veysey, C., Frithelstock, Devon.  
 Vince, Charles, Birmingham.

Wake, T. W., Markyate Street, Herts.  
 Walcot, John, Sutton-in-Craven.  
 Walcot, J. B., Stanwick, Northampton.  
 Walker, D., Quainton, Bucks.  
 Walker, S., Thame, Oxford.  
 Walker, S., Ryeford, Hereford.  
 Wall, Thomas, Rye, Sussex.  
 Wallace, R., Tottenham, Middlesex.  
 Wallis, Joseph, Bexley Heath, Kent.  
 Wallis, J., Leicester.  
 Walters, R., Newcastle-on-Tyne, Northum.  
 Walters, John, Earls Colne.  
 Walters, William, Halifax.  
 Walton, N., Cowlinghill, Yorkshire.  
 Walton, W., Bampton, Devon.  
 Warburton, J., Trowbridge, Wilts.  
 Ward, G., Bradfield, Suffolk.  
 Ward, S., Calverton, Nottingham.  
 Ward, T., Woodborough, Notts.  
 Ward, W., Peckham.  
 Ware, R., Hampstead.  
 Warne, G., Hendon, Middlesex.  
 Warren, J. S.  
 Wassell, — Blockley.  
 Wassell, David, Bath.  
 Watts, J., Ebbew Vale, Monmouth.  
 Watts, J., Wotton-under-Edge.  
 Watts, Thomas, Wisbeach.  
 Wayland, A., Lyme Regis, Dorset.  
 Webb, E. S., Tiverton, Devon.  
 Webb, James, Ipswich, Suffolk.  
 Webb, J., Worsted, Norfolk.

Webb, J. W., Dunchurch, Warwick.  
 Webley, H., Woodside, Gloucester.  
 Webley, S., Avening, Gloucester.  
 Webster, John, Trowbridge.  
 Weightman, C., London.  
 Welch, W., Norwich.  
 Welsh, Thomas, Reading.  
 Wells, J., London.  
 Wells, S., Thurleigh, Beds.  
 Weasley, George, Tillingham, Essex.  
 West, G., St. Albans.  
 Wheeler, J. A., Lifton, Devon.  
 Wheeler, T. A., Norwich.  
 Whire, Robert, Bath.  
 Whitbread, G. H., Ashford.  
 White, Edward, Camden Town.  
 White, W., Rushall, Wilts.  
 Whitehead, George, Shotley Bridge, Durham.  
 Whitehead, S., Hertford.  
 Whitewood, S., Halifax, Yorkshire.  
 Whiting, E., Needingworth, Huntingdon.  
 Whitlock, H., Eastcombs, Gloucester.  
 Whittaker, D., London.  
 Whittemore, J., Eynsford, Kent.  
 Wigg, S., Leicester.  
 Wightman, C. M., Exeter.  
 Wigner, J. T., Lynn, Norfolk.  
 Wilkinson, J., Stockton Heath, Warrington.  
 Wilkinson, T., Tewkesbury.  
 Willey, W., Oxford.  
 Williams, B., Daran-velan, Monmouth.  
 Williams, Benjamin, London.  
 Williams, C., Accrington, Lancashire.  
 Williams, E. P., Cwmbran, Monmouth.  
 Williams, H., Shepscombe, Gloucester.  
 Williams, John, East Dereham, Norfolk.  
 Williams, Owen, Twyngnyn, Monmouth.  
 Williams, S., Nantyglo, Monmouth.  
 Williams, T., Sharnbrook, Bedford.  
 Williams, W., Studely, Warwick.  
 Williams, W., Coleford, Gloucestershire.  
 Williams, W., St. Melon's, Monmouth.  
 Williamson, J., Lytham.  
 Williamson, P. W., Kensington, Middlesex.  
 Williamson, S., Exeter.  
 Wills, Francis, London.  
 Wills, Samuel, D.D., Norwood.  
 Wilson, B. G., Barnsley, York.  
 Wilson, Charles, Helston, Cornwall.  
 Wilson, D., Saffron Walden.  
 Wilson, S.  
 Wilson, W., Woburn Green, Buckingham.  
 Wilson, William jun., Whitehaven.  
 Winks, J. F., Leicester.  
 Winslow, O., D.D., Leamington, Warwick.  
 Winter, T., Shelfanger, Norfolk.  
 Winter, Thomas, Bristol.  
 Wise, H.  
 Wise, J., Marylebone, London.  
 Wise, T., East Church, Kent.  
 Withington, W. B., Devizes, Wilts.  
 Wood, B., Stockport.  
 Wool, J., Mansfield, Nottingham.  
 Wood, J. H., Haworth, Yorkshire.  
 Wood, T., London.  
 Wood, W., Toddington, Bedford.

Woodard, J., Ilford, Essex.  
 Woodington, T., Croydon, Surrey.  
 Woodgate, P. B., Carlton Rode, Norfolk.  
 Woods, William, Swaffham, Norfolk.  
 Woodstock, W., Northall, Buckingham.  
 Woollacott, Christopher, London.  
 Woolston, J., Keysoe Row, Bedford.  
 Worster, J. C., Sandbeach, Cambridgeshire.  
 Wright, G., Beccles, Suffolk.  
 Wrigley, W., Blackburn, Lancashire.

Wyard, George, London.  
 Wycherley, T. E., Darlington.  
 Wylie, D. S., Liverpool.

Yates, Thomas, Hugglescote, Leicester.  
 Yates, W., Stroud, Gloucester.  
 Young, B. C., Cosely, Stafford.  
 Young, H., Beech Hill, Berks.  
 Young, T., Bridport, Dorset.  
 Young, William, Bermondsey.

## GENERAL BODY OF DISSENTING MINISTERS OF THE THREE DENOMINATIONS,

RESIDING IN AND ABOUT THE CITIES OF LONDON AND WESTMINSTER;

*With the Address of each per Post, and the Year when he became a Member of the General Body,  
Formed 1727.*

Secretary to the General Body,  
 Rev. JOHN KENNEDY, M.A., 4, Stepney Green.

### Baptist Board.

*Formed 1723.*

**OBJECT:**—"The design of this Society is to afford an opportunity for mutual consultation and advice on subjects of a religious nature, particularly as connected with the interests of the Baptist Denomination."

Secretary, Rev. WILLIAM MIALL, Brookham Villas, Richmond Road, Dalston.

Aldis, R. ....	1852	27, Doughty Street, Mecklenburg Square.
Angus, Joseph, D.D. ....	1838	Stepney College.
Betts, H. J. ....	1848	2, Trinity Terrace, Trinity Square.
Bigwood, John ....	1851	10, Tregunter Road, Brompton, Middlesex.
Blake, W. A. ....	1850	4, Southampton Row, New Road, Marylebone
Bowes, William Blackwell ....	1836	Blandford Cottage, 28, Alpha Road.
Brawn, Samuel ....	1828	Loughton, Essex.
Brock, William ....	1849	12, Gower Street.
Cater, Philip ....	1855	Falcon Bank, Battersea.
Clarke, Owen ....	1838	2, Vernon Square, Pentonville.
Cole, T. J. ....	1854	Sunderland Wharf, High Street, Peckham.
Cox, John ....	1839	11, Wellington Road, Stoke Newington.
Davis, Stephen Joshua ....	1837	Lyndhurst Terrace, Peckham.
Dickerson, Philip ....	1832	13, Princess Street, Jubilee Street, Mile End.
Elliott, William H. ....	1842	21, Chadwell Street, Middleton Square.
Fishbourne, G. W. ....	1847	Shirley's Buildings, Stratford, Essex.
Frances, George ....	1838	6, Albert Terrace, Old Kent Road.
Green, Samuel ....	1835	18, The Grove, Hammersmith.
Groser, William ....	1840	8, Cleveland Road, Downham Road, Islington.
Hinton, John Howard, A.M. ....	1838	51, Clifton Street, Finsbury.
Hobson, Jesse ....	1853	19, Moorgate Street.
Hoby, James, D.D. ....	1845	33, Moorgate Street.
Howieson, William ....	1852	St. John's Place, Albany Road, Camberwell.
Jennings, Daniel ....	1854	Hampstead.
Katters, Daniel ....	1841	Hackney.
Leechman, John, M.A. ....	1849	The Manse, Shaftesbury Road, Hammersmith.
Lewis, Benjamin ....	1828	Albion Cottage, Coldharbour Lane, Camberwell.

Marten, Robert H., B.A.....	*	.....	Rose Cottage, High Road, Lee, Kent.
Miall, William .....	1841	.....	Brockham Villas, Richmond Road, Dalston.
Milner, Samuel .....	1849	.....	27, White Lion Street, Pentonville.
Murch, William Harris, D.D.....	1828	.....	57, Torrington Square.
Murch, Spencer.....	1858	.....	Waltham Abbey.
Noel, Hon. and Rev. B. W. ....	1855	.....	38, Westbourne Terrace, Paddington.
Palmer, W.....	*	.....	11, Homerton Terrace, Homerton.
Peacock, John .....	1825	.....	7, Owen's Row, St. John Street Road.
Preece, Benjamin .....	*	.....	7, Grove Villas, East India Road.
Rothery, Joseph .....	1832	.....	25, Herbert Street, New North Road.
Russell, Joshua.....	1847	.....	Blackheath Hill.
Smith, Thomas .....	1845	.....	33, Moorgate Street.
Soule, Israel May .....	1838	.....	St. John's Hill, Battersea Rise.
Steele, Edward, D.D. ....	1824	.....	Champion Park, Camberwell.
Stovel, Charles .....	1832	.....	5, Stebon Terrace, Philpot Street East.
Todd, J. W. ....	1855	.....	Sydenham.
Trestrail, Frederick .....	1845	.....	25, The Grove, Hammersmith.
Wallace, Robert .....	1855	.....	Tottenham.
Ward, William .....	1848	.....	3, Brunswick Ter., Park Road, New Finsbury.
Ware, Richard .....	1842	.....	Hampstead.
Wills, Francis .....	1845	.....	4, Granville Square, Pentonville.
Wills, Samuel, D.D.....	1855	.....	Westow Hill, Upper Norwood.
Woollacott, Christopher .....	1828	.....	4, Compton Street East, Brunswick Square.
Wynd, George .....	1843	.....	39, Hart Street, Bloomsbury.
Young, William .....	1828	.....	1, Grove Place, Upper Grange Rd., Bermondsey.

## GENERAL BAPTIST MINISTER, MEMBER OF THE BODY.

Burns, James, D.D. ....	1836	.....	17, Porteus Road, Paddington.
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## Congregational Board.

Formed 1727.

Secretary, Rev. ROBERT ASHTON, Congregational Library, Blomfield Street.

Adey, G. J.....	1843	.....	Ealing.
Adey, John.....	1840	.....	19, Surrey Square, Old Kent Road.
Allon, Henry .....	1844	.....	10, St. Mary's Road, Canonbury.
Ashby, Rev. J. E., B.A., F.R.S.A. ....	.....	.....	12, Mornington Road, Regent's Park.
Ashton, Robert.....	1820	.....	St. John's Hill, Battersea Rise.
Aveling, Thomas .....	1839	.....	13, Amherst Road, Shacklewell.
Baker, W. R.....	1848	.....	Norwood.
Beadle, J. C.....	.....	.....	Warwick Lodge, Hadley, Middlesex.
Bennett, James, D.D. ....	1829	.....	49, Gibson Square, Islington.
Betts, R. W. ....	.....	.....	Peckham.
Bisbey, Thomas.....	1829	.....	Saville Row, Walworth.
Birch, George H. ....	1848	.....	Highgate.
Bodington, John .....	1817	.....	2, Thurst Place, Spa Road, Bermondsey.
Bramall, John .....	1852	.....	5, Park Place, Liverpool Road, Islington.
Bromley, Henry.....	.....	.....	21, Benyon Terrace, De Beauvoir Town.
Brown, James .....	1839	.....	Gibraltar Place, Bethnal Green Road.
Brown, J. B., B.A. ....	1846	.....	3, Albert Road, Regent's Park.
Bunter, John .....	1835	.....	Tulse Hill.
Burder, H. F., D.D.....	1814	.....	20, Wotton Square.
Burnet, John .....	1830	.....	Grove Lane, Camberwell.
Bergne, S. B.....	1848	.....	Upper Clapton.
Byrnes, Lawrence Henry, B.A....	1858	.....	Kingston, Surrey.
Campbell, John, D.D.....	1841	.....	Tabernacle House, Finsbury.

\* To be reported to the General Body next April.

Campbell, William	1841	4, Wellington Street, Islington.
Campbell, William, M.A.	1852	Sydenham.
Charlton, J. M., M.A.	1846	Totteridge.
Clayton, George	1805	Gains, Upminster, Essex.
Corbin, J.		4, Marquis Villas, Lower Road, Islington.
Davie, J. C.	1852	17, Dalston Rise.
Davies, David	1852	25, Oxford Terrace, Clapham Road.
Davies, Evan	1842	Richmond.
Davies, John	1834	Clapton.
Davies, S. A.	1829	5, South Terrace, Rye Lane, Peckham.
Davies, William Pollard	1852	Putney, Surrey.
Davis, J.	1848	Crescent Place, Mornington Crescent.
Davis, Samuel	1848	33, Tredegar Square, Bow Road.
Dobson, J. P.	1826	22, Doughty Street, Gray's Inn Road.
Dukes, Clement, A.M.	1839	1, Oxford Terrace, Middleton Rd., Dalston.
Eastman, Samuel		3, Tredegar Square, Bow Road.
Edwards, W. S.	1850	36, Gloucester Road, Regent's Park.
Eldridge, Samuel	1843	6, Grosvenor Villas, Coldharbour Lane, Brixton.
Embley, John	1817	147, Charch Street, Bethnal Green.
England, S. S.	1847	Walthamstow.
Fleming, J.		Tuffnel Park, Kentish Town.
Galloway, J. C., M.A.	1849	
Gamble, H. J.	1847	Upper Clapton.
Gilbert, Charles	1831	Toronto Villas, St. Paul's Road, Islington.
Godwin, J. H.	1839	New College, St. John's Wood.
Gogerly, George	1859	5, Charlotte Row, Walworth.
Good, A.	1848	3, Park Field Terrace, Hackney.
Hall, J. B.	1845	Tulse Hill.
Harris, John, D.D.	1843	New College, St. John's Wood.
Harrison, J. C.	1842	24, Queen's Road, Camden Town.
Hebditch, Samuel		Wood Street, Woolwich.
Henderson, E., D.D.	1826	East Sheen, Mortlake, Surrey.
Hill, James	1841	Clapham.
Hopkins, J. H.		14, Gloucester Buildings, Old Kent Road.
Hoppus, John, D.D.	1829	39, Camden Street, Camden Town.
Horton, T. J.		3, Egremont, Place, New Road.
Hunt, John	1833	14, Brixton Rise. [nonbury.]
James, Thomas	1817	4, Blomfield St., or 29, St. Mary's Road, Ca-
Jefferson, John	1831	Stoke Newington.
Kennedy, John, M.A.	1847	4, Stepney Green.
Kennerley, Thomas	1839	Mitcham.
Kent, Benjamin	1843	Norwood.
Kirkus, W., LL.B.	1853	Pembrey Villas, Hackney.
Leask, W.	1848	12, Isabel Place, Camberwell New Road.
Lister, J. B.	1853	Congregational School, Lewisham.
Littler, Robert	1845	26, Glo'ster Road, Regent's Park.
Lockyer, John	1847	Ponder's End.
Lucy, William	1847	Union Place, Blackheath Road.
Macbeth, Robert	1854	Hammersmith.
Mannering, Edward	1836	27, Kingsland Crescent.
Martin, David	1849	13, Seymour Place, Euston Square.
Martin, Samuel	1843	2, Middleton Villas, Camden Road, Holloway.
Massie, J., D.D., LL.D.	1848	Congregational Library, Finsbury, or Clapton.
Mather, Joseph	1843	42, Camden Street, Camden Town.
Morison, John, D.D., LL.D.	1815	27, Montpelier Square, Brompton.
Morris, A. J.	1846	2, Turle's Road, Torrington Park.
Morris, Caleb	1828	21, Mecklenburg Square.
Mummery, J. Vale	1847	Warren Cottage, Albion Square, Dalston.
Newth, Samuel, M.A.	1856	12, Adelaide Road North, St. John's Wood.



Nunn, John .....	1853	Haverstock Hill, Hampstead.
Owen, William .....	1843	10, Gibson Square, Islington.
Philip, Robert.....	1826	Maberley Cottage, Richmond Road, Dalston.
Prout, E.....	1849	London Missionary Society House, Finsbury.
Pulling, John.....	1834	4, Elizabeth Place, New Cross.
Richard, Henry.....	1836	10, Surrey Square, Old Kent Road.
Richards, J. E. ....	1826	78, Stainsby Road, East India Road.
Richardson, J. W. ....	1843	7, Tonbridge Place, New Road.
Roberts, W., B.A. ....	1853	2, Denbigh Road, Notting Hill.
Robinson, John.....	1830	City Mission House, Red Lion Square.
Rogers, G. ....	1838	4, Frederick Pl., Commercial Rd., Peckham.
Rogers, J. ....	1850	12, Amphil Square, Hampstead Road.
Rose, George .....	1826	Grange Road, Bermondsey.
Saunders, Richard .....	1853	56, Leadenhall Street.
Seavill, T. ....	1850	2, Quadrant Grove, Haverstock Hill.
Sherman, James.....	1841	Blackheath.
Smith, George.....	1842	Trinity Parsonage, East India Road, Poplar.
Smith, James.....	1850	Victoria Grove, Kensington New Town.
Smith, J. S., B.A. ....	1850	Enfield.
Smith, Philip, B.A. ....	1844	Grammar School, Mill Hill.
Smith, R. H.....	1855	Surbiton, Kingston.
Spence, J., M.A. ....	1854	Clapton Square.
Spong, J.....	1846	Mortimer Road, Kingland.
Stewart, A. ....	1825	Palmer Terrace, Holloway.
Stoughton, John .....	1844	19, Upper Phillimore Place, Kensington.
Stowell, Dr. ....	1852	Cheshunt College.
Stratten, James .....	1819	65, Hamilton Terrace, St. John's Wood.
Tarquand, P. J.....	1854	4, Terrace, Walworth.
Thomas, David.....	1845	Stockwell.
Thomas, F. F.....	1853	Tooting, Surrey.
Tidman, Arthur, D.D. ....	1828	27, Finsbury Square.
Timpson, Thomas .....	1826	Lewisham.
Townley, Henry .....	1828	3, Highbury Place.
Townley, C. G., LL.D. ....	1844	1, Moorgate.
Tyler, W.....	1848	Pige House, Holloway.
Unwin, W. J., M.A. ....	1849	Homerton College.
Vardy, C. F., A.M. ....	1845	29, Amphil Square, Hampstead Road.
Vautin, James ....	1818	Upper Clapton.
Verrall, George .....	1841	Bromley, Kent.
Viney, Josiah.....	1844	Upper Clapton.
Watson, John .....	1848	Hackney College.
Wilkins, George .....	1844	13, Henstridge Villas, St. John's Wood.
Williams C. ....	1840	1, College Crescent, St. John's Wood.
Williams, J. de Kewer.....	1847	Tottenham.
Woodman, E. F. ....	1844	33, Hart Street, Bloomsbury Square.
Wright, George.....	1849	Cheshunt.
Yonge, W. C.....	1841	Brentford.

### Presbyterian Members of the Body.

Archer, T., D.D. ....	1836	18, Hans Place, Chelsea.
Redpath, R., M.A. ....	1833	12, College Place, Camden Town.
Simson, Robert, M.A.....	1836	Colebrooke Row, Islington.
Macfarlane, John, B.A. ....	1855	Albion Chapel.
McWhirker, John.....	1855	<i>Address not known.</i>
Young, John, M.A.....	1855	<i>Address not known.</i>

# IRISH CHRONICLE.

DECEMBER, 1855.

## A WEEK'S LABOUR IN QUEEN'S COUNTY.

On *sabbath* morning, writes Mr. Berry, we have, at Moate a Sunday school consisting of twenty scholars. Sometimes there are twenty-six; this is considered a good Sunday school among Irish dissenters, especially baptists. After the school is closed, I preach to a congregation which fills the chapel, the average attendance is forty, but sometimes, when Wesleyans and presbyterians attend, the number is about fifty. Immediately after the morning service in Moate, I proceed to Athlone. In the summer I go by car, and have no time to visit; in winter I go by train, when I spend about two hours in visiting. Except in cases of sickness my visits are short ones, and very acceptable. I preach in Athlone every Sunday evening to an attentive congregation, the average number is about thirty-five. The sabbath school has been given up since my removal to Moate. The distance between Moate and Athlone is seven Irish miles.

*Monday*.—One Monday in the month I go to Ferbane, in the King's County, ten miles from Moate. On the way I visit and hold a meeting—sometimes only one family present, at other times a few neighbours attend—when I deliver a short address with reading and prayer. At Ferbane I visit an old man who has received benefit at our service. I visit Mrs. A—, where, sometimes, a few neighbours attend. I read here a suitable portion, and close with prayer. I visit Mrs. H—, an invalid, and bring before her the consolations of the gospel. I call at the Police

Barracks, and sometimes at one or two other places. When I have tracts, on these occasions I distribute them. I preach in the evening at Ferbane to an attentive congregation, consisting of about thirty, and here I have had the pleasure of seeing great good resulting from preaching and visiting. Four young persons who were only hearers, when I first visited Ferbane, I have baptized, and they give proof of their acceptance with God. One of them has emigrated to Australia, and has there obtained a comfortable situation. The other three Mondays of the month are devoted to visits at home, when I call on most of those in the town, who have been at the previous sabbath morning service, or those who, by reason of illness, have not attended; when I read and pray, for in no one instance since I came to Moate, have I found any of my congregation absent, except in case of sickness.

*Tuesday*.—I devote every Tuesday to visiting the members of the church who live in the country; one brother lives to the west of the town, distance one mile; another lives south, one mile; another; three miles east, and another two miles to the south-east. At mid-day I visit two of these families the farthest from town, and in the evening I visit another, each visit I make is, of course, a missionary visit; I bring them and their children together, read an appropriate psalm or chapter, speak a word to the children, and close with prayer. On my way to, and from, these visits, I meet with persons before whom I bring the gospel, and as I find controversy

does little good, I at once begin the conversation, introducing the Saviour's love, and the freeness of salvation to the sinner, and very rarely am I interrupted, and never insulted. In one of these walks, I met last week Mr. F——; he was as fine a man as I have ever seen, about forty-five years of age. If the words I spoke came to that man's heart, how blessed my visit! Whilst I live I will never shrink from declaring the gospel. I shudder whilst I write, when I think of that strong man, in the prime of life, in the midst of health, called into the presence of God.

*Wednesday.*—This evening I hold a meeting at Moate; at this meeting one of the brethren prays; I deliver a short address, after which we sit and take a subject. "Repentance, its Nature and Necessity," is the subject for next Wednesday; this is as much for the young people as adults, though it will benefit all. We bring parallel portions of scripture to prove, to explain, or enforce the subject. As only two members reside in town, this meeting is small; we had twelve last Wednesday, but there are signs of increase. One Wednesday in the month, I go to Rahue, ten miles from Moate. I call at Kilbygon, seven miles from this, on the way, and visit two families there. I make other visits at Rahue, and preach there at one o'clock. If the day be wet, stormy, or frost and snow, I have a good congregation; if fine, a small one; this congregation are chiefly composed of baptized. A good congregation I have when thirty persons are present; I have never less than eighteen or twenty; some half-dozen of Wesleyans attend here also. To the baptists I administer the Lord's supper. These baptists are poor, but devout and zealous; they live three, five, and twelve miles from Rahue, and, therefore, they prefer a mid-day service; they are always present, except on a very

fine day for hay-making or reaping; no storm could keep them away. I have baptized one of my hearers here, and expect soon to see others of the young people follow the example. It is a most interesting station. I tried, in the summer, to preach there on sabbath morning, here at noon, and at Athlone in the evening. I could not do it. The horse I took from this place in the morning, could not take me back in time for the noon service at Moate.

*Thursday.*—Is market-day here; many visitants from the country; frequent conversation out of doors, with persons of all denominations; preparing a discourse for Friday; and make one or two visits, especially in cases of affliction. Visited last Thursday a quaker family, bereaved of their mother, and a baptist family. That never will be obliterated, and though I shall have to make a long statement, I will bring the solemn case before you. The first Sunday of August, 1853, I was overtaken by a heavy shower, but near me was a large tree, which, as effectually as an umbrella, screened me; under the tree stood a tall, strong, respectable-looking man. I spoke to him about the goodness of God in affording us shelter; he asked me to prove there was a God. I gave him what proofs I could; he cavilled; we parted, and I went away sorrowful. That very day twelvemonth, in 1854, we met under the same tree, there was again a heavy shower of rain, I at once said, "Is not this meeting remarkable, on the same day, under the same tree, you and I have met. Is this providence?" I spoke to him again about the goodness of God, and the love of Jesus. On this occasion he did not oppose me, but I had no evidence that he was changed. Last Tuesday I met this very man, he pressed me to come into his house, I did so. As soon as I took up the bible, he began again to express doubts. "How is it," said

he, "that Cain's offering was rejected, and Abel's accepted; Jacob loved and Esau hated; Pharaoh's heart hardened," &c. I explained these things to him as well as I could, upon which he took the bible and pointed out in Judges the message from Ehud to Eglou, the King of Moab, "And how," said he, "could this be a message from God?" I took the very words as a text, and I do believe God put thoughts into my heart and words into my mouth, whilst I brought before him the message of love, and joy, and peace, and forgiveness—the *gospel*. The strong man was humbled. "Oh," said he, "will you pray with me, and for me!" I did so with joy, and whilst pouring out my heart in prayer, he was deeply affected. I left him with hope; paid my visit at Mr. Green's, and, on my return, found him waiting; he accompanied me to town; I followed up the conversation of the morning, and got from him a warm shake of the hand; but oh, conceive of my horror, when almost the first tidings I heard in the morning was that he was dead! He got the blow of a stone, he said, in the forehead. Other reports are in circulation; but I have not yet heard the result of the coroner's inquest, held yesterday; but the rumour is, that as he was returning home that night, some assassin struck him with a stone in the head.

*Friday*.—I go to Athlone, visit Miss Nash's school; yesterday there were only

seventeen, the day very wet, the average is twenty, but though only twenty, it is the largest female school in the town; I hear the grammar class, and find considerable improvement, also a scripture lesson. I make about six visits; I read and pray in some cases, in others I do not. If my visit be prolonged in one place, from the nature of the visit, the other ones are necessarily shortened, for instance, if there be sickness; if there be questions about difficult passages asked; if there be advice sought, as is often the case, about temporal things; or if some widow or bereaved mother tells me about their loss in Sebastopol, I will sit down to console, and perhaps before I get up weep myself, and feel need of consolation; but in all cases I am well received and believe in this way good is being done to a larger amount than is at present visible. In the evening I expound part of a chapter, I began with Romans, and last night had the fourth chapter of Hebrews, or part of it; latterly some of those who attended the week-night service, having left town, the attendance is not so good as formerly, but still we have from sixteen to twenty-four at these services. Since I came to Athlone, I have baptized, irrespective of those baptized at Rahue and Ferbane, six, four of whom were Roman catholics; but, alas, one of these four Romish converts has made shipwreck of faith, and gone back to popery!

*Saturday*.—Devoted to study.

### CONTRIBUTIONS RECEIVED SINCE OUR LAST.

	£	s.	d.
Amphill, by Miss Goodman—			
Claridge, Mr. ....	0	10	0
Goodman, Mrs. ....	2	0	0
Goodman, Miss ....	0	10	0
Friend, A. ....	0	2	6
	3	2	6
Bath, Collection by Rev. D. Wassell .....	3	5	0
Beccles, Collection by Rev. G. Wright ....	3	5	0
Birmingham, Messrs. W. and F. Room ..	1	1	0
Bristol, Collection at Broadmead .....	9	13	6
By Mr. J. L. Harwood—			
Asbmead, Mr. G. C. ....	0	5	0

	£	s.	d.
Chandler, Mr. J. S. ....	0	10	6
Cross, Mr. W. ....	1	1	0
Crisp, Rev. T. S. ....	0	10	6
Cummins, Mr. J. C. ....	0	10	0
Daniell, Rev. G. C. ....	0	5	0
Fyre, Mr. Joseph ....	1	1	0
Gutch, Rev. F. W., M.A. ....	0	10	6
Hermons, Mr. J. ....	0	5	0
Jones, R., Esq. ....	0	10	6
Leonard, R., Esq. ....	1	1	0
Leonard, B., Esq., jun. ....	0	5	0
Leonard, Mr. G. donation ...	1	0	0

	£	s.	d.		£	s.	d.
Leonard, Mr. J. H.....	0	5	0	Worcester, George Grove, Esq.....	5	0	0
Leonard, S., Esq.....	0	10	0				
Livett, James, Esq.....	0	10	6				
Overbury, Miss.....	0	10	0				
Phillips, Mr. E. H.....	0	10	6				
Pollard, Mr. W.....	0	5	0				
Pratton, Mr. B.....	0	10	6				
Sherring, R. B., Esq.....	1	1	0				
Sherring, J. B., Esq.....	1	1	0				
Smith, Mrs.....	0	10	0				
Whittuck, C. J.....	1	0	0				
	14	8	6				
Lewes, Sussex.....	3	10	0				
Long Buckby, Coll. by Rev. T. M. Thorpe	2	10	0				
London, Brixton Hill—							
Gurney, Mrs. H.....	0	10	0				
Hanson, Mrs.....	1	0	0				
	1	10	0				
Camberwell, S. Renard, Esq.....	1	1	0				
Lower Stoughton—							
Reynolds, Mrs.....	0	5	0				
Reynolds, Mr.....	0	5	0				
	0	10	0				
Maldstone, Miss Watts.....	1	1	0				
Sevenoaks, by Mr. J. Palmer—							
Ladies' Association.....	6	14	3				
A Friend by ditto.....	2	0	0				
Harrison, Mr.....	1	1	0				
Molety of Collection.....	2	0	0				
	11	15	3				

## IRELAND.

Dublin, by Rev. J. Milligan—

Brooke, W., Esq.....	1	1	0
Curtis, Miss.....	0	10	6
	1	11	6

## SCOTLAND.

Cellardyke, Anstruther, by J. Fowler, Esq.—

Archer, C.....	0	1	0
Brick, Miss.....	0	2	0
Brown, J.....	0	2	6
Dickson, D. M.....	0	2	6
Fowler, J.....	0	10	0
Fowler, R.....	0	2	6
Forbes, R.....	0	10	0
Friend.....	0	1	0
Hersbrugh, J.....	0	5	0
Souniers, H.....	0	2	0
Swinton, Mrs.....	0	2	0
Todd, R.....	0	7	6
	2	8	0

## ERRATA.

In last Chronicle, for "Staplehurst, Mr. Eli Dal-  
lard," read "Saarssen, Rev. W. Syckelmann."

## INDEX.

Annual Meetings in the Chronicle for March, April, May, June, July.

Annual Report	"	May, Oct.
Appendix to the Report	"	May, July.
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Incidents	"	Jan., Feb., Sept.
Outrages on Missionaries	"	July.
Sickness and Poverty	"	March.
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The late Balance in hand	"	July.
Visit of the Rev. C. M. Birrell	"	Sept.

## PLACES.

Athlone, in the Chronicle for Feb., May, Dec.	Curragh,	"	May.
Ballinmoney,	Donaghadee,	"	May.
Ballina,	Drumahair	"	May.
Banbridge,	Dublin,	"	Jan., Mar., May.
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Baylin,	Moate,	"	Feb., Dec.
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Cara,	Skreen,	"	May.
Coolany,	Tubbermore,	"	May.
Cork,	Waterford,	"	May.
Crosmolina,			

SUBSCRIPTIONS AND DONATIONS will be thankfully received by the Treasurer, THOMAS PEWTRISS, Esq., or the Secretary, the Rev. WILLIAM GROSER, to the latter of whom money orders should be made payable, at the Mission House, 33, Moorgate Street; or the London Collector, Mr. W. F. Carey, 1, Vernon Terrace, Portabello Road, Kensington Park; and by the Baptist Ministers in any of our principal Towns.

# THE MISSIONARY HERALD.



HINDOOS BURNING A CORPSE ON THE BANKS OF THE GANGES.

## HINDOOS BURNING A CORPSE ON THE BANKS OF THE GANGES.

The rites of sepulture, as perhaps our readers know, vary very much in different countries. In India the body is usually laid on a pile and burnt, and the ashes either gathered up and preserved, or scattered on the waters of the Ganges. The illustration on our first page represents the act of burning the body of a deceased person.

But it often happens that the people are too poor to pay the expenses of such a funeral rite. In that case the dead body is abandoned to the waters of the river, with a bundle of straw in sign of the required ceremony.

As soon as a person, either from advanced years and infirmity, or from the effects of any of the numerous and fatal diseases of the country, is likely to

die, the relatives and friends carry him on their shoulders, wrapped up in a shroud, to the banks of the sacred river; and after having rubbed his mouth with the water, which is thus applied to purify the soul, they watch over him until he has ceased to breathe, to preserve him from the jackals, or other beasts of prey. The body is then thrown into the stream; but it seldom reaches the sea, being devoured by some ravenous beast of the jungle, or by the crocodiles, which are very numerous in the waters of the mouths of the rivers at the Sunderbunda. Our missionaries, in their voyages up and down these rivers on their preaching tours, seldom pass a day without seeing dead corpses floating on their surface.

## GENERAL CONFERENCE OF BENGAL MISSIONARIES.

Our readers will remember that in the Herald of last month we inserted a paper containing the topics for discussion at the conference of our missionary brethren in Calcutta. We hope to receive an extended report of its proceedings by next mail. Subsequently to this, however, a more general conference of the missionaries of the different societies in Bengal was held in the same city. Of this meeting we have a report in the "Friend of India," under date of September 13th, to which we now call the attention of our readers. It is as follows:—

During the past week there has been held in Calcutta a series of meetings, of peculiar interest to those who watch the progress of the missionary cause. Owing to various circumstances, which rarely occur at one time, more than fifty of the missionaries labouring in the province of Bengal, were gathered together in the presidency town. Four

days were set apart for a conference on some of the difficulties common to all missions, and by careful attention to orderly arrangements, a large amount of work was not only proposed, but accomplished, in that brief period. The meetings were held in one of the side rooms of the town hall, which are available without expense to those who previously engage them; and are exceedingly convenient, as both spacious and well situated. There were present, at one meeting or another, exactly fifty missionaries, belonging to the Established and Free Churches of Scotland; to the Baptist and London Missionary Societies in England; and to the Cathedral Mission in Calcutta. Gatherings similar in kind have been, and are repeatedly held at the presidency towns in India, but at no time have so many missionaries been brought together as on the present occasion. The greatest harmony prevailed through-

out their discussions ; their attention was confined exclusively to questions relating to missionary plans and agencies ; and not a single reference was made to those ecclesiastical differences which have so greatly divided the churches of Christendom. The meetings commenced on Tuesday, September 4th, and were continued till the close of Friday, the 7th. The conference began each day at ten o'clock, and closed soon after three. There were two sessions daily, each being confined as nearly as possible to one subject ; and with a view to save time, each subject was introduced by a written paper, prepared by the missionary most competent, from previous experience and study, to deal with it. Every discussion was followed by a resolution, expressing the opinion entertained respecting it, either unanimously or by the majority of the missionaries present.

The question naturally presented first for the consideration of the conference was that of the progress which Christian missions have made in Bengal, and the signs by which that progress is distinguished. Important evidence on this subject was given by missionaries resident in different districts, some of whom have laboured there for more than thirty years ; and the testimony of all, compared and combined together, presented a view of that progress of the most encouraging kind. The chief result is found in the individual converts, living and dead, whom the missions have received. It was shown also that about ninety native churches have been established, including fifteen thousand nominal Christians ; and that in the districts of Backergunge and Krishnaghur, in the rice plain south of Calcutta, and in the province of Orissa, the success of the gospel has been most marked. Apart from this class of results, one most encouraging sign of progress, in the efficient material agency

now placed at the command of missionaries, is observable. Another is seen all over the country, in the change which has passed over Hindu society generally ; in the extensive knowledge of the gospel, the diminution of angry discussion with missionaries, the attention paid by the people to what is preached, and their frequent acknowledgment that their own religions are false and weak, while Christianity is strong and true. Such a state of things is a vast improvement on former times. With this subject was properly associated that of the difficulties which hinder missions in India. While some obstacles to the gospel are common to all places where human beings dwell, and others are met with in all idolatrous countries, it was shown that there are numerous difficulties peculiar to India : derived from the character of the people ; from the doctrines, rites and institutions of the Hindu religion ; and from the position in which the missionary himself is placed. The effect of these difficulties is to necessitate peculiar phases of missionary work, intended directly to encounter them ; and it was unanimously agreed that not only was it right and wise to form such plans, but experience had proved them successful in rendering the difficulties less formidable than at first.

The third topic discussed was that of vernacular preaching, which was allowed by the majority of those present to be the most important department of their labour. Various missionaries spoke on its great value, the best mode of carrying it on, the plans by which it should be accompanied, and the results it has brought forth. The plan of extensively itinerating through districts and in towns where no missionaries permanently reside, was warmly commended, and the most effective mode of accomplishing it discussed. With a view to promote vernacular preaching amongst



the heathen, it was unanimously resolved by the conference to publish, for the use of missionaries, a kind of Bazar Companion, similar to the one in use among the Orissa missionaries; containing outlines of addresses suitable to Hindus; lists of objections offered by them to Christian arguments, with appropriate replies; lists of similes and illustrations to be employed in preaching; theological terms, with both their Hindu and Christian meanings; quotations from the Shasters; texts from the Christian scriptures, and so on. The book will be of a portable size, interleaved, and containing about two hundred pages.

The subject of English missionary education received full consideration. The leading paper pointed out with great clearness its peculiar sphere, its special aim, its real influence, and its success. The institutions formed for carrying it on were shown to be not secular, as some have ignorantly declared, but thoroughly Christian in their character, and rendering every department of instruction subordinate to religious ends. The proper sphere of these institutions was declared to be the great cities of India, or places where, from the great demand for English education, the young might be led astray by less religious modes of instruction; and the conference resolved that to be efficient they ought to be collegiate in their character, in order to secure students of mature understanding; while inferior schools, in which only a smattering of English can be obtained, were declared to be of comparatively little use. It was shown that the great institutions had, in the chief cities, proved a powerful means of diminishing the strength of caste and of Hindu prejudices; had greatly prevented the spread of infidelity among the young; had introduced the gospel into numerous influential families, not otherwise

readily accessible to it; and had also been the means of converting souls.

The meetings on Thursday were devoted to the consideration of a question affecting specially the missions established in the country. The zemindaree system furnishes both the landholder and the indigo planter with strong powers, by which they can coerce the ryots on their estates, while the illegal demands beyond their stipulated rent, and fees exacted by the underlings, eat away all the profits of the peasant's cultivation. In profitable years he can hardly live; in years of scarcity, he is loaded with debt and ultimately ruined. Missionaries in many places have seen these things press heavily on their Christian congregations. Only recently a most harassing persecution has been carried on in the Backergunge district by zemindars, who have declared that their ryots *shall* not become Christians. Two papers were read on the subject before the conference, and numerous facts were detailed by those who had seen and felt the evil. The conference however, decided nothing in the present state of their information, but remitted the case for further inquiry to a special committee.

Another topic considered was the subject of vernacular missionary schools for heathen boys. It was shown that, though far inferior to the English institutions, these schools have not been without their use. Some of an exceedingly elementary kind, teaching only arithmetic and reading, and containing but few boys, were condemned as quite useless. But it was shown that many of these schools are large, containing a considerable number of scholars, and teach, amongst other books, the New Testament itself. Such were the celebrated schools near Chinsurah in former days, and such are those now supported at Burdwan. Defects in this class of schools were pointed out, and it was

strongly recommended that the character of their education should be raised as much as possible; that Christian teachers should replace the Hindu sirkars, so far as the missionary can supply them; and that they should be efficiently superintended. But it was proved that these schools are useful in increasing the number of intelligent people in the neighbourhood of missionary stations, in securing the confidence and attention of the people, and making many individuals and families acquainted with the gospel.

In considering female education, it was shown that the common day schools in Bengal, owing to the great obstacles in their way, have, in spite of the energy displayed in conducting them, accomplished scarcely anything for the country; while the boarding schools have been fruitful in good results, especially among the native Christians. The preparation of suitable school books, the maintenance of normal schools and classes, the increase of attempts to introduce education into the zenanas of the wealthy, were all strongly recommended, as plans calculated to promote the education of women in India, and to render it more successful.

On the last day, in addition to the consideration of these two subjects, the conference received from E. B. Underhill, Esq., one of the secretaries of the Baptist Missionary Society, now in Calcutta, a statement respecting the views of missionary work in India, now held by many of the committees of missionary societies in Europe and America, and of the changes they desire to see introduced in its details. Mr. Underhill showed that the improvements desired regard especially two points—the appointment of native pastors to churches, and the revision of the educational establishments, with a view to increase the amount of direct vernacular preach-

ing. The Calcutta missionaries were requested to take these topics into consideration at their usual monthly meetings, and to publish the result in the religious periodicals. The conference then adopted an address to the various churches and societies in Europe and America, exhibiting the immense extent and accessibility of the country as a sphere for missions, showing the utter inadequacy of the agency now employed to supply it properly, and praying for special efforts to increase that agency by the addition of a hundred new missionaries within the next five years. With a resolution expressive of mutual regard, these meetings of the missionaries closed.

The series of services connected with this conference concluded by a public meeting of Christians of all denominations, in the town hall, on Friday evening. In spite of the unfavourable weather, it proved to be one of the largest religious assemblies ever held in the metropolis of India. The bishop of Calcutta presided, and when obliged to retire, was succeeded in the chair by the Rev. D. Ewart. Six speakers, of whom four were missionaries, addressed the meeting on the principal topics embraced by the missionary efforts of the church. Though none of the addresses were peculiarly brilliant or striking, the tone of the whole was of a high order, and the attention of the audience was sustained to a late hour.

Such were the proceedings of this interesting conference, which has given much satisfaction to all concerned. Years hence a similar gathering may again be held in the City of Palaces; but it will be of a far higher character, and exhibit far nobler results than this. Its missionaries will be more numerous, native pastors of churches will occupy a place that on this occasion was wholly vacant; while all will join, not to consider difficulties that delay success, or

plans to overcome them, but will unite in rejoicings over these difficulties put down, and sing hymns of triumph over the grand results of numerous well-fought victories.

## FOREIGN INTELLIGENCE.

### INDIA.

**CALCUTTA.**—We are glad to find, by letters from Mr. Underhill, received by the last mail, under date of October 8th, that everything connected with the general conference of missionaries, of which we have supplied a full account in a previous page, and of the conference of our brethren held previously and subsequently to that, had passed off satisfactorily. A most cordial and fraternal spirit pervaded the discussion of subjects on which a very great diversity of opinion prevails. Ultimately great good will arise out of the combined deliberations and experience of so many brethren, brought from so many points of the vast field which Bengal alone presents.

"You will be glad to hear that my dear wife is well again; but we are all a little thinner for the heats of this hot clime. The punkah only keeps us in place. We have it going night and day. I hope to reach Agra about the second week in November, and to start on our return on New Year's day. We stop at Benares, Patna, &c., on our way down, and hope to get back to Calcutta by the end of March."

Mr. Denham's health requires a change, and he, with his family, are perhaps now on their way. Mr. Underhill informs us that he can better be spared now than at a future time; and we hope a safe passage will be vouchsafed, and a sojourn in this country be the means of restoring their health.

**CHITOURA AND AGRA.**—From Mr. Evans's letter, of August 31st, we are informed of the safe arrival of himself and Mr. Mackay at their respective stations. These being contiguous, they prosecuted their voyage up the Ganges and the journey beyond in company. Some few particulars are subjoined:—

"Through the care and goodness of Divine Providence, I have arrived at last in peace and safety at the end of my long journey. After leaving Calcutta on the 28th of last month, we reached Allahabad on the 17th instant, where we met with our dear brother

Smith, of Chitoura, who conducted us for the remainder of our journey.

"Having made the necessary arrangements for the conveyance of our luggage, on Saturday, about six P.M., we left Allahabad, and reached Futtehpore by day-break next morning.

"We spent the Sabbath in sweet communion with Mr. Edmonstone, the magistrate of the place. After the evening service we left, and reached Agra about three P.M. on the following Tuesday. We met with brethren Jackson and Williams, all well; and having had a little refreshment, Mr. Smith and myself left for Chitoura.

"I have the pleasure to tell you that I am much cheered with the state of affairs here, and I look forward with pleasure upon the prospects of Chitoura.

"Truly, brother Smith has not laboured in vain; and I trust that I shall be enabled to enter upon and continue in the great work with that energy and zeal which has marked his conduct. And oh! may the Divine blessing rest upon us, and upon our efforts in the dissemination of gospel truth among the benighted heathen.

"I am hard at work with the language, and I hope, ere many months will pass, to be able to preach to the people in their own language the wonderful works of God. I have a very good *pundit*. He does not know any English, so I am obliged to chat with him in Hindu, which is an advantage.

"The villages with which we are surrounded are almost innumerable. I have accompanied Mr. Smith to several of them, and the people generally seem to be anxious to hear the glad news proclaimed to them.

"Our little chapel here on Sundays is crowded to excess, and really it is killing work to preach in such a place; and I feel confident that if our mission friends in England did but know the vast benefit that would accrue to both the mission cause and the missionaries here, from a new chapel, that they would soon send the means to erect one.

"I only wonder how brother Smith has been able to stand out so well against the bath of perspiration which he gets into whenever he stands up to preach in such a confined place.

"I enjoy good health, but, as you may suppose, I spend much of my time in tears for her who is now no more! Oh! may I

who has been tempted in all things as we are cheer our drooping souls!"

**DINAGEPORE.**—In the following letter, Mr. Smylie takes occasion to refer to the changes which have taken place in India since he first knew it. Those only, whose experience runs back to years gone by, can form a just estimate of the good which has been done in that heathen land. Marked year by year, the progress of the gospel appears to be very slow; but when looked at from periods more remote, its effects have been wonderful. When we meet with friends, and we often do, who are disposed to think little has been or can be effected, we ask them to consider what *was* the state of India compared with what it *is now*; and even they are surprised. Mr. Smylie's letter, though brief, confirms all this; and will, we trust, be read with interest:—

"What great changes have been wrought within the last few years! When we came to this Zilla, we were obliged to give two securities, and then to procure a licence, which we could ill pay for, yet it must be. Then the town or city drogha would come to your house every quarter, demand your name, your employment, place of birth, age, &c. Now they appear to have, in one sense, come to themselves; they not only allow one a place in the land, but money, grants in aid, if you are inclined to take them. In the way of revenue, Dinagepore is one of the best Zillas the Honourable Company have; yet, I think, another so perfectly soaked in ignorance could hardly be found. Until lately, we had only two schools in a district 80 miles by 50, well studded in many places with hamlets. After long private agitation, the government again granted an English school. A fine house has been built, and there is a daily attendance of 125 boys. *The gospel has done this!* It will do good in the way of pulling down caste, though done in its own way, i.e., the school. It is, of course, a government institution.

"Several of our Christian youths attend for the sake of an English education. After they had joined the school, some of the self-purified Brahmin lads were bantering them about their being Christians. The head master overheard them, and though a Brahmin himself, put a stop to their doing so again, by saying, 'The Christian caste is better than yours—it is truth.'

"Again, a few days since, when the lads had returned to school after the charakpuja, the head master said to them, 'You have received one year's instruction; yet, after all the knowledge you have received, some

of you have attended the charakpuja. Have you no better sense than to do so?'

"A Mogul packman, who travels far and near, called at our house the other day; and on seeing a spelling book in the hand of a child, said, 'English, English, everywhere English; into every house I go, about town or city, all are learning English; night and day, English in every house. The change will work in one shape or another till the finish comes.'

"Though often much sunk in mind, ever and again some mark appears to show we labour not in vain. Within the last week, a Brahmin youth said, 'I have read the books you gave me.' 'Well, and what do you now think of caste?' 'Oh! it is all nonsense,' he replied; 'there is no caste.' 'Why, then, don't you become a Christian?' 'Oh, sir, what can I do? All my friends, all my acquaintance would hate me, and turn me out. I cannot do it;' so saying, he left as hard as he could run, saying, 'I will call at your house.'

"The evening before last, another Brahmin I met in the public bazar, said, 'Sir, my heart wishes much to be instructed by you. Allow me to attend your house for instruction. I will, I must be a Christian.' Others of this stamp might be mentioned, but these may suffice for the present.

"How long they may continue in this state before they roll themselves over upon Christ our Lord none can tell. I look back, and see the mighty changes wrought since the days of Carey and Mack. Withal, the heart is ever ready to sink at the tardy way the work proceeds.

"Our schools continue much as they were, and we continue in the bazar and other places our daily preaching."

Since the foregoing was in type, we have received the intelligence of our venerable brother's decease. He had come up to attend the conference at Calcutta, and in a few days became indisposed. He retired to Serampore for change and repose, where his illness increased, until it ran on to a fatal issue. Mr. Underhill saw him the day preceding his decease, and the interview left a deep impression of the eminent piety of the dying missionary. The following particulars are supplied by Mr. Trafford, under date of October 24th:—

"Poor Smylie, of Dinagepore, came down in usual health, and attended two or three of our meetings; was then seized with diarrhoea or dysentery, and came to Serampore to find a temporary resting-place in our house, and then a grave with his brethren who laboured with him years ago. For

several days we had no apprehension of danger, and till within a day or so of his death, none of us thought his end approaching. The impression which our short knowledge of him through this illness has given us, has been of his very sincere and humble piety. A cheerful, thankful, patient spirit very much endeared him to us, as we tried to alleviate his unexpected sufferings; and the remembrance of it gives us, in connexion with his previous history, the assurance that the transition in death was to him a glorious one. He died a week ago to-day, i.e. on the 14th of September, mercifully preserved from any suffering of a distressing kind to the very last. We have felt very thankful for the honour conferred on us, in ministering to his last necessities on earth, and being able to comfort those who survive to mourn as widow and orphans.

"The other brethren have gone to their various stations, not all in health; and it will be a great relief to know that their journey through the districts they have to pass, is productive of nothing more than temporary discomfort."

**JESSORE.**—Mr. Sale informs us in his last letter, dated July 14, that the mission families were well; that Mr. Anderson was making rapid progress in the study of the language, and that though Mrs. Anderson had suffered from indisposition, she was then in comparatively good health.

"Mrs. Sale is very busy with her little family, and in her school. We find the society of Mr. and Mrs. Anderson, and their assistance, very valuable, even now; and as their knowledge of the language increases, they will be still more efficient helpers in the great work.

"Just at this time of the year we are almost weather-bound; but we shall be able to use the boat almost immediately. I hope to baptize four young persons this month. We have also several new converts, most of them hopeful ones. At Satterija especially, there is just now a great deal of excitement about 'the new way,' as some of them *will* call it.

"Some of those who a while ago went back to Mahomedanism, are wishing to return; and several Mussulmans are proposing to join us. Two have already done so. With one of them we are much pleased. His earnestness, and the peculiar yet simple way in which he states his reasons for believing in the divinity of Christ, and the interesting fact that he was brought to a final decision on the day following the feast of Ramazan, when he started off to the chapel, instead of going to the Mahomedan temple, and told his former associates, as he met them, that

he was a Christian, makes us feel greatly interested in him and his trials. Of these, he has his share. His two wives, at the request of their friends, started off to Jessore, with his two little girls, to petition the magistrate for protection from the violence of the church. Poor fellow! he was in no position to use violence. However, the magistrate dismissed the complaint; but the wives will not go back, nor give him his children at present.

**HAITI. JACMEL.**—In reply to the proposals contained in Mr. Webley's letter of September 12, the Committee have cheerfully consented to his return to this country to recruit his strength, which a long residence in a tropical climate has greatly reduced. The Committee have not, however, sanctioned Mr. Lillavoix's employment as *their* missionary, but have left that matter open, until they have had an opportunity of conferring with Mr. Webley on the subject. Still they have not interfered with the arrangement made by him to supply his place during his absence; only directions have been sent out that it must, for the present, be regarded as *temporary*.

"I wrote you by the mail before last, expressing the hope of being able to make arrangements for visiting England next year, in the event of my health still requiring it, and of the Committee approving the step. I have now great pleasure in submitting to you my plan for carrying out that object.

"I have just succeeded, after much difficulty and frequent disappointment, in engaging, as assistant missionary, a very pious and really worthy young man from Port-au-Prince by the name of J. J. Lillavoix.

"This young man has been a professor of religion for about eight years, and a preacher of the Gospel for rather more than seven years. He was originally with the Wesleyans; and, after preaching amongst them for four years, was fully received by the Conference at home, as native assistant missionary. He was then appointed by the superintendent to a station at Port de Paix, in the north of the island, which, however, the government refused to allow him to occupy, on the ground that it was a 'closed' port, and that, as no foreigners were resident there, there was no need of the services of a Protestant missionary. It was about this time that his attention was turned to the subject of baptism, and that he ultimately embraced our views through the efforts of the baptist missionary at Port-au-Prince. Soon after his baptism he was appointed *pastor* over the native church of which he had previously become a mem-

ber. This post he filled, with much circumspection and ability, for about three years, during which period the foreign missionary was twice absent in the United States. He is therefore a comparatively old and tried servant of Christ. Hence I am able to speak of him with confidence.

"I invited him to come and spend a few weeks with us at Jacmel. He did so; and during his visit I took upon myself the responsibility to invite him to settle amongst us, with the hope—indeed, conviction—that you would approve and ratify the engagement, knowing my present weak state of health and my almost imperative need of help.

"Here, however, a difficulty arose. He was a soldier, as all men are here, serving at Port-au-Prince, and requiring a 'permit' to change his residence from the capital to Jacmel. This the general commanding his corps, stoutly refused to grant. Subsequently the Emperor himself gave a similar refusal. I then applied to the British Consul, who happily took up the matter so warmly, that the Emperor graciously acceded to his request that 'Mr. Lillavoix be allowed to proceed immediately to Jacmel and to officiate there as assistant missionary, during at least the period of the foreign missionary's absence in England.' Such, however, is the state of things under the present government, that I hope Lillavoix may be comparatively forgotten at the expiration of that term, and that ultimately he may be allowed to remain in the permanent employment of your mission."

#### FRANCE.

**MORLAIX.**—It will be seen from Mr. Jenkins's letter, that our mission in Breton has yet to contend with formidable opposition. Yet it still goes on. Such quiet, earnest perseverance in the good work cannot but ultimately succeed. Opposition of this kind defeats itself in the end. We trust our agents will continue to scatter, far and wide, the good seed; and ere long they will reap the fruit.

"While in the expectation of a letter from you, I write to communicate a few facts which are interesting and of an encouraging character. There are certainly increasing signs of the action and power of the Gospel in our field of labour; the position is becoming better, and our means of doing good excellent. This is rejoicing, and we bless the Lord for it. However, our little itinerant school is assailed again, but I trust without success. On Friday, 27th ult., the mayor and curé of Louargat visited a part of the teaching district, to exhort all not to take lessons, and to warn the poor that the parish relief in bread, &c., would be stopped to

those who would continue to do so. In one house the curé acknowledged our New Testament to be like their own, except a few words; but that they had received orders from the bishop to put down this teaching, and they had to obey. In the house of a friend, whose wife had been confined the preceding day, they met with the teachers. This encounter abashed the priest, and he avoided a discussion with them. The mayor took his scarf out of his pocket, put it on his shoulder carelessly, and made himself known in his official character. He then took the names of the teachers, and said he had to make a *procès verbal* against them on account of their teaching. The teachers took care to tell him they held no school whatever, that they only gave lessons to the learners at their houses. He made some inquiries on this point, but did not contend, and his deportment was proper. He asked them for their certificates from the mayor of the parish where they had resided formerly; but these they could not give, as that magistrate had refused to grant them certificates, from ill-will on account of religion, though he is a distant relation of one of the teachers, and that her brother is the *adjoint*. I have since called on the mayor of Louargat, and had a conversation with him on the subject. He told me he was obliged to do this, from which I understood he was acting under clerical pressure. He said he would state the teaching simply as it is, and that he did not know whether anything would come out of this *procès verbal* or not. I have not heard any thing more about it. That it was sent to higher authorities, I doubt not.

"Last Saturday the self-supported teacher arrived here. It was because it had been reported that a gendarme had been sent to the Mayor of Jurunhuel, to inform him that the teachers would be imprisoned if found guilty, on the testimony of two witnesses, of doing school-work. As this appeared threatening, and that the two other teachers thought it prudent to cease until I was consulted, this teacher came over for the purpose. She left a little before day-light, and was here between one and two in the afternoon, having walked about twenty-seven miles. The zeal and devotedness of these dear Christian friends is most evangelical and praiseworthy. I advised them to continue their work without ceasing. In my opinion, if there is any truth in the report, as there may be, it furnishes a proof that the teachers cannot be prosecuted for private lessons given as they are in houses. It should be remarked also that a previous report stated that the *Juge de Paix* had told this mayor he could not prosecute the teachers for the lessons they are giving.

"Last Saturday week I was invited to appear before the Procureur Imperial of Morlaix; which I did. This gentleman asked me

whether I was the author of a writing which he showed me, or if I had any knowledge of it. I answered I had no knowledge whatever of it. With his permission I looked over it. The writing contained four or five questions in reference to the persecutions of the teachers, running in this sense: That the teachers had been prosecuted and fined for teaching to read gratuitously;—That the writer knew two or more school-masters who were drunkards;—that the men were kept in their places, while the good-conducted female teachers were prosecuted and condemned;—that it appeared this was done on account of religion, which showed the authorities made use of two weights and two measures,' &c. At the close of each fact was the little question, 'Est

*ce juste ?'* It appears this paper, of which I had not the least knowledge, had been sent to some of the authorities, and forwarded here, to know whether I had written it, for the Procureur read me a part of a letter stating why it was supposed I might be the author of it. Previous to this interview, the writing of this paper had been compared with my hand-writing in another place. All this proves there is a sharp looking after us. The itinerant teaching passes through the ordeal of persecution by clerical opposition and legal prosecution. I cannot say we much fear all this; we have a good cause, and we are able to go forward, putting our trust in Him who is able to bless our efforts."

## HOME PROCEEDINGS.

The brethren Short of Swansea, Stent of Hastings, and Oughton of Jamaica, finished their tour through Pembrokeshire, and part of Carmarthenshire early in the month, and we have heard a gratifying account of the meetings. Mr. Saker has visited Bristol, where some *avre* meetings have been held, and would have been accompanied by Mr. Allen, but for the sudden illness of Mrs. Allen. He is forbidden by Dr. Ashwell to engage in preaching for some time, and has only met the scholars of the Sunday-school at Camberwell. As soon as he is able to undertake deputation work, our friends in the country will be apprized of it. Mr. Oughton has also represented the Society at Bedford, Amptill, Waltham Abbey, Isleham, Barton Mills, and places adjacent in Cambridgeshire.

Before our next publication, our friends Mr. and Mrs. Saker will have embarked on their return for Africa. Whatever our friends may intend to send out by them for the African mission should be sent to the Mission House not later than the 15th inst. Mr. Saker is engaged to be at Plymouth on the 16th, and to attend meetings during the succeeding week, from which place he will embark to return to the sphere of his labours.

It will be seen from the previous announcements that after a long passage, and a serious

delay at the Mauritius, Mr. and Mrs. Allen, with their numerous family, have arrived in safety, very much benefitted by the voyage. We hope a residence of some twelve months in this country may completely restore their health.

The death of Mr. Smylie of Dinagopore, noticed in the Foreign Intelligence, leaves an important station, which has been well and efficiently occupied by him for nearly a quarter of a century, vacant. Will no one arise and say, I am ready to go forth in the room of the departed? We are not yet sure whether any temporary arrangement can be made by the brethren in Bengal to occupy it. Moreover, Mr. Denham, of Serampore, must come home with his family. His arduous labours have made serious inroads on his health and strength. Mr. Underhill hopes to be able to arrange matters so as to prevent the College and mission work at Serampore suffering materially from Mr. Denham's return to this country. But these events call loudly for help; and we hope our contributing friends will remember that they entail a large and unlooked for *expence*, in addition to the ordinary missionary expenditure. We fervently trust that, notwithstanding the pressure of the times, we shall have *no debt* this year!

## JUVENILE MISSIONARY HERALD.

Our young friends will be gratified to learn that some improvements are contemplated in this publication. Complaints have reached us that its appearance is not quite so pleasing as it might be. Well, then, it is to be adorned with a coloured wrapper. Perhaps the type, too, may be made more agreeable to the eye. Some of our friends wish woodcuts of a more expensive and finished kind. But they must be a little reasonable. Think of two things,

the price (just a halfpenny!), and the expense of very superior woodcuts. As it is, a considerable loss is entailed on the Society. Increase the number of subscribers, and we can increase the beauty of the book. But, after all, the contents should be the great consideration; and we may say that they, on the whole, fulfil the expectations we cherished when the work was placed in the hands of the present editor.

## CHRISTMAS AND NEW YEAR'S CARDS.

We beg to remind our young friends that the time is come for an appeal to them for the contributions which they have given for *special purposes*, for some years past. We do not think it wise to change the object of them, for it seems desirable that the minds of our young people should be familiarized with it. Their contributions are therefore again solicited for the support of **NATIVE PREACHERS**.

The cards will be ready early in the month, and will be issued about the 10th instant. They will be sent to those who have hitherto collected for this object. But if there be any who have not as yet aided in this good work, we shall be most gratified to send them cards, on their application to the Mission House. It will give the officers of the society peculiar pleasure to receive such applications, and to attend to them promptly.

## ACKNOWLEDGMENTS.

The thanks of the Committee are presented to the following friends:—

- G. J., for a volume of the Baptist Magazine;  
 Friends at Nottingham, by Rev. Jas. Edwards, for a case of clothing, &c., for *Rev. C. Carter, Ceylon*;  
 Friends at Kettering, by Rev. Jas. Mursell, for a case of clothing, &c., for *Rev. T. Martin, Barisal*;  
 Friends at Oxford, by Mrs. Thomas Bartlett, for a package of clothing, &c., for *Rev. A. Saker, Western Africa*;  
 British and Foreign School Society, for a grant of school materials, value £10, for *Rev. W. Littlewood, Bahamas*;  
 Friends at Burton on Trent, by Y. M. M. A., for a box of clothing, for *Rev. J. Diboll, Fernando Po*;  
 Ladies' Sewing Society, Hanley, by Rev. L. J. Abington, for a box of clothing, for *West Africa*;  
 Friends at Cambridge, by Mrs. Robinson, for a box of clothing, for *Rev. A. Saker, West Africa*.



## FOREIGN LETTERS RECEIVED.

<b>AFRICA—BIMBIA.</b> Fuller, J. J., Sept. 26.	<b>SERAMPORE,</b> Trafford, J., Sept. 21.
<b>CLARENCE,</b> Diboll, J., Aug. 25 & 28, Oct. 5.	<b>BAHAMAS—GRAND CAT,</b> Littlewood, W., Sept. 20.
<b>ASIA—AGRA,</b> Mackay, J., Sept. 3.	<b>NASSAU,</b> Capern, H., Sept. 11.
<b>BENARES,</b> Gregson, J., Sept. 21 ; Heinig, H., Aug. 26, Sept. 20.	<b>BRITTANY—MORLAIX,</b> Jenkins, J., Oct. 9 Nov. 1.
<b>CALCUTTA,</b> Thomas, J., Aug. 21, Sept. 22, Oct. 8 ; Underhill, E. B., Aug. 7, 20 & 21, Sept. 7 (two letters) ; Wenger, J., Aug. 21.	<b>HAITI—JACMEL,</b> Webley, W. H., Sept. 12.
<b>CHITOURA,</b> Evans, T., Aug. 31 ; Smith, J., Aug. 1.	<b>JAMAICA—CALABAR,</b> East, D. J., Aug. 30, Sept. 24, Oct. 8 and 24.
<b>COLOMBO,</b> Davis, J., Aug. 29.	<b>DRY HARBOUR,</b> Bennett, J. G., Oct. 10.
<b>ITALY,</b> Underhill, E. B., Sept. 22.	<b>FALMOUTH,</b> Gay, R., Oct. 23.
<b>KANDY,</b> Carter, C., Aug. 28.	<b>FOUR PATHS,</b> Claydon, W., Oct. 25.
<b>MONGHIR,</b> Parsons, J., July 10.	<b>SPANISH TOWN,</b> Phillippo, J. M., Sept. 8 and 25.
<b>POONAH,</b> Cammidy, H. P., Sept. 29.	<b>TRINIDAD—PORT OF SPAIN,</b> Law, J., Oct. 24.

## CONTRIBUTIONS,

*Received on account of the Baptist Missionary Society, from October 22 to November 20, 1855.*

<i>Annual Subscriptions.</i>	£ s. d.	<i>LONDON AND MIDDLESEX AUXILIARIES.</i>	£ s. d.	<i>Calstock and Metherill—</i>	£ s. d.
Berdoe, Mr. E., Reading, for India.....	1 0 0	Battersea—		Contributions .....	3 8 6
Douglas, James, Esq., Cavers.....	5 0 0	Sunday School, boxes, half-year.....	2 15 0	Do., Sunday School, Calstock .....	0 6 9
		Bloomsbury Chapel, on account .....	20 0 0	Do., do., Metherill .....	0 10 0
<i>Donations.</i>		Hammersmith—		<b>Less expenses</b> .....	0 7 6
Anon .....	0 5 0	Juvenile Association, Starch Green.....	0 10 0		2 10 0
Brown, Thomas, Esq....	1 1 0	Henrietta Street, on account .....	5 0 0	<b>DERBYSHIRE.</b>	
Evans, J., Esq.....	2 0 0	Homerton Row—		<b>Leicester—</b>	
R., for India .....	1 0 0	Sunday School, by Y.M.M.A.....	0 3 0	Collection .....	3 6 10
S., for Africa.....	1 0 0	John Street, on account .....	70 0 0	<b>DEVONSHIRE.</b>	
S. X.....	10 0 0	Regent Street, Lambeth—		<b>Upottery—</b>	
Smith, Mr., Clapham, box by.....	0 10 2	Sunday School, for Benares School .....	10 0 0	Collection .....	1 9 0
Tomlin, Mr., Hampstead, box by.....	0 14 7	Vernon Chapel—		<b>DORSETSHIRE.</b>	
		Miss Simco's School... ..	0 5 0	<b>Poole—</b>	
<i>Legacies.</i>				Collection .....	5 1 6
Colman, Mr. Jas., late of Norwich .....	90 0 0	<b>CORNWALL.</b>		Contributions .....	1 5 0
Denny, Mr. Stephen, late of Heckingham ...	60 0 0	<b>Calstock and Metherill—</b>		Do., Sunday School .....	0 8 6
George, Mr. William, late of Beaumaris.....	6 0 0	<b>Collections—</b>		<b>Less expenses</b> .....	0 6 9
		Calstock .....	2 14 5		6 8 3
		Metherill .....	2 17 10		

DURHAM.		£ s. d.	SABDEN—		£ s. d.	NORTHUMBERLAND.		£ s. d.
Sunderland, on account	28	0 0	Collections .....	6	19 9	NORTH OF ENGLAND		
			Contributions .....	6	8 11	Auxiliary, on account,		
			Do., Sunday Schools	7	6 5	by Mr. H. Angus .....		35 0 0
GLOUCESTERSHIRE.					20 15 1			
Malseyhampton .....	3	0 0	Less expenses	0	1 1			
Tewkesbury—					20 14 0			
Jones, Miss .....	1	0 0	Wigan—			NOTTINGHAMSHIRE.		
Do., F. E. India ...	0	5 0	Collections .....	8	12 8	Basford, New—		
			Less expenses	1	2 6	Collection .....	3	2 7
					7 10 2	Newark—		
HAMPSHIRE.			LEICESTERSHIRE.			Collection .....	4	1 0
Broughton, on account	6	19 2	Arnsby—			Contributions .....	1	7 0
			Collection .....	12	3 4	Do., Juvenile .....	1	8 10
Newport, I. W.—			Contributions .....	10	0 8	Do., do., for Jessore		
Collection .....	7	8 6	Proceeds of Tea Meet-			School .....	2	11 2
Contributions .....	5	13 6	ing .....	1	16 0	Nottingham—		
						Collections—		
Less expenses	13	2 0	Blaby—			Derby Road .....	15	10 6
	0	16 6	Collection .....	1	19 6	George Street .....	14	15 0
	12	5 6	Contributions .....	1	3 0	Park Street .....	4	1 3
			Cosby—			Public Meeting .....	4	15 6
Portsea, Rev. C. Room's—			Collection .....	0	10 6	Contributions .....	49	5 10
Collection .....	8	0 5	Forston—			Do., Juvenile Soci-		
Contributions .....	3	18 4	Collection .....	1	9 0	ety, George St. ...	2	3 9
			Husband's Bosworth—			Do., do., for Jessore		
HEREFORDSHIRE.			Collection .....	1	0 0	School .....	3	17 10
A Mother .....	0	10 0	Leicester, Belvoir Street—			Do., do., Park St...	1	19 10
Kington .....	6	8 9	Collections .....	34	0 7	Do., do., for Jessore		
Ledbury—			Contributions .....	80	2 3	School .....	3	11 0
Kemish, R. & A., box			Do., Sunday School	0	19 9	Southwell—		
by .....	0	7 6	Do., do., Harvey			Collection .....	1	10 0
			Lane .....	1	12 10			
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Preston—								
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	0	18 0						
	16	15 2						

\* In addition to the Contributions from Leicester, a box of clothing, &c., valued at £70, or upwards, has been received from Mrs. Rust and friends, for Bazaar.



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